Reader if euer Fame did fill thy eare
with the name of Reuerent Stock, behold him heere,
Not in this Shaddow onely, but turne ore,
the Booke, and view this Stockes improued store.
There shalt find mixt with Graue Diuinitie
a Prophets depe mysterious Prophecy.
then thanke his care whose goodnes doth vnlocke,
and publish to ye world we Rock a Stocke.

R. Seal.

Reader if ever Fame did fill thy eare
with name of Reverent. Stock behold him heere
Not in this Shadow onely but turn ore
the book and view this Stockes improved store

Reader if euer Fame did fill thy eare
with the name of Reuerent Stock, behold him heere,
Not in this Shadow onely, but turne ore,
the Booke, and view this Stocke's improued store.
There shalt find mixt with Graue Diuinitie
a Prophets depe mysterious Prophesy.
then thanke his care whose goodnes doth vnlocke,
and publish to ye world soe Rich a Stocke.

R. Seal.

Reader if euer Fame did fill thy eare
with name of Reuerent Stock behold him heere
Not in this Shadow onely but turn ore
the book and view this Stockes improued store

A

LEARNED AND VERY USEFULL COMMENTARY UPON THE WHOLE PROPHESIE OF MALACHY.

BY

That late Reverend, Godly and Learned Divine, Mr. RICHARD STOCK, ſometime *Rector* of *Alhallowes Bread-ſtreet, London*, and now, according to the Originall Copy left by him, publiſhed for the common good.

Whereunto is added,

AN

EXERCITATION upon the ſame Propheſie of

MALACHY.

By SAMUEL TORSHELL.

LONDON,

Printed by *T. H.* and *R. H.* for *Daniel Frere* and *William Wells*, and are to be ſold at their ſhops in Little Britaine. 1641.

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Preach. Lecturer, [illegible]

ing to the Christian [illegible]

Him, [illegible]

common good.

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MALACHY.

By SAMUEL TORSHELL.

LONDON

Printed by T. R. and R. H. for Edward Brewster,

TO

The ancient Friends and Hearers of the Au-
thor, especially to the Right Worshipfull
EDWARD RUDGE Alderman;
To the Worshipfull *Captaine* JOHN
VEN, Mr. WILLIAM KENDALL,
Mr. RICHARD ELLIS, with the
rest of the Inhabitants of the par-
rish of Alhallowes Bread-
street, LONDON.

MY owne occasions, together with some other difficulties and impediments, have hitherto hindred a purpose that I had, from the very first time that the papers of this worthy man were intrusted to me, to communicate them to the World and to you. But I have now done it; and I hope it is not too late, either to revive his memorie, or your remembrance of those things you have heard from him. I will not beleeve that you have forgotten, or can forget a Pastor whom you did so much

love and reverence : For he was a burning
John 5. 35. and ſhining light, and yee rejoiced in his
light. I have taken this paines to peruſe
Heb. 11. 4. his notes, that he againe though dead might
ſtill ſpeake unto you : and I doe endea-
vour that now after his deceaſe you may have
2 Pet. 1. 15. theſe things alwaies in your remembrance.
2 Cor. 4. 7. God was pleaſed to ſend you a rich treaſure
by his Miniſterie ; but this treaſure was
brought unto you in an Earthen veſſell; and
leaſt haplie when that earthen veſſell was
broke by ſickneſſe and death, and the ſhards
throwne into the Earth, you ſaved not the
treaſure ; I have now gathered ſome of it,
and kowing to whom it did belong, have
Ephe. 4. 21. brought it back to Reſtore it unto you. Now
what remains, but that you enjoy it & uſe it: let
that be your care to be anſwerable to the Do-
ctrine you have received; to walke ſo as yee
have learned Chriſt. If ſo bee that yee have
heard him, and have been taught by him as
the truth is in Jesus. This is the onely
thing that I have to ſay unto you; that your
converſation may tell the world you doe re-
member him. Let him live in your lives;
That ſo even they who never knew him, nor
ever heard him preach a Sermon, may ſee by
your practiſe what and how hee preached.

And

And as yee have made a *Monument* for him in your Church; ſet up one alſo in every one of your lives; you ſhall thereby doe him a greater honor, then that ſtone-work (though otherwiſe a Commendable Teſtimonie of your love and reſpect) can doe him. Be yee your ſelves his Monument, his Statue, his Trophee, and as the Philippians and Theſſalonians were to St *Paul*, his Crown of glorying. Be yee his Epiſtle known and read of all men: Let all men ſee what he writ in you: What precepts of Holineſſe, of Righteouſneſſe, of Temperance, hee wrote downe in your hearts, when his tongue was the pen of a readie writer ſo long among you. He was a Father I ſuppoſe unto manie of you, I have heard ſome of you profeſſe it, (though yee have ten thouſand inſtructers in Chriſt, yet have yee not many Fathers,) If in *Jeſus Chriſt* hee hath begotten you through the Goſpell, bee followers of him, imitate him ſo, as that men may ſay of you, when they ſee the grave and ſober, and godlie carriage of any of you, he hath his fathers Counteinance, he hath his fathers Gate. He ſet a moſt faire Copy, doe yee imitate the hand. He did as his great Maſter, he went before his flocke: And was an example of beleivers, in word, in Converſation,

Phil. 4. 1.

1 *Theſ.* 2. 19.

2 *Cor.* 3. 2.

Pſal. 45. 1.

1 *Cor.* 4. 15.

Iohn 10. 3. 4.
1 *Tim.* 4. 12.

tion, in Charity, in Spirit, in faith, in purity;
Tit.2.7. In all things he ſhewed himſelfe a patterne, a
τύπον. ſtampe, that is the Apoſtles word, ſuch a
ſtampe, as makes an Image of it in Coine, or
ſuch a ſtamp as Printers uſe, which leaves an
Impreſſion on the Paper: be yee his Impreſ-
ſion, be yee his printed worke; be yee the
Commentary your ſelves, and then yee need
not buy it at the ſhops: He was *Typus Gre-*
gis, be yee *Antitypon Paſtoris*: Goe through
Mat.22.20. the world like good and current Coine, with
the right ſtampe. Shew whoſe Superſcripti-
on and Image you beare; on one ſide Gods,
on the other ſide Ceſars, and both ſtampt
upon you by your Paſtor, who was wont
to Preach unto you thoſe two points, Holi-
neſſe and Obedience. Shew that you ſuffe-
red him while you ſate under his Pulpit, to
enter deep into your hearts: A deep ſtamp
is long before it is worne out; let it appeare
that theſe fifteene yeeres ſince he dyed, you
have not forgotten the word of his exhorta-
Luke 1.28. tion. They heare beſt, that practice beſt:
If any of you be prophane and unholy, if de-
ceitfull and diſhoneſt in your dealings, if in-
temperate, voluptuous and wanton; yee
might happily bee his Hearers, and in the
throng, but none of his Diſciples, but ſuch

as

as liſtned with the other eare to your luſts. But I am perſwaded better things of you, and things that accompany ſalvation, though I thus ſpeake: for I know your husbandman was skilfull, and the ſeed good. Beare not therefore thorns and briars, for ſuch ground is rejected and nigh unto curſing, whoſe end is to be burned; but rather ſhew your ſelves to be the earth that hath drunk in the raine that came oft upon you, and bring forth fruit, that ſo you may receive a further bleſſing from God. Unto whoſe bleſſing and moſt gracious protection I commend you, and remaine,

Heb. 6. 9.

Matth. 13. 3.
1 Pet. 1. 23.

Your ſervant in the Lord,

SAM. TORSHELL.

To the READER.

THE holy Scriptures that had ſo many praiſes given unto them by the Antients, were by them much read and ſtudied; who uſed alſo many waies of interpreting them: wee finde their Commentaries, that is, writings in which they ſet downe heads for remembrances: Interpretations, that is, Enarrations, as they called them, or Examinations of the words: Significations, Scholies, that is, Gloſſes which they writ at their leiſures in their ordinary reading: Metaphraſes, delivering the text in other words: Paraphraſes, a larger and the nobleſt kind of interpreting: and Homilies, ſermons to the multitude, in which kinde they were wont to undertake whole bookes, as appeares by S. Chryſoſt. Aug. and others. But afterwards, as the skill in Hebrew began by degrees, after the Apoſtles time, to be well nigh quite loſt; ſo when the Greeke ſun did alſo ſet, at length it came to paſſe that the Bible was ſcarce at all uſed. Till about, An. 800. it was read over in greater Churches once every yeer; about which time Paul Warnenfrid (uſually called Paul the Deacon) at the Command of Charlemain did inartificially divide out Epiſtles and Goſpels, and writ Poſtils on them, which ſoone came to be only in uſe, and all other parts of Scripture in a manner neglected. After his time

ὑπομνήματα.

ἑρμηνεῖαι.

σημασίαι.

σχόλια.

time ſome wrote Commentaries, *but rarely, as* Aponius *on the* Canticles, Claudius Seſellius *on* St. Luke, Angelomus *the* Monk *on the* Kings *and* Canticles, VValafridus Strabus *Collector of the* Ordinary gloſſe, *and* Haimo *on* S. Pauls Epiſtles, *all of them much about* Paul's *time. But afterwards much more rarely,* Paſchaſius Rabertus Abbot *of* Corbey *wrote upon the* Lamentations, *and* Remigius Monke, *and afterwards* Biſhop *of* Auxerre *on the* Pſalmes, Canticles *and* Mathew, *about An.* 880. Ambroſ. Ansbertus, *a* French Monke, *on the* Canticles, *anno* 890. Bruno Archbiſhop *of* Colein *on the* Pentateuch, *an.* 937. *After him we finde none till* Paul *of* Jenoa *wrote on the* Pſalmes *and* Jeremy, *which was, anno* 1054. *onely* Bale *mentions one* Serlo *a* Monk *of* Dover *a* Commentator, *about anno.* 956. *And till* 1100. *or thereabouts, wee finde ſome, as* Oecumenius, *and the two* Anſelmis *of* Luca *and* Canterbury, *and* Stephanus Anglicus, Rupert, Bernard, *and* Philip, *an* Abbot *in* Heinalt, *a familiar friend of* S. Bernards. *But when once* Schoole Divinity *got the Kingdome, all ſtudied that, and laid the Scripture by.* Peter Comeſtor *indeed had the Scripture by heart; but his brother* Lombard *brought* Ariſtotle *into more requeſt then* S^t. Paul, *as the* Sorbonne *at* Paris *complained. Then it was that preaching on the Scripture had gone altogether out of uſe, had not* Dominicke *a* Spaniard, *the founder of the Order of* Preaching Friars, *about an.* 1200. *commanded his diſciples to reade the Scripture, and carry nothing but the* Bible *with them when they went to Preach. And yet by theſe pretended friends of the Scripture, was the Scripture likewiſe trampled upon, who preferred* Dominick *before* S^t. Paul, *according to that Picture of them both in one table, which* John Wolfius *tels us, was not much after that time to be ſeen in* Venice; *under* St. Pauls *was writ*, By him you may goe to Chriſt, *and under* Dominicks *Picture*; By him you may goe to Chriſt more

John Wolf. lect. memor. Tom. 1. Cent. 13, ad an. 1205.

more eaſily. *And ſo things ſtood till theſe latter times, when about the time of the* Reformation, *the* Bible *was a booke ſcarcely ſo much as known: when* Melancthon *reports he heard ſome preach upon* texts *taken out of* Ariſtotles Ethicks; *and* Andreas Caroloſtadius *was eight yeeres* Doctor *when he began to read the Scripture, and yet at the taking of his degree had been pronounced* Sufficientiſſimus. *But that which I ſhall content my ſelfe with as an inſtance for all, is that which is reported of* Albert Archbiſhop *of* Ments; *who being at the* Dyet *at* Auſbourg, *an.* 1530. *and finding a* Bible *on the table, and reading ſome leaves where by chance hee opened it, ſaid,* Truly I know not what booke this is; but this I ſee, that it makes all againſt us. *But when the knowledge of the tongues began to flouriſh, then the ſtudy of Scripture revived: for till a little before the* Reformation, *there were few or none that cared for, or indevoured any skill in the* Greek, *much leſſe in the* Hebrew: *yea moſt were then of* John Dullards *minde, who was Schoolemaſter to* Ludovicus Vives, *and was wont to ſay unto him;* The better Grammarian thou proveſt, thou wilt bee the worſe Philoſopher and Divine; *we know what oppoſition* Eraſmus *met withall in this cauſe: and* Arias Montanus *for his paines in the* Biblia Regia, *was accuſed of hereſie before the* Pope, (*it ſeemes by his preface before the* Bible, *they were Jeſuits that ſo accuſed him*) *ſo that hee was faine to write an Apology for himſelfe,* (*which he did in the* Spaniſh *tongue*) *which is in* Oxford Library: *Yet at length the* Jeſuits *themſelves, and others of the Church of* Rome, *were drawne to have a better opinion of this kind of learning, and the learned party grew ſo ſtrong, that it came at leaſt to a Conſultation in the* Councell *of* Trent, *about the examining of the vulgar Latine tranſlation of the* Bible *by the* Originals. Friar Aloiſius *of* Catanea *took the confidence to give an high commendation to* Cardinall Cajetan, *as the prime Divine*

Ludov. Viv. de cauſ. Corrup. l. 2.

Hiſt. Conc. Trid.

of that and many ages, who was wont to ſay, That to underſtand the Latin text, was not to underſtand Gods infallible word, but the tranſlators : *and therefore having himſelfe no knowledge in the* Originals, *hee imployed men to render the Scripture word for word unto him, and ſo ſpent all his latter dayes, which were eleven yeeres after his going* Legate *into* Germany. *Upon this relation* Aloiſius *propounded the examination. But there were too many to oppoſe ſo good a propoſition. They ſaid it would be ten yeeres in doing; that if they did it they ſhould open a gap to the* Lutherans, *and overthrow many Doctrines of the* Roman Church *which were grounded on the* Latine tranſlation; *and that if they ſhould doe it, the Inquiſitors would not be able to proceed againſt the* Lutherans, *who would bee alwaies readie to ſay*, It is not ſo in the Originall. *Theſe were honeſt men, and ſpoke plainely, by whom we come to know what it was that hindred the worke. Others were more fine, and they ſaid, That it was to bee beleeved that the* Latine Church *was not leſſe beloved of God then the* Hebrew *or* Greeke Church, *who had an* Authenticque Text, *and ſure the* Holy Ghoſt *dictated the* Latine Tranſlation, *or if the Tranſlator had not a propheticall ſpirit, yet one very neere it. But* Iſidorus Clarus *a* Breſcian, *a* Benedictine Abbot *went againſt this unreaſonable opinion, and ſaid much againſt it, which the reader may finde in the judicious Hiſtory of the* Councell. *However, the ſtreame went to the approbation of the vulgar, only the* Cardinall Santa croce, *that he might comply fairely with thoſe that voted for a correction, told them that there were no errors of faith in it, and yet yeelded that ſix might be deputed to frame a corrected Copie to print by. But what correction was meant, appeares by the preface before the* Edition *of* Clement *the eighth, that it ſhould be purged from the* Errata *of the* Tranſcribers. *And they were long about this; the preface tels us, that* Pius *the* IV. *and* V. *laboured in it, and ſelected*

Amama hath collected thoſe particular errors, in his Conſ Vulg Edit. c. 1. prolog.

ſelected Cardinals, *but the buſineſſe was, through the occaſions of the* Roman Sea, *intermitted more then* 20 *yeeres from the diſſolving of the* Councell, *till* Sixtus *the* V. *performed it.* Lucas Burgenſis *in a particular tract hath collected all the* Corrections *made in that* Edition. *That of* Sixtus *was two or three yeeres after purged by* Clement *the* VIII. *and yet* Brugenſis *hath found a Catalogue of* Errata *ſtill, and brings in* Bellarmine *confeſſing as much: and yet the worke from the firſt to the laſt was not leſſe thenof* 46. *yeeres, and boaſted of with high and* Papall *language.* Sixtus *his* Bull *is now left out of the* Bibles, *and ſo is* Clements Breve Apoſtolicum *out of moſt, which yet the reader ſhall finde carefully preſerved and to good uſe, by* Amama *in his* Antibarbarus Biblicus. *Wee for our part count no Tranſlation* authenticall, *and eſteem it a tyrannie both in the* Popiſh *and* Lutheran *Churches, that no man without circumlocutions and inſinuations and apologies may ſhew the very leaſt diſſent.*

Antib. Bibl. p. 162.

But the ſtrife about the Tranſlation, equals not that which hath been about the Sence. *The* Acts *that have beene uſed by the* Romaniſts *for the ſettling and eſtabliſhing* The Right of Interpretation *upon the* Biſhop *of* Rome, *have been well known, wherby they have laboured to make him the* Oracle *to the world, as the* Turkiſh Mufti *is (by the relation of* Busbequius) *in thoſe parts; finding it to be the moſt expedite way to gaine the opinion of the publique and authoriſed interpreter. But we have little reaſon to yeeld over the Title to him, knowing how readie he and his ſervants are to make advantage of every thing that hath any likelihood to advance them, yea how they wreſt and abuſe Scriptures to the maintenance of everie cauſe of theirs, eſpeciallie the intolerable pride, and uſurpations of the Pope. An inſtance of this wee have in that notable obſervation which my Lord of* Canterbury *his* Grace *hath made upon the* Frontiſpice *of* John de Puente *his booke of* The Agreement of the two Catho-

Busbeq. epiſt. 3.

Archb. of Cant. in his 2 & enlarged Edition of his moſt learned relation of the Confe. ſect. 26. nu. 12. p. 209.

like Monarchies; *where the Text,* Geneſ. 1. 16. *is applyed, as* Innocentius *had done long before, and the words* Luminare Majus, The greater light, *are over the* Portraiture *of* Rome. *An obſervation out of a Picture, whereby his Grace hath done the ſame ſervice for the diſcovery of the* Romiſh Arts, *which that other noble proteſtant my Lord* Dupleſſis, *did out of another picture or* Frontiſpice *printed before two bookes, one at* Bononia, *An.* 1608. *the other at* Naples, *An.* 1609. *wherein* Pope Paul the V. *is lively pictured in a* Table *with this Inſcription.* TO PAUL THE FIFTH VICE-GOD, THE MOST INVINCIBLE MONARCH OF THE CHRISTIAN COMMON WEALTH, AND THE MOST STOUT MAINTAINER OF THE PONTIFICIAN OMNIPOTENCIE. *This Table hangs within a triumphall* Arch, *on either ſide hung with Crowns, Diadems and Scepters, after the ſeverall faſhions and wearings of the* Kings *of the whole world. At the foot of the Arch, ſit on the one hand* Europe *and* Africa, *with theſe words of the Prophet,* Kings ſhall be thy nurſing fathers, and Queens thy nurſing mothers, *on the other hand,* Aſia *and* America *with the following words,* With their face towards the earth, they ſhall licke up the duſt of thy feet. *Eſai.* 49. 23. *Above there are* winged Schroles, *in one upon the right hand over ſome* ruines *of* buildings, *is that text in Jer.* 27. 8. *but ſomewhat altered;* The Nation and Kingdome which will not ſerve him, that Nation will I puniſh, ſaith the Lord, with the Sword, and with Famine, and with peſtilence. *In the other on the left hand, that place, Dan.* 7. 14. *applyed with more blaſphemy,* There was given him dominion and a Kingdome, and all people ſhall ſerve him: his dominion is an everlaſting dominion, which ſhall not paſſe away, and his Kingdome that which ſhall not

Myſter. Iniqui in preſat.

not be deſtroyed. *Others alſo of them have beene as bold with the holy Text. The* Biſhop *of* Bitonto *in his Sermon at the opening of the* Councell *at* Trent, *adviſing men to obey the* Councell, *ſaid*, Elſe it will be ſaid, the Popes light is come into the world, and men loved darkneſſe rather then light. *So applying the Text,* Joh. 3. 18. *But the judicious writer of the Hiſtory notes it, That many were offended with that ſpeech. It will alwaies prove an intangled title to the* Pope. *Who then muſt be the Judge?* Eraſmus *is faine to leave his* Butcher *and* Fiſhmonger *wrangling in this point, and when they have ſaid all, yet unreſolved. There are many that would caſt it upon the* Fathers, *and that we muſt ſtand to what they ſay: But that were to make them not expounders, but lawgivers. Wee regard them highly, but yeeld them not the* Royalty *of a* Mint, *as* Mornay *ſpeakes: beſides, we neither finde all difficulties explicated by them, nor in what they doe explicate, an agreement. In the very* Councell *of* Trent, *another ſaying of* Cardinall Cajetans, That a new ſence of Scripture is not to be rejected, though it be againſt the old Doctors, ſeeing power is left now alſo to interpret; *was by ſome much commended, who thought it a tyranny to forbid the faithfull the uſe of their owne proper ingenie: others indeed oppoſed it, accounting* Licenſe *worſe then* Tyranny, *among others,* Richard *of* Mans *a* Franciſcan friar, *went ſo farre as to ſay, The Doctrine of faith is now ſo cleared, that we ought to learne it no more out of the Scriptures, which heretofore were read in the Church for inſtruction, but now only are read to pray by, not to ſtudy. There were not many that adhered to him; the better part elivered themſelves as* Dominicus à Soto *did, That it was fit to keepe every wit within limits for matters of faith and manners, but elſe to leave them to their liberty for the ſenſe. Others of them yet more plainely, That it was not fit to reſtraine the underſtanding of the Scriptures*

Hiſt. Conc. Trid. l. 2. adan. 1545.

Eaſt Colloq. ἐχθροδαγία.

D. Fr. White Orth. Faith. ch. 4. parag. 1.

to the fathers only, whoſe expoſitions were moſt part Allegoricall, *ſeldome* ltierall, *and thoſe fitted to their owne time. And many men have profitably uſed their liberty, eſpecially ſuch as have ſought out the literall ſence.* The Allegory, Luther *cals it* a beauteous whore, *that inticeth idle men, who thinke themſelves in Paradiſe and Gods boſome, when they fall upon ſuch ſpeculations: Such was their interpretation, who by the cleane beaſts in the Arke underſtood Virgins, and by the uncleane, Married Perſons. And theirs upon Pſal.*74. 13. Thou brakeſt the heads of the Dragons in the waters, *that is, Devils are expelled by holy water ſprinkled by the Prieſts. Luke* 5. 4. Duc in altum; *that is,* Peter *goe thou to* Rome, *the head and chiefe Citty, and there ſpread thy net,* 1 *King* 17. 6. Crowes brought fleſh to *Eliah, that is, Laymen are to give all neceſſary things to Monks.* Solomon Glaſſius *hath collected many examples. I will only adde that of* Antonius Archbiſhop *of* Florence, *upon Zach.* 11. 7. of Dominick and his Order, Zachariah ſpake in the perſon of God, I tooke unto me two ſtaves, the one I called Beauty, and the other (*funiculum*) Bands: Beauty, is the order of Preachers, *funiculus*, the Order of Minors, who are girt with a cord. *Thus as the Camels they drinke not of the fountaine till they have pudled it with their feet,* St. Hierome *had been much delighted this way, but found his owne error.* When I was young (*ſaith he*) I interpreted the Prophet *Obadiah* allegorically, becauſe I was ignorant of the Hiſtory. I thought then I could read a ſealed booke. No man can write ſo ill, but ſome will like it. Such a one praiſed it, but I bluſh't; I now freely profeſſe, that was the worke of my childiſh wit, this of my mature age. *But I ſhall not need to enlarge againſt this, which even* Salmeron *and* Ribera, *and other Jeſuits themſelves have inveyed againſt. But the literall ſence is the moſt noble and on all hands moſt allowed:*

Luth. in Gen. 30.

See Bp. Merton Appl. pn. 2. l. 5. Ch. 15.

Philol. Sacr. l. 2. Tr. 2. pt. ſect. 3. art. 4.

Anton. Hiſt. pt. 3. Tit. 23.

Hier. in prolog ad Obad.

And

And that ſence our Learned and Reverend Author, Mr. Richard Stock *hath every where ſought and followed throughout this his plain and moſt wholſome* Com: entary *on* Malachy, *every where obſerving ſo many of thoſe circumſtances as his Text would give him leave to obſerve, which* Glaſſius *hath put together into two verſes;*

Quis, Scopus, Impellens, Sedes, Tempuſque, Locuſq;,
Et Modus, Hæc Septem Scripturæ attendito Lector.

The Author, Scope, Occaſion, Theme, Time, Place and next
The Forme. Theſe ſeven let him attend that reades the text.

I have publiſhed him out of his owne Originall notes, and as largly as himſelfe writ: Onely whereas on the third Chapter, verſe the ſeventh, he had more largely treated of the Doctrine of Repentance, *upon the requeſt of his* Auditory, *who deſired him to divert his ordinary courſe, as appeares by his Dedicatory Epiſtle, to the* Lord William Knowls, *that I have omitted, becauſe himſelfe did publiſh it in his life time, Anno* 1608.

I have followed his owne manner in the publiſhing of this, and have ſet his quotations *of* Fathers *and other* Latine Authors *in their owne words in the* Margin, *and the* Greeke Fathers, *rendred into* Latine, *becauſe many readers underſtand not the* Greeke, *which is his own reaſon given in his Epiſtle to the Reader, before that* Treatiſe. *Out of which Epiſtle of his I will alſo anſwer to thoſe that may diſlike his frequent uſe of the Fathers, in his own words,* If any (*ſaith hee*) diſlike my alleaging of Fathers, (as ſome have my uſing of reaſons to confirm the Doctrine, but with very little reaſon as I ſuppoſe) I muſt

I muſt pray them to give me leave to uſe them, till I can ſee that unlawfulneſſe which they affirme to be in the practiſe; and to cenſure me in charity for the uſe of them, as I doe them for not uſing them. I will looke as well to my heart in the uſe of them, as God ſhall inable me, and when I ſhall ſee the hurt of them, I will as much indeavour to avoid them; in the mean time I will make the beſt uſe I can of them, to edifie the Church of God.

But I will detaine thee no longer in a preface, but commend the booke to thy reading, and that to Gods bleſſing.

Thine in the Lord,

SAM. TORSHELL.

A Breviat of the Teſtimony given by Mr. Gataker, *to* Mr. Richard Stock, *at his Funerall Sermon.*

THAT the Reader, if hee were not acquainted with the Author of this Commentary in his life time, may know what he was, I have thought fit to preſent unto him, a briefer view of that more large Teſtimony; which Mr. *Thomas Gataker*, preaching at his funerall, did deſervedly give him.

After he hath commended him for his *unwearable induſtry* and *ſingular proficiency* in his owne, and his *abilitie* and *willingneſſe* to bee helpefull to others *Studies*, even while hee was young in the *Colledge*; Hee deſcends to the conſideration of him in his publique calling, That he proved *a painefull, a faithfull Miniſter of Chriſt, a skilfull, a powerfull diſpenſer of Gods word.*

The proofes of which were, his conſtant and inceſſant imployments in *Preaching* twice every Sabbath for many yeeres; beſides his *Catechiſing* the younger ſort in the week days, (which he did with notable diſcretion, the males and females apart, the riper and forwarder

warder in the preſence of the ruder and rawer, and then the rawer by themſelves; together with other offices of his Paſtorall function, privatly performed.

Which *Miniſtery* of his was very effectuall, ſo that beſides many other Chriſtian Souls converted by him (in which ſucceſſe few Miniſters were to bee compared with him) many faithfull Miniſters alſo received their firſt beginnings of light and ſpirituall life and grace, from his Miniſtery; So that he did not only winne many ſoules, but many winners of Souls.

Thoſe two things which make a Compleat man, had an happy conjunction in him, namely *Integrity* and *Judgement*. The proofes of which were, both the deſire that many had to uſe him for the overſight of their laſt Wils, and for the diſpoſing of their eſtates; And that ſo many reverend Miniſters from all parts of the *Realme* did by Letters or otherwiſe uſually ſeeke to him for the reſolution of their doubts.

As theſe made him a *Compleat man*, ſo he had that which made him a *Compleat Miniſter*, namely, *That he could ſpeake his mind fitly*, and *That he durſt ſpeake it freely*. For the former, his ability to expreſſe himſelfe, *with cleare Method, ſound proofes, choiſe words, fit phraſe*

phraſe, pregnant ſimilitudes, plentifull illuſtrations, pithy perſwaſions, ſweet inſinuations, powerfull inforcements, allegations of antiquitie, and varietie of good literature; he was ſuch an one as many ſtrove to imitate, not many of them matched. For the other, his *freedome of ſpeech* in reproving of ſinne even to the faces of the greateſt, many are able to teſtify, and ſome accidents made it more publikely knowne, then his deſire was it ſhould have been.

Among other particular commendations of him, One was his zealous and earneſt purſuit of reformation of ſome prophanations of the Sabbath, wherein he prevailed alſo for the alteration of ſome things in that kind offenſive, as well with the maine body of the City, as with ſome particular *Societies*. Another was his pious care & diligence in the religious inſtruction and education of thoſe that were under his private charge, children and others.

In theſe and the like imployments, hee ſpent his time, he ſpent his ſtrength, till God put an end to his inceſſant labours here, and tranſlated him to the place of his endleſſe reſt.

Fe-

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Imprimatur.

THO. WYKES.

THE

The Summe or Argument of the whole Propheſie.

THE Iſraelites *provoked toanger and heavy diſpleaſure by their ſinnes the Monarch of the whole world: Wherefore he being thus diſpleaſed, ſent againſt them* Nebuchadnezar, *who tooke them, and carried the King, his Princes and the whole people into* Babel, *after that he had ſpoyled their ſtately Temple, deſtroy'd their ſtrong Walls, and laid waſte* Jeruſalem *it ſelfe; where they endured 70. yeares exile and baniſhment: which yeares expired, they were againe brought to their Countrey, when and where better things were expected from them, both in way of thankefulneſſe, and in remembrance of their former Captivity, leſt a worſe thing ſhould afterwards befall them. But they forgetfull of former things, both beatings & benefits, as children are, returned to their ſinnes, polluted the Divine worſhip, gave themſelves to divers vices, began to make marriages with Infidels, againe embraced Polygamy, took up the cuſtome of giving bills of divorce, committed ſacriledges, caſt out ſtrange contempts againſt God, and blaſphemies: By all which the Lord being againe provoked,*

ſent the Prophet Malachy *to reprove them ſharply, and to threaten them ſeverely with certaine new judgments, and to the impenitent certaine & finall deſtruction; yet in the meane time cheering up the good with comforts, provoking them to Repentance, perſwading them to faith in Chriſt, refreſhing them with many ſweet promiſes.*

Now it is no hard thing to make the Compariſon, and apply theſe things to our times, that it may appeare, the handling of this is no unfit thing, but apt to the time.

For the ſinnes of the Land God was diſpleaſed, and gave over the people to captivity (though in their owne Land ſomewhat leſſe than this, yet it was) both of body and ſoule to a new Nebuchadnezar, *which makes it the greater, the Church and ſpirituall* Jeruſalem *much defaced, the Reliques of it partly put to flight, partly to the fire. But ſee how good God was, after a time he brought againe our Captivity. After which he looked for better things from us, and haply had them while the benefit was freſh, and the bondage yet felt. But ſee, theſe are worne out of minde, and we againe have committed great ſins againſt God, by which we juſtly have provoked Gods indignation againſt us, yea and alas, we ceaſe not to provoke it; for how great contempt of the ſervice of God is there in every place? what prophaneneſſe? what corruption of manners? what unfaithfulneſſe in covenant breaking? what uncleaneneſſe in marriage? what horrible*

horrible oaths? what fearefull perjuries? what execrable blasphemies against the Highest? not in meane persons, but of the highest rankes; not in Countries only, but in famous Cities; not in meane mens Cottages onely, but in noble mens places and Palaces, in Church and Common-wealth: so that the Lord may say to us, as he said to Israel by Malachy, Chap. 1 6. because neither honour nor feare be performed to him. So that not onely just are those plagues that are come upon us, pestilence to the body now almost three yeares, and famine to the soule begun, and threatned more, but also particular & generall judgments. Whatsoever is in this Prophesie, may justly both be threatned and executed upon us; when it is just with God, where like sins are, to bring upon them like punishments.

This is the reason of my choyse, as also the summe and argument of this Prophesie.

The parts of it are divers. After the Inscription, or Preface, we have,

1. Expostulations with the people and Priests touching their great and grievous sins.

2. Threatnings of punishments deserved by them.

3. Propheſies of the calling of the Gentiles, and the comming of Christ.

4. Exhortations to Repentance, and exercise of the duties of piety.

All which are to be found promiscuously, and intermixed one with another; the particular resolution of which is better in their place, and more

profitable, than now to ſpend time in pointing out every particular where it is to be found.

The time when this Propheſie was written, is, in generall, after they were returned from their captivity; more ſpeciall, after Hagge *and* Zachary, *the two Prophets of the Church, and yet more, after the building and finiſhing the Temple about ſome 24. yeares: for it was built in the ſixt yeare of* Darius *King of* Perſia. Ezra 6. Hagge *and* Zachary *the ſecond yeare of* Darius, (*after ſome 41. yeares interruption of the worke, all the time of* Artaſhaſhte *or* Artaxerxes Longimanus) *propheſied, and perſwaded the people to build it; who by the favour and exhibition of the King did finiſh the worke in his ſixth yeare, who reigned in all 30, after the finiſhing of the Temple 24. After whoſe dayes, in the time of* Artaxerxes, Darius *his ſucceſſour, our Prophet began to propheſie, being the laſt of all ſuch as did propheſie till the fore-runner of Chriſt* John *the* Baptiſt.

AN

AN EXPOSITION UPON THE WHOLE Booke of the Propheſie of *Malachy*, delivered in certaine Sermons.

CHAP. I.

THE burden of the word of the Lord to Iſrael by the miniſtery of *Malachy*.

2 I have loved you, ſayth the Lord: yet yee ſay, Wherein haſt thou loved us? Was not *Eſau Jacobs* brother, ſaith the Lord? yet I loved *Jacob*,

3 And I hated *Eſau*, and made his mountaines waſte, and his heritage a wildernesſe for dragons.

4 Though *Edom* ſay, We are impoveriſhed, but we will returne and build the deſolate places; yet ſaith the Lord of Hoſtes, They ſhall build, but I will deſtroy it, and they ſhall call them, The border of wickednesſe, and the people, with whom the Lord is angry for ever.

5 And your eyes ſhall ſee it, and ye ſhall ſay, The Lord will be magnified upon the border of Iſrael.

6 A ſonne honoureth his father, and a ſervant his maſter. If then I be a father, where is mine honour? and if I be a maſter, where is my feare, ſaith the Lord of Hoſtes unto you, O Prieſts that deſpiſe my Name? and ye ſay, Wherein have we deſpiſed thy Name?

7 Ye offer uncleane bread upon mine Altar, and you ſay, wherein have we polluted thee? In that ye ſay, The Table of the Lord is not to be regarded.

8 And if ye offer the blind for ſacrifice, it is not evill: and if ye offer the lame and ſick, it is not evill: offer it now unto thy Prince: will he be content with thee, or accept thy perſon, ſaith the Lord of Hoſtes?

9 And now, I pray you, pray before God, that he may have mercy upon us: this hath beene by your meanes: will he reward your perſons, ſaith the Lord of Hoſtes?

10 Who is there even among you, that would ſhut the doores, and kindle not fire on mine Altar in vaine? I have no pleaſure in you, ſaith the Lord of Hoſtes, neither will I accept an offering at your hand.

11 For from the riſing of the Sunne unto the going downe of the ſame, my Name is great among the Gentiles, and in every place incenſe ſhall be offered unto my Name, and a pure offering: for my Name is great among the Heathen, ſaith the Lord of Hoſtes.

12 But ye have polluted it, in that ye ſay, The Table of the Lord is polluted, and the fruit thereof, even his meate is not to be regarded.

13 Ye ſaid alſo, Behold, it is a wearineſſe, and ye have ſnuffed at it, ſaith the Lord of Hoſtes, and ye offered that which was torne, and the lame, and the ſick: thus ye offered an offering: ſhould I accept this at your hand, ſaith the Lord?

14 But curſed be the deceiver, which hath in his flock a male, and voweth, and ſacrificeth unto the Lord a corrupt thing: for I am a great King, ſaith the Lord of Hoſtes, and my Name is terrible among the Heathen.

The parts of this Chapter are two:

1. *A Preface or Inſcription.*
2. *The Oracle or Prophecy.*
1. *The Preface in the firſt verſe, generall to the whole.*
2. *The Prophecy in the reſt.*
1. *An expoſtulation with the people and Prieſt for their ingratitude and corrupting of his worſhip, from* verſe 2. *to the* 9.
2. *A Commination of judgment deſerved by it, or a Commination of divers judgments, from* verſ. 9. *to the end.*

In the Preface or Inſcription we conceive two things: The ſubſtance and circumſtance of it,

1. *The ſubſtance, being the ſubject or matter of the whole, is in that it is called a* Burden.
2. *The Circumſtance of the perſon, which is three-fold.*
1. *From whom, as the Efficient.*
2. *To whom, as the Object.*
3. *By whom, as the Inſtrument.*

VERSE I.

The burden of the Word of the Lord to Iſrael by the miniſtery of Malachy.

THE *Burden*] Here is the matter or ſubject of this Booke, or Prophecy: He calleth it a burden, uſuall with Prophets in their writings, all almoſt in ſome place or other. But *Nahum*, *Habakkuk*, and *Malachy* thus begin their prophecies. It ſignifies, as *Hierome*, a woefull and ſorrowfull prophecy, full of threats and judgments; called therefore a *Burden*, becauſe it preſſeth thoſe againſt whom it is ſpoken, the hearts and ſpirits of them, as a burden the body, and ſuffers them not to lift up their heads, and themſelves, as in former times. Some thinke it ſignifies not onely this, but alſo the Commandement of the Lord, by which the Prophet was burdened as from the Lord, that he ſhould declare

clare it in ſo many words unto *Iſrael*: which they thinke follows thence, becauſe it is to *Iſrael*, not againſt; but I feare, this is ſomewhat nice, for it was ſo to them, as it was againſt them for their ſinnes, and that which is againſt, is as much as a burden to the Prophet: but this muſt be underſtood *Tropicè*, here being a *Synecdoche*; for the whole Prophecy is not a burden, or threatning of puniſhment, but part onely of it, and ſo the whole is denominated of the part.

The puniſhment of ſinne, the affliction God inflicts upon men for their ſinnes and tranſgreſſions, is a burden, not a light one, not ſuch as are the feathers of a bird, *onus ſine onere*; but as a talent of Lead, ſpoken of, Zach. 5. 7. heavy and grievous; ſo is it here, and in many places of the Prophets, as Nah. 1. 1. Hab. 1. 1. Jerem. 23. 33. *ſine*, he ſhewes what is the burden, *I will caſt you off, and ſend you into* Babel *captives*, verſ. 36. that is, whoſoever ſhall ſay, The burden, he ſhall for that word beare his burden, that is, be puniſhed of the Lord; it is proved further by Matth. 7. 9. Galat. 6. 8. Hence is the complaint of *David*, Pſal. 32. 4. *Thy hand was heavy upon me.* *Doctrine.*

Becauſe ſinne, the deſerving and procuring cauſe, is a very grievous burden, Pſal. 38. 4. Matth. 27. 38. that is, to living men, and ſuch as have the uſe of their ſences; not to dead and benummed men: then the puniſhment is grievous. *Reaſ.* 1.

Becauſe the wrath and diſpleaſure of God, which is the efficient cauſe of it, is very heavy and grievous. The diſpleaſure of a Prince is heavy, the Kings wrath is as the roaring of a Lion, Prov. 19. 12. Now hence are afflictions heavy and burdenſome. 2.

Becauſe none can give eaſe in it, or deliver from it, ſave God onely, Hoſ. 1. 6 1 Sam. 2. 25. 2 King. 6. 26, 27. The wound that is had by the biting of a Scorpion is grievous, when nothing can cure it but the aſhes of that Scorpion; much more this. 3.

This may teach us what to judge of thoſe men who are in ſome affliction, under a judgment, and yet finde no burden, but goe as light under them, as a bird doth under her feathers, and ſometimes make advantage of them, as beggers doe make gaine of their ſores; they are ſenſeleſſe, they are benummed, they are dead men. In common ſence, if any have halfe an hundreth weight laid upon his hand, or foot, and preſſing him ſore, and he feele it not, what judgment is to be given of it, but to be a mortified and a dead member? ſo alas, how many dead men are in our times and daies? The burden not of the Word onely, but of the rod of the Lord, not threatned, but executed, hath beene upon our Land and Church by the feareſull Plague; now well towards three yeares wee have walked in the land of the dead, we have beene in the houſe of mourning. *Uſe* 1.

ing. Indeed the living hath laid it to his heart, but ſo few have done it, that the dead are more than the living; not onely our wanton women, and voluptuous men, to whom that 1 Tim. 5. 6. *They are dead while they live:* but our worldly men, our ambitious and others all dead, for this they have not felt. We ſorrowed for fifty & odde thouſands that dyed in the former yeare; we have as much need to ſorrow for ſo many thouſands yet living, and dead amongſt us; they never indeed felt, nor yet doe feele this burden: Their irreligious carriage when it was here amongſt us, both at home & abroad, in the City and abroad, their ſmall conformity ſince to the Law of God, little reforming of their corruptions, nay, their monſtrous deformity in themſelves, wives, and children, perſwades my heart, as 'tis Pſal. 36. 1. *The tranſgreſſion of the wicked ſaith within my heart, there is no feare of God before my eyes:* ſo that they had no feeling of this at all; for they who truely felt it, would grow ſomewhat better, if not altogether reformed. If an heatheniſh people, who knew not God, at the burden of the Word of the Lord did ſo humble themſelves, that the Lord ſaid, *Jonah* 8. 10. *He repented of the evill he ſaid he would doe to you, and did it not*; what ſhall be thought of Chriſtian men by profeſſion, living in the Church of God, if at the burden of his Word they repent not, nor depart from their evill wayes? but Iſaiah 8. 8. *Though they be ſtricken, revolt more and more:* it is becauſe they are dead men, and cannot feele it. Oh then weepe not for me, but for your ſelves, and children, as thoſe not for the departed, but for the living dead: for if it be true, The beginning of the remedy is the ſence and acknowledgment of the malady; how farre are they from cure that have not yet the feeling of it? I feared the Plague by a naturall infirmity, though God enabled me to abide upon my calling in the hotteſt brunt of it, and mercifully preſerved me hitherto to his Church, and to ſpeake this to you this day. But if it ſhould now come by the providence of God upon me, that he beginnes to threaten it to the City, I ſhould willingly embrace it, as thinking God to be marvellous mercifull unto me, and whoſoever he ſhould ſmite by it, to take it thus into his owne hand, and not to leave us to more fearefull judgments, which I cannot ſay, but I marvellouſly feare, is even at the doore to the wakening of dead men and women, or the ſweeping of them away. I am no Prophet, I pray God my words be no prophecy; but what peace, &c.

This ought to teach men in affliction, if a judgment come, and impoſed by the hand of God, to beare it patiently and meekely, as *David*, 2 Sam. 15. 25, 26. for it is a burden. The way to be eaſed, is not ſtrugling with it, but meekely to beare it; for a priſoner to be free from his fetters, is not in the Jaylors ſight

ſight to ſeeke to breake them, or to file them off; that is the way to procure more, or the longer lying in them: So, to be eaſed of a burden, is not to wreſtle with it when one is under it; but to goe ſoftly; there is more eaſe while it is on his back, and ſooner comes he to be releaſed of it. A man may with impatiency wreſtle and uſe unlawfull meanes to eaſe himſelfe, and God happly will let them proſper for a while; but after he will bring a more heavy and inevitable burden on him, that with his former ſhifts ſhall make more heavy to him. There is a fable, but it hath his Morall for this purpoſe; A certaine Aſſe laded with Salt, fell into a river, and after he had riſen, found his burthen lighter, for the moiſture made it melt away; whereupon he would ever after lye him downe in the water as he travailed with his burthen, and ſo eaſe himſelfe: His owner perceiving his craft, after laded him as heavy with Wooll; the Aſſe purpoſing to eaſe himſelfe, as before, laid himſelfe downe in the next water, and thinking to have eaſe, riſing againe to feele his weight, found it heavier, as it continued with him all the day. The Morall is, that they who impatiently ſeeke meanes contrary to the will of God, to eaſe themſelves of their burden, ſhall have it more and more encreaſe upon them.

That men ſhould make a ſpeciall reſtraint to themſelves to keepe from ſinning, becauſe an heavy and grievous burden elſe is ready to be laid upon their ſhoulders. Sinne it ſelfe is an heavy burden, but few feele it, and fewer feare it; but to this burden ſhall the burden of puniſhment be added; and who is ſufficient for theſe things? if the firſt burden feare them not, becauſe there is ſome pleaſure in ſinne to the fleſh, yet let the ſecond, which hath no pleaſure at all. When thou art tempted to ſinne, by which thou muſt needs tempt and provoke God, learne to caſt thy accompts well, conſult if thou bee able to meete him that comes againſt thee, Luke 14. ſo, if thou bee'ſt able to meete him, and beare his burden, goe on, and ſpare not; delight in all thy wayes, reſtraine thy ſelfe from no ſinne: but if not, if we may invert and reſolve, *Doe we provoke the Lord to jealouſie? are we ſtronger than he?* 1 Cor. 20. 22. then let this reſtraine us, if nothing elſe will; let us imitate Porters, who called, and offered money to beare a burden, will poiſe and weigh the burden in their hands firſt, which when they ſee they are not able to beare, no gaine will entice them; ſo in this caſe let us doe. *Uſe 3.*

Of the Word of the Lord] The circumſtance of the perſon ſending, the efficient, and authour, as of other prophecies, ſo, of this; he comes not unſent, he ſpoke not of himſelfe, hee came not without the Lord, but from him; ſo he affirmeth, and truely, to get more reverence, credit, and authority with them: and

and that it was thus from the Lord, and ſo Canonicall, the teſtimonies of Chriſt and his Apoſtles, alledging him divers times for confirmation of Doctrine, and reformation of manners; proveth it: but he addeth, *the Word of the Lord*] not onely to ſhew that he had but the word, the rod, and execution would come after, God making his word good: but as ſome thinke, to ſhew that he had not a free Embaſſage, but that he was to deliver it in certaine and ſet preſcribed words. Sometime when Prophets were more frequent and perpetuall in the Church, and God ſpoke to them by dreames, or by viſions, and apparitions, they had divers kinds of words, and had liberty for divers manners of ſpeaking and delivery: But our Prophet was ſuch a meſſenger, that the Commandement hee had received, and was credited with, he muſt deliver in ſo many words, and the ſame he received them in, and ſo he doth; for in the whole he never uſeth his owne perſon, but the Lord onely, as Chap. 1. 2. and 2. 1. and 3. 1. and 4. 1.

Here we might obſerve, that the Writers of the Scriptures are not the Authors, but God himſelfe, of which Rev. 2. 7. But one particular may we herein obſerve, this following:

Doctrine. This Propheſie is the very word of the Lord, it is of divine, not humane authority; which is not onely here affirmed, but, leſt it ſhould be doubtfull, it hath the teſtimony of the new Teſtament: the 3. Chap. ver. 1. hath teſtimony Mark 1. 2. and Chap. 4. 2. hath teſtimony Luke 1. 78. and Chap. 1, 2, 3. Rom. 9. 23.

Reaſ. 1. Becauſe this was written by a Prophet: for as all the Old Teſtament was written by the Prophets; ſo whatſoever was written by them, was and is Canonicall Scripture: therefore 2 Pet. 1. 19. Luke 16. 39. Heb. 1. 1. Epheſ. 2. 20. now all men hold *Malachy* for a Prophet, the laſt among the Jewes till the comming of *John Baptiſt*.

2. Becauſe the Church of the Jewes, the onely Church of God did receive this, and ſo acknowledged it as the word of God: That they did ſo, appeares Matth. 17. 10. and the Apoſtles, and the Evangeliſts alleadging of it; for it is a farre more impious and heinous thing to take away Scripture, than corruptly to interpret them, or to adde Scripture, if it were not of it.

Uſe 1. I take inſtructions from hence, entering the opening and expounding of this propheſie, how I ought to labour with my owne heart, and to ſeeke from the Lord aſſiſtance and grace to handle this as his word, not careleſſely, handling the word and worke of God negligently, taking his name in vaine, comming to ſpeake out of it without due preparation and conſtant ſtudy, and ſpeaking; ſo talke as of the word of God, 1 Pet. 4. 11. not handling it with vanity, and affectation, not making merchandize, and playing the huckſter with it; delivering it with

with a ſincere affection, dealing faithfully with it as a faithfull diſpenſer, giving to every one his portion, where and to whom the Spirit of God hath ſet them downe, to Prieſt and people, to old and to young, to married and unmarried, to the good and prophane, without feare and flattery, or any other ſiniſter affections, remembring that this in the firſt is in the whole, and to every verſe, it is the word of the Lord, fearing to corrupt, as well as to adde, leſt that I heare as 'tis Prov. 30. 6. *Adde not to his words leſt he reprove thee, and thou be found a lyer*; remembring that of Luke 12. 42. that I may be a faithfull and wiſe Steward, that I may obtaine that, Verſ. 43, 44. which how ſoone it may be generall, or to me in particular, whether before I have gone through the whole, or this Chapter, or this verſe, I know not.

This teacheth all to whom I am to ſpeake: firſt they muſt heare, for it is the word of the Lord, and never withdraw themſelves negligently, or careleſly preferring vaine pleaſure and profit of no value before it: If any withdraw himſelfe, the ſoule of God ſhall have no pleaſure in him, (to uſe the words rather than the full ſence) as *Iſrael* ſaid to *Sihon* King of the *Amorites*, Judg. 7. 24. ſo wouldſt not thou heare that thy Prince, Father, or Maſter ſaith unto thee; nay, will not Idolaters heare that which their gods ſay unto them, how much more you that the Lord ſhall ſpeake to? This is the word; that we ſhall ſpeake is but the delivering of it in moe words, which is here ſet downe in fewer; preſſing it at large, which is here ſet downe more briefly; this as a clew of thread wound up, by us it is but drawn out at length; yea, and it muſt be heard as the word of God with all reverence, received with humility, believed by faith, obeyed with care; for the Lord having ſpoken it, it was not for the time and perſons preſent onely, but for all ſucceſſive ages and people. As the Lawes of Princes, and Decrees of Parliaments are not onely for them that live then, but for whoſoever ſhall afterwards be borne ſubjects to the ſame Soveraignes; therefore not any ſinne is here reproved, but it is reproved in whomſoever it is found; nor is there any judgment threatened, but menaced againſt the men of our time that heare it; not any duty commanded, but it is appertaining to us as to them, becauſe it is the word of the Lord, who is our Lord as well as theirs, of the Gentiles, as of the Jewes. I cannot ſay as *Daniel* 4. 19. *fine*, ſo the Prophecy is for others, and the interpretation of it is for others, and judgments to your enemies; but as *Peter*, Act. 2. 39. *It is to you, and to your children*: ſo theſe things here commanded and reproved are for you and your children. But why ſhould I ſpeake thus ſharpely unto you? Verily becauſe God will nevertheleſſe bring theſe, if I ſhould hold my peace, *Uſe 2.*

peace, and by ſpeaking I may prevent he ſhould not, if ſo be my exhortations this day may finde place in your hearts, and hereafter in your lives: But ſhall I come unto you, not with a rod, but in love, and the ſpirit of meekneſſe? 1 Cor. 4. 21. then as *Chryſoſtome ad pop. Antioch. Hom.* 27. by our mutuall love, yours and mine, by all the travell I have felt for you, till Chriſt be formed in you fully, Gal. 4. 19. give me that wherein I may glory before men and devils, and in the preſence of God. And what is my glory? but your progreſſe and increaſe in piety here, and your ſalvation in the life to come: Believe me, beloved, *Si fieri poteſt me pro vobis certamen bene gerere, vos autem bene geſtæ rei præmia ferre, nunquam profectò vobis tantum turbationis ingererem; ſed non licet hoc nobis, non licet inquam.* Chryſoſtom. *de virtut. & vitiis ſermo.* If it were poſſible for me to undergoe the Combate, and you to beare the Trophies of the victory, I would not put you to ſo much trouble. But this may not be, this may not be, for every one muſt live by his owne faith, and paſſe to heaven by his owne piety and obedience: It is neither bought nor borrowed oyle in our Lamps will ſerve to enter in with the Bridegroome.

To Iſrael,] The ſecond perſon to whom, as the Subject, to *Iſrael*; that is, to the whole people who were lately delivered out of Captivity, and now enjoyed their Land, and the liberty of Religion: and as men not ſufficiently inſtructed under the rod and croſſe, or forgetting their former calamities, returned to their former corruptions and ſinnes, whoſe ſinnes were the worſe by that they had received, and made the more inexcuſable; when they ſhould have beene bettered by his mercies, they grew worſe. By *Iſrael* he underſtands the whole company, both Prieſt and people, calling it *Iſrael*, which for diſtinction was before called *Judah*, after the rent happened betwixt the ten and two Tribes, *Judah* and *Benjamin*, and ſome of *Levi* to the houſe of *David*, and the reſt to *Jeroboam*; for the ten tribes by *Salmanaſſor* were ſo led into Captivity, that they never returned; he now called theſe two Tribes by the old and wonted name: To *Iſrael* then his owne people, choſen out of the world, yea, reſerved to himſelfe from thoſe ten Tribes, thus ſpecially beloved, he ſends, though with griefe thus threatning.

Doctrine. God will puniſh his, even his owne for their ſinnes and offences, how deare ſoever they be unto him; it is indeed his love unto them that he will paſſe by many infirmities and weakneſſe in them, as Matth. 7. 18. but yet ſinnes of greater nature, habit, and cuſtome he will not paſſe by unpuniſhed, 2 Sam. 7. 14. 18. not onely the threatnings, but the execution of many afflictions and plagues recorded in the Word, upon the whole Church of *Iſrael*, upon particular perſons, on *Moſes*, Numb.

20. on

20. on *Miriam*, Numb. 1. *David* often, and other the good Kings who were puniſhed, proves this manifeſtly.

Becauſe hee loves his owne, therefore will hee correct and puniſh them; for the ſparing of the rod is hatred, not love; the fondneſſe of affection, not the favour of judgment, Prov. 13. 24. It is love becauſe of that 1 Cor. 11. 32. when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world. *Reaſ.* 1. *Nulla ira, magna ira.*

Becauſe he would be juſtified, not as wiſdome of her children onely, but even of wicked and enemies; for if he ſhould ſpare his owne, then would they ſay, God were wicked like them; as the wicked when he ſpares themſelves, ſay Pſal. 50. 21. hence was the death of *Davids* child denounced, and performed to prevent or to ſtay the blaſphemy of the wicked, 2 Sam. 12. 14. as he inſinuates in his Pſalme of Repentance, Pſalme 51. 4. 2.

Becauſe he may manifeſt his hatred of ſinne, when he puniſheth it not in thoſe that are wicked onely, whoſe perſons he may ſeeme to hate, but in thoſe that are deare to him. 3.

If God will, and muſt deale thus with his owne, generall and particular, let the whole Church and every member thinke of it, that they be not deceived, as if to them there were no feare of judgments and puniſhments, though they feare not ſinne, becauſe they are his: It is ſuch a corruption and deceit, that may ſeize upon thoſe who are his, even truely his, though uſually they are deceived by the ſleight of Sathan, whom he hath before deceived with another, perſwading them they are gods when they are not; for commonly none ſo confident as thoſe, none ſo bold as theſe blind byards; but whoſoever he is that is tainted with this, let him know, that as the Huſbandman preſerveth the ſheepe of his paſture in a moiſt yeare from rotting in the heart and liver, when they are a little tainted, by the ſalt waters of the Sea: ſo may he be recovered and preſerved by thoſe waters of the Sanctuary, even by thoſe ſalt waters; when the ſtreame runnes thus, that he will not, nor he hath not ſpared thoſe who are as deare to him as the apple of his eye, (untoothſome happily may they be, but without doubt wholeſome they are) let no Church then truſt in lying words, Jer. 7. 4. if they continue in their wickedneſſe, verſ. 9. and make his houſe a den of theeves, *verſ.* 11. but let them know he ſees it, and goe to *Shiloh*, *verſ.* 12. and other Churches, and ſee what he hath done to them, and the like will he doe to it, *verſ.* 14. Let no particular man thinke he may ſinne, as preſuming he is Gods; for if he ſpared not *Moſes*, *Miriam*, *David*, and others, how him? could they not have challenged more than he? or is it not likely that God would have ſpared them as well as he? Let *Uſe* 1.

him thinke of that to *Solomon*: I will be his Father, and he ſhall be my ſonne; if he commit iniquity, I will chaſten him with the rod of Iron, but my mercy ſhall not depart from him, 2 Sam. 7. 14, 15. if God make it true in him, it is the beſt he can looke for. If any aſke, what benefit it is to be Gods? I anſwer, much every way; as that God will paſſe by many infirmities of thine when thou ſerveſt him, many ſinnes of paſſion when they are not continued in: Have you not heard of the patience of *Job*? Againe, is it no benefit to be his Fathers Heire, unleſſe he may be ſuffered to doe what he liſt without controlement or correction? Beſides, even this is a benefit; for if that be true, Let the righteous ſmite me, and it ſhall be a kindneſſe, Pſalm. 141. 8. much more this, when that we are chaſtned, that we may not be condemned, 1. Cor. 2. 32.

Uſe 2. This may ſerve for comfort when affliction and puniſhment is befallen one who is his. In ſuch a condition a man is ready to faint, and his heart to faile him for feare, as if God had utterly caſt him off; but it riſeth from the ignorance of this, that God hath and will afflict his children, and becauſe they have not beene experienced under the hand of God. A child when he is young and tender, not acquainted with his Fathers threats and corrections, no ſooner ſees his father lay hand upon rods, but feares he hates him, but a little uſe under this teacheth him there is indeed love where hatred is in ſhow; And ſo with them, but they muſt learne this, that their hearts may reſt upon it, as the *Arke* did ſtay upon the mountaine of *Ararat*, after it had floted a long time upon the waters, ſeeing he afflicts his owne, yea more than the wicked in this life, and yet ſtill his people.

Iſrael having forgotten their late miſeries and calamities, the ſence and feeling of them being worne cleane out of memory, they returne againe to their former corruptions and ſinnes, and are newly threatned with other, and more heavy judgments.

Doctr. If men, many or few, a County or City, one or a company, after they have beene delivered or freed from ſome calamity and judgment, doe forget it, paſſing it over without profit, and returning to their ſinnes and corruptions againe, they are in danger of new, and more fearefull judgments; for he did this to the greene tree, what will he doe to the dry? if to the naturall Olive-tree, what can the wild Olive looke for? This is manifeſt by *Eſay*, who reproveth the people becauſe they profited not by former judgments, but remained obſtinate, and in their ſinnes, *Chap.* 1. *ver.* 5. ſpecially *verſ.* 21, 22, 23. How is the faithfull City become an Harlot, it was full of judgment, and juſtice lodged therein, but now they are murtherers; thy ſilver is become droſſe, thy wine is mixt with water, thy Princes are rebellious, and companions of theeves; every one loveth

veth gifts, and followeth after rewards; they judge not the fatherleſſe, neither doth the Widows cauſe come before them: wherevnto he addeth, therefore ſaith the Lord God of Hoſtes, the mighty one of *Iſrael*, Ah I will eaſe me of my adverſaries, and avenge me of mine enemies, *verſ.* 24. To this I adde Eſay 12. 9. 17. 21. inferred upon *verſ.* 13. manifeſt by Deut. 28. 45. Jerem. 5. 3. John 5. 14. An example of this alſo the *Niniveites* may be, comparing together the Prophecies of *Jonah* and *Nahum*.

Becauſe it cannot be equall and right, that God ſhould goe away and give over, as overcome by the obſtinacy and ſtubbornneſſe of men; that were as if a Prince ſhould give over a Rebell, becauſe he were not able to ſubdue him with a ſmall company, and not gather more forces, it were too much indignity and diſhonour: So in this; for God ſtriking for ſinne, muſt not lay downe his Armes, till the Rebells come in, as *Joab* gave not over the ſiege of *Abel* till *Shebaes* head was given him, 2 Sam. 20. 22. *Reaſ.* 1.

Becauſe it is dangerous for a people to harden them in their ſinnes, for if becauſe ſentence againſt an evill worke is not exeted ſpeedily, therefore the heart is fully ſet to doe evill, Eccleſ. 8. 11. if the deferring be thus dangerous, what is the removing, and not renewing, or doubling the judgment? it hardens men. 2.

Becauſe he muſt doe it whether his owne or not; if his owne that he may cure them, as Phyſitians or Chirurgians double the doſe of their medicines, and uſe more violent meanes when they finde the body hard to worke upon, the diſeaſe more ſetled: ſo the Lord when he findes his owne more obſtinate, if not his, that he may conſume them, and ſhew his power upon them, that he is able to abaſe and deſtroy every one that is obſtinate againſt him. 3.

Learne then to feare before God, and to profit under his hand, to turne unto him that ſmites us, and to ſeeke the Lord of Hoſtes, leſt otherwiſe God be provoked to cut off from us head and tayle, branch and roote in one day, Eſay 9. 13, 14. *Uſe.*

By the miniſtery of Malachy, *or by the hand of* Malachy] The third perſon is the Inſtrument, and by his hand, that is by his worke and miniſtery: ſome thinke it is ſaid rather by the hand than the mouth, to ſhew how uncorruptly hee delivered this; and not by the mouth, becauſe the mind and mouth are more apt to corrupt a meſſage than the hand which carrieth ſealed letters. But without oppoſition, I take it to be the phraſe of the Scripture, to note the Miniſtery of him and others, as 1 Sam. 11. 7. and 28. 17. The Lord hath done as he hath ſpoke by my hand; *Malachy* ſignifies *my Meſſenger*, or *my Angell*, whence

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riſeth the errour of *Origen*, as *Hieronimus in hunc locum*; that an Angell came, and tooke the ſhape of man, and delivered this. But *Hierome* ſhews that the nature of a perſon is not to be taken notice of from the notation or Etymologie of his name, for then, whereas *Hoſeah* ſignifies a *Saviour*, and *Joel* the *Lord God*: theſe ſhould not be men, but Angels, or the Lord, or the Saviour of the world; which if it follows not, then not this: But whether he was *Mordecai*, as ſome thinke, or *Ezra*, as moſt, it is not certaine: the conjectures of men for the latter are probable, but eaſily anſwered: It is ſafer to content our ſelves with that which is revealed, than raſhly or ſlenderly to affirme any thing in ſo weighty matters, eſpecially when it is not ſo needfull that we ſhould enquire into it; whether hee had his name from his birth, or circumciſion, or it is a name of office, it is not knowne. It hath ever beene thought a vaine curioſity to make enquiry for the Meſſengers name and title, when the meſſage is moſt certaine, Judg. 13. 18. as here it is by the teſtimony of the New Teſtament. There were in the Church three ſorts of Prophets, ſome that were to be perpetually in it, and to exerciſe a perpetuall office to anſwer men when they enquir'd of them after the cuſtome of time, and manner, as *Samuel*, *Hoſea*, *Eliſha*: Some for a time, both for this, and alſo to ſtand up in Gods perſon, for ſome particular thing to fore-tell it, which being done, they ended their office; as *Amos*, who propheſied for two yeares before the Earthquake. Thirdly, ſome, who were onely once to propheſie and fore-tell things, which done, their office ceaſed; as *Jonah* to the *Ninevites*, *Abdias* to the *Edomites*, and of this ſort is our Prophet.

Doctrine. God in revealing his will, and publiſhing of his heavenly riches, the myſteries of Chriſt and his Salvation, hath and doth ordinarily uſe the miniſtery of Man; ordinarily I ſay, becauſe at ſome time he hath uſed Angels to ſome particular and upon extraordinary occaſions, yet never ordinarily and generally in an ordinary eſtabliſhed Church, but alwayes the miniſtery of men, which thing is witneſſed by the teſtimony of all times, and all Churches, as well in the Stories of the Scriptures, as other Prophets, Prieſts, Apoſtles, Miniſters: How often that in the Old Teſtament, *I roſe up earely, and ſent my Prophets*: In the New, as they were men imployed under Chriſt, *Epheſ.* 4. 8. *We have this treaſure in earthen veſſels*, 2 Cor. 4. 7. and *we are Embaſſadors for Chriſt*, 2 Cor. 5. 20.

Reaſ. 1. Becauſe Angels preſence would have beene fearefull, as Luke 1. 12. and ſo unprofitable their Miniſtery, for things would have paſſed away as they heard it; for feare breeds ſuch a laſſitude in the joynts, that man lets that goe he ſeemed to hold; ſo of the mind.

To

To honour the nature of man; for if to be mans, much more Gods Embassadour: He could have done all by an Angell, but the humane condition had beene vilified, if he had seem'd not to administer his Word by men unto men.

2. *Poterat utiq; per Angelum omnia fieri; sed abjecta nolle videretur.*

esse humanæ conditio, si per homines hominibus Verbum suum administrare Aug. De doctr. Christiana, lib. 1. præfat.

Because the message rather than the messengers should be regarded, and if any thing be effected, it might be given to the power of God, and not the meanes. If hee had not sent it in earthen vessels, but by some glorious Angell, they would have left the thing, and have worshipped the person, Revel. 22. 8. or if any thing had beene wrought, they would have attributed it to the power of the meanes, not to God: but that they should not, he thus disposed, 2 Cor. 4. 7.

3.

This ought to be matter of encouragement to the Ministers of God, that their labour in preaching, and performing the worke of their Ministery be not tedious unto them, when it is so thankleſſe an office unto man, and the more they labour in it, the leſſe they partake of their double honour, 1 Tim. 5. 17. nay, full of contempt, and as Jeremy 20. 7, 8, yet they serving the Lord in their Ministery, he vouchsafing them that honour, ought to swallow up all these, knowing that we are not to be ashamed of the Gospell of Christ, because it is the power of God to salvation, Rom. 1. 16. and whosoever shall finde it, and receive it by them to beleeve, beautifull shall their feet be unto them, though others charge them as *Pharaoh* did *Moses*, that they see their face no more. But if none will, yet he will not suffer them to goe unregarded, because he hath set them on worke, they are his Ministers, as Esay 49. 4, 5. I said I have laboured in vaine, I have spent my strength for nought, yet surely my worke (or my reward) is with my God. And though *Israel* be not gathered, yet shall I be glorious in the eyes of the Lord.

Use 1.

To teach men not to be offended, or basely to accompt of the ministery of the Word, and the mysteries of Salvation, because they are brought unto them in such earthen vessels by so weake meanes; for it is the worke and word of the Lord, howsoever by the ministery of man, weake and base. Was it that he wanted glorious Angels that he used not them? he had thousand thousands of them, but for mans infirmity: Was it that he had no power over the Kings and Nobles of the Earth, that hee imployed not them? if he had spoken the word, they could not have resisted: He that had *David* a Prophet, and *Solomon* a Preacher, though not ordinary, could have made them and other Princes ordinary Preachers and Ministers, but their greatnesse would have obscured his power. Why then hath he chosen meane men? That the baseneſſe and meane condition of the

Use 2.

perſon might give place to his glory, that men might not dote on the perſon, but delight in the miniſtery and meſſage; therefore as Princes ſhut up their treaſures not in goodly and ſumptuous cheſts, but in caſkets of no price, and of baſe matter, to deceive the theefe, and to convay it whither they would have it: ſo God theſe, to lay a ſtumbling blocke to the reprobate; but as many as are called and choſen, to make it the power of God and the wiſdome of God to them. *There's nothing that ſo much hardens mens minds as the ſimplicity of Gods workes that are ſeene, and the greatneſſe of the efficacy which is promiſed, when as to the godly it is farre otherwiſe. They are marvellouſly wrought upon by them, becauſe they look to him who workes by them; here is the difference of faith and infidelity, beleevers and infidels. We wonder becauſe we beleeve; incredulity wonders, but beleeves not; it wonders at ſimple things as if they were vaine, at great things as if impoſſible.

* *Nihil adeò eſt quod obdurret mentes hominum, quàm ſimplicitas divinorum operum, quæ in actu videntur, & magnificentia quæ in effectu repromittitur.* Tertul. *De bapt. lib. cap.* 2.

Ipſi miramur quia credimus; cæterùm incredulitas miratur, non credit; miratur ſimplicia quaſi vana, magnifica quaſi impoſſibilia. Idem.

Uſe 3. Wee are the Miniſters of God, and your ſervants for Jeſus ſake; that we bring to you, is the meſſage and commandement of God. Looke that ye receive not us, if ye can dis-joyne us and our meſſage; but that we bring, heare it, beleeve it, obey it. That we have delivered, that we doe and ſhall deliver as his commandement, his will: Looke therefore to it, that you receive it, for it both you and I muſt give an account; I, for the faithfull delivery of it, you for the fruitfull receiving of it, both of us for the carefull obeying of it. Let no man thinke much I call ſo much for hearing and obeying, when there is in the moſt ſtill performance with the leaſt, and ſcarce with the leaſt. Tell me, when you lend your money, doe you not put your Debtor in minde of it when you meet him? ſo doe we, and ſo muſt I doe; for I feare leſt in that day I heare that, Matth. 25. 26. Thou wicked and ſlothfull ſervant, thou oughteſt to have put my money to the exchangers, that at my comming I might have received mine owne with uſury. I have often put forth Gods ſtock unto you, you muſt pay uſury. *Uſura vero eſt auditæ monitionis per opera exhibitio:* Your uſury is to witneſſe your profitable hearing by your workes. See then that you obey and doe, that as *Nathan* ſaid to *David*, 2 Sam. 24. 13. ſo I may to you, *Now adviſe and ſee what anſwer I ſhall returne to him that ſent me.*

The burden by the miniſtery of Malachy,] *Malachy* muſt carry to this people a burden, not onely things acceptable, but diſpleaſing and grievous.

The Miniſters of God muſt not onely ſerve him in preaching the Goſpell and comforts, but alſo threatnings and judgments.

VERSE

VERSE II.

I have loved you, ſaith the Lord, yet yee ſay, Wherein haſt thou loved us? Was not Eſau Jacobs *brother, ſaith the Lord? yet I loved* Jacob.

I *Have loved you ſaith the Lord,*] The ſecond part of the Chapter is the matter and Propheſies conſiſting in two parts: on Gods expoſtulation with the people and Prieſt for their ſinnes, and his judgments againſt them for thoſe ſinnes. The firſt is hence to the 9. *verſe*. Their ſinnes are two: ingratitude, contempt of him, and corruption of his worſhip. The 1. to the 6. *verſe*. Their ingratitude is expreſſed, that they did not acknowledge nor account of his love, nor yet of his benefits, the fruit of his love, which hee had from time to time beſtowed upon them, that they might by the greatneſſe of the one, or by the weight of the other, be drawne to performe the duties of Piety unto him their God and King, who had deſerved ſo well at their hands and of them. Firſt for his love.

I have loved you,] A ſpeech ſpoken with affection, ſpecially by valuing his love, and diſdaining to have it ſo neglected of thoſe upon whom he had beſtowed it. Some thinke it is a ſpeech imperfect, broken off, and interrupted with griefe, when he would have added more. I have loved you; griefe not ſuffering him to ſpeake more. The ſupply may be, I have loved you alwayes, but you acknowledge it not, neither anſwered me with love againe, but for this repayed me with ſinnes.

Love given to God, ſignifies not a paſſion nor affection, for there is no ſuch thing in God. *Ira Dei non perturbatio animi ejus, ſed judicium quo irrogatur pœna peccato. Auguſt.* of the anger of God. *De civitate Dei, lib.* 15. *cap.* 25. So of this, it is no paſſion, but his free election to beſtow, yea, an actuall giving to them the adoption of ſonnes and eternall life. For God is ſaid to be angry, when he doth that which commonly men doe when they are angry; and to love, when he doth that which men doe when they love. Now this cannot be underſtood of his generall love, of which all are partakers, men and Angels, bleſſing, preſerving, ſuſtaining them: for then were it no great matter that he affirmes here to his. But of a ſpeciall love, that is, his chooſing of them to be ſonnes, and to beſtow on them eternall life. I have loved you, that is, I have choſen you to be my people, and I will be your God; to be my children, and I will be your Father, and to give you the inheritance of ſonnes, than which what can be greater? *Hierome* thinkes

thinkes he denies now to love them, because he useth the preter-tense. But it is no rule, when as the pretertense doth often include the present, Rom. 1. 24. Psal. 1. 1.

The first sinne reproved is unthankfulnesse, the reproofe being covertly insinuated, rather than openly set downe, under the recording and recalling of Gods love and the fruits of it, whereof they had beene partakers. *Hierome* observeth here, lest the punishment should seeme unjust, and God should without cause afflict them, and lay the burden upon them, he addeth the reproofe of their sinnes. Hence we may observe.

Doctr. 1. The punishing and afflictions comming to men, are caused by their sinnes. Hosea 14. 1. *Thou hast fallen by thine iniquity.*

Doctr. 2. Now to the sinne here reproved in particular, which is unthankfulnesse. Ingratitude and unthankfulnesse unto God for his love, and the fruits of it, the blessings men receive, either spirituall or temporall, is a very great sinne. So the Lord shews it here by his Prophet, when he puts it in the foremost of all other sinnes in this people, and as the principall which makes him threaten this burden unto them. So *Isaiah* 1. 2. sets it before all other sinnes. It is by the Apostle put among the sinnes of the last dayes, when iniquity shall get the upper hand, and must abound, 2 Tim. 3. 2. This sinne is committed five waies, or there are five kinds or degrees of unthankfull men. First, when men doe not acknowledge God as the Author and giver of their benefits and blessings, but finde out others, as Hosea 2. 8, 9. *Shee knew not that the Lord gave her Corne.* Secondly, when men doe forget him and his benefits, against which *David* laboured. Psal. 103. 2. *Bless the Lord, oh my soule, forget not all his benefits.* And confessed among sinnes, Psal. 106. 7. *our Fathers remembred not the multitude of thy mercies.* Thirdly, when they doe not give him praise in word and affection, doe not utter it before men. Such were the nine Lepers. Fourthly, when not onely these, but recompense him evill for good, as that, Isaiah 1. 2. *I have brought up children, and they have rebelled against me.* Deut. 32. 5, 6. Fiftly, not faulty in any of these, but doe not walke worthy of such mercies, when he doth not render according to the benefit done unto him, as it was said of *Hezekiah*, 2 Chro. 32. 25.

Reas. 1. Because the contrary is a duty so often commanded, and so earnestly call'd for in Scripture, even in every thing. 1 Thess. 5. 18. *In all things give thankes, for this is the will of God in Christ Jesus towards you*: Then the other must needs be a sinne.

Reas. 2. Because the Saints of God have much laboured against it in themselves and others, which they doe not, but that which is evill and sinne.

Reas. 3. Because the contrary is the honouring of God, the crown-

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ing of him, and the araying of him with honour and glory. Pſal. 50. 23. *Whoſo offereth praiſe, glorifieth me.* Then this is a great diſhonour, and then 'tis evill. That which is againſt the Crown and dignity, ſpecially immediately of a Prince, is heinous and grievous.

This being ſuch a ſinne, thus committed, argues our age guilty before the Almighty; ſome one way, ſome after another; yea, who can ſay, I am free? Many, and the moſt receive and devoure daily the bleſſings of God, and know not, or acknowledge not that he gave them, but thinke they come natrally or by friends, or by their owne labour, and ſo as Habacuck 1. 16. *Therefore they ſacrifice unto their net, and burne incenſe unto their yarne, becauſe by them their portion is fat, and their meate plenteous*; and ſo commit Idolatry with their friends, with the earth and heavens, with their labours and hands. But ſay they be ſo farre inſtructed that they confeſſe him the giver, yet how ſome have forgotten him and his benefits. A ſecond brings the oblivion of the firſt, a third of that, &c. As one naile drives out another, but an affliction makes all to be forgotten: as with men, one injury they doe us, makes us forget they ever did us good. But ſay benefits be remembred, and oftentimes ſpoken of, yet not ſo much as the afflictions and troubles: or if at one time many words to expreſſe the paſſion in ſuffering, few in receiving; or if of them, yet as Courtiers bragge of the Kings favour, as *Haman*, Eſter 5. 11, 12. more to magnifie himſelfe than the Kings liberality: for a long ſtory they will tell you of their wealth, and honour, and children, and ſuch like; but a few words, and that very unſavourily will they drop out of praiſe to God. They make not their Song or Pſalmes of thankeſgiving as the faithfull have done. But if any can plead not guilty here, and be culpable in none of theſe, yet his unthankfulneſſe appeares that he ſtill remaines in his ſinne, and rebells againſt the Lord; not onely offending him, but by thoſe things he hath received from him: more than any married and modeſt woman will doe to her huſband, by the Rings, Chaines, Bracelets, Apparrell, and ornaments he gave her to adorne her, ſo ſhe might be acceptable to him; not that ſhee ſhould give to an adulterer, to entice him to folly. And yet what elſe doe many, but by their riches and honours, their health and beautie, by their ſtrength and valour, and ſuch like, diſhonour him? By their riches they waxe proud againſt God, by their honours and high places they oppreſſe others without feare: health makes them ſtudy the adorning and trimming of the body, by their beautie they entice others, by their valour they contemne others, and like mighty *Nimrods* they tyrannize in peace and warre: ſo that God for all his coſt hath not Grapes, but ſower Grapes, as Iſaiah 5. But ſay

Uſe 1.

ſay that herein they are not to be charged, yet are they ungratefull, becauſe they have not walked worthy of ſuch benefits, becauſe they have not rendered according to their reward, and every benefit hath not beene anſwered with obedience, and more care to pleaſe God.

Vſe 2. To teach every man to labour to ſee and know himſelfe guilty of this ſinne, to humble himſelfe for it, and repent of it, as of one of the greateſt ſinnes he hath, and the greater, as in the degrees he finds himſelfe guilty of it. Now becauſe there neither is, nor can be true repentance where there is perſeverance in it, nor unleſſe it be forſaken, and the former good acted; for he is ungratefull, that is not thankfull; as he is wicked, that is not juſt; the contrary evill is ever where the good is not, where and when it ought to be. Therefore muſt every one labour for the good, and ſtrive to be thankefull, to acknowledge, to remember, to praiſe, to abſtaine from evill, to reward with all good offices for ſuch great kindneſſe: Hee muſt ſtirre up the beſt inſtrument that he hath to praiſe the Lord, whoſe nature (as one ſaith) is ſuch, that in conferring of benefits hee is moſt liberall, and moſt covetous in requiring acknowledgment. This is moſt acceptable to him, lik ethe ſcent of all ſacrifices, Levit. 3. 16, 17. Let it repent us that we have deprived him of ſo much as is due to him, and now ſtrive to it, ſinging the ſongs of thankeſgiving with cheerefull hearts when hee calls us to it, not loving him otherwiſe than hee hath done us, both in word and deed: ceaſing to grieve him, ſeeking to pleaſe him, and to recompence as he hath rewarded us. *Et ſi gravia præterierunt, tamen gravium memoria ne prætereat; non ut doleamus, ſed ut gratias agamus.* Chryſoſt. *Hom.* 12. *ad popul. Ant.* But *Hom.* 25. *Vera gratiarum relatio hæc eſt, cum hæc agamus unde Deus glorificari debet, cum ea fugiamus à quibus jam fuimus liberati. Nam, cum Rege contumeliis affecto, cum pœnas luere deberemus, honorati fuiſſemus, & mox iterum affeciſſemus contumelia, tanquam ingratitudinis extremæ rei, maximam merito pœnam, & priore multo graviorem dare deberemus.* Whereas on the contrary, to be truely thankefull, is a great treaſure, it is the way to more riches, becauſe a man doth anew draw at the Well of Gods bounty; for to him that hath ſhall be given; if hee uſe it for his Maiſters glory: and the evill avoided which elſe would come upon them.

In conferendis beneficiis eſt liberaliſſima, ita in gratiarum actionibus repoſcendis eſt avariſſima.

I have loved thee,] This is underſtood not of his generall love, but his ſpeciall, and that after a ſpeciall manner: not ſuch as he loves whole mankind by, but ſuch as he loves his Church by. The love of a whole Family, of his Spouſe and children is different, one more excellent than other, and ſo both more ſpeciall and more excellent.

God,

God, hee loves his Church with a more speciall and excellent love, than he loves either all creatures, or all mankind. So here, Amos 3. 2. Exod. 19. 5. Now therefore if yee will heare my voice indeed, and keepe my Covenant, then yee shall be my chiefe treasures above all people, though all the earth be mine: where the learned take the word to signifie, a people of a precious treasure. The *Septuag.* read λαὸς περιούσιος, a peculiar people. Tit. 2. 14. Now περιούσιος, *est thesaurus præ aliis electus*, and so it is more excellent, and more deare and precious in Gods sight: these were for themselves, and the Type of others. Hence is that, 1 Pet. 2. 9. Ye are a chosen generation, a peculiar people. Things elected are more specially loved; hence are those comparisons to set forth this love, that he is the Head of his Members, the Father of his Children, the Husband of his Wife. The Members are better affected than excrements; the Children than servants, the Wife without comparison, as himselfe is one flesh. *Doctr.*

Because love, precious and excellent love is discerned by the things which proceed from love, that are given and bestowed upon the beloved: for he loves, who bestowes meate and drinke and apparell; but he more, that provides land, inheritance, and layes up treasure, and gives knowledge and education. The servant is provided for, the Child much more: so the things God gives being more excellent, spirituall, Salvation, things belonging to it; but to others earthly things onely, 1 Cor. 9. 11. There is a three-fold state of man, as Divines speake of him: *Esse, bene esse, optimum esse.* First, *naturæ*, secondly, *gratiæ*, thirdly, *gloriæ*. The first of generall love, the two last of speciall love, which being those God gives his, and his onely; then is it with a more speciall love he loves them. *Reas.* 1.

Non tam à veris rebus somnia superantur, quàm hæc terrena ab æternis illis absunt. Chrysost. *de virg.*

Because it is more constant and perpetuall: for the generall love of mankind is terminated not with the Sunne and Moone onely, but with their breaths; they part with their lives and his love together, but theirs is for ever, and then specially is manifested when life is ended. That in life was but a pledge and earnest of the other, a penny to one hundred pound, or an Angell to a thousand pound, a bargaine of it. *Reas.* 2.

Because in generall love onely, *sua dat*, his blessings and outward benefits: but in speciall, *se dat*, he gives himselfe. Hosea 2. 19. Now as that of *Samuel* is true, 1 Sam. 15. 22. Obedience is better than sacrifice, because in obedience a man gives himselfe to God, but in sacrifice he gives but of his, as *Cain* of the fruit of the ground. *Abel* of the first of his sheepe, and of the fattest of them; so in this. *Reas.* 3.

This should provoke every one to labour for this love, being so speciall and so excellent: rare things are deare, and desired; *Use* 1.

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the more rare, the more deare, and more deſired; but when they are rare and excellent, very precious then moſt of all; ſuch is this love. But how may we get this? Labour to be his, and his children, and Church, ſo we all are. But he is not a Jew that is one outward. But how may we know that we are his, and have love? How doe commonly men know they have the generall love, and whence is their generall bragge of it? If they have the fruits of his love, peace, proſperity, riches, &c. So in this, if they have ſpirituall graces, as true ſaving knowledge, faith, ſanctification, love, meekneſſe, zeale, which are the fruits of his ſpeciall love, Eccleſ. 9. 1. No man knows either love or hatred by all that is before us. They are things within us which muſt manifeſt that to us; for theſe then muſt we labour that we may know we have it.

Uſe 2. This muſt teach every one to be more thankfull for this than he or others would be for the generall: the thankfulneſſe is to anſwer his love with obedience, to heare and obey, Exod. 19. 5. Now therefore if ye will heare my voice indeed, and keepe my Covenant, then ye ſhall be my chiefe treaſures above all people though all the earth be mine. The fruits of the generall love of God will require this, and the more fruits, the more obedience: He that hath received ſomething, though with the leaſt, owes the moſt he can doe; how much more he that hath more houour, credit, riches, &c. Ought to performe more obedience, be more zealous, religious, holy; as *Auguſt. Surgunt indocti & cœlum rapiunt, &c.* If for theſe common bleſſings and love, how much more for the fruits of ſpeciall love and it? If to whom much, of them much in the former; how much more in this? and of ſuch as have his ſpeciall love, he looks for obedience and honour, wherein is their thankfulneſſe. The Courtier that is advanced above others, ought to be more reſpective of the Prince and his will, and with more care and cheerefulneſſe performe all obedience, and the duty of his place than others. He that hath his life, liberty, and living given unto him when all was loſt, if he ſhall not, if he ſhould not reſpect him, every tongue would be ready to condemne him: But if he ſhould be made heire to the Crowne, if his iſſue faile, or hee have no child, then more. So in this; and this not being, nothing wil more prove that they are not that they would ſeeme to be, and that they have not that they bragge on.

Uſe 3. This is matter of comfort to as many as are indeed his, beloved of him, they may be ſure they ſhall lack nothing that is needfull and good for them: for if he love them thus ſpecially as his owne, God is faithfull to provide for his owne; for, as Rom. 8. 32. who ſpared not his owne ſonne, but gave him for us all to death, how ſhall he not with him give us all things alſo? how much

much more readily will he give us other things, when he hath given us himſelfe, and hath married us to himſelfe? Will a father ſee his child to want? will a huſband let his wife want when he is rich and able? if they ſhould, yet will not God. Iſaiah 49. 15. Can a woman forget her child, and not have compaſſion on the ſonne of her wombe? though they ſhould forget, yet will I not forget thee: therefore they may beſt have their converſation without care or covetouſneſſe; they need not ſweare or deceive for gaine, oppreſſe, or offer injury to provide for themſelves; they need not prophane the Lords day, nor uſe unlawfull meanes to lay up for another time to come: for hee that doth ſo ſpecially love them, and hath laid up ſo great things for them, and given them the pledges of them already, and the earneſt of ſuch infinite things, how will not he take care of them to provide neceſſaries for them. He that in his generall love feeds the Ravens; the Lions, and Leopards; makes his raine to fall, and his Sunne to ſhine upon the wicked, and fills their bellies with his hid treaſures; what will his ſpeciall love make him to his owne? but many of his are often-times ſcanted. So the Phyſitian keeps his patient at a ſtrait diet, when full diſhes are hurtfull unto him. And God often-times gives not riches, becauſe when they be *humanæ miſeriæ remedia*, the remedies of humane miſery, they will make them *inſtrumenta voluptatis aut ſuperbiæ*, the inſtruments of pleaſure or pride, and he knows their hearts better than themſelves. But they often want much, and have ſcarce to ſatisfie nature, when the wicked have abundance; but their water and browne bread makes them looke as well as all the full diſhes of the wicked; as it was with *Daniel* and his fellows. And the prodigall ſonne had little to refreſh him, when his fathers ſervants had bread enough, becauſe he abuſed his former portion, and runne from under the protection, and out of his fathers houſe. So with them: At his returne he had the fat Calfe killed for him, and apparrell and ornaments given him fit for a ſonne.

To admoniſh every one that is his, to looke for more correction than others if they provoke him; for more love, more of the rod; more affection, more affliction; the more ſpeciall love, more ſpeciall and more ſpeedy correction. This uſe made *Amos* of it; *Chap.* 3. 2. *You onely have I knowne of all the families of the earth; therefore I will viſite you for all your iniquities.* Heads of families correct all, and moſt where they love; children before ſervants, and of them, thoſe they love, if their love be with judgment, and not blinded with affection. *Uſe* 4.

Wherein haſt thou loved us?] Some take this to be a kind of prevention: the Prophet knowing what this people would ſay, thus accuſed, for themſelves, he prevents; Yee will aſke me

wherein I have manifeſt any love unto you? my anſwer is ready, and the proofe manifeſt. Was not *Jacob* brother to *Eſau?* but theſe are more likely to be the words of the people, for ſo their ingratitude rather appeares, that they would not ackuowledge the love of God, but ſome of infirmity, ſome of malice and contempt ſpake thus, Wherein haſt thou loved us? In what ſpeciall benefit haſt thou ſhewed thy love unto us? *Cyrill* ſuppoſeth that it is likely they remembred the late captivity and calamity God had brought upon them, which did ſo ſticke in their mindes, that all the good God did unto them before and ſince, ſpecially ſpirituall, could not make them acknowledge he loved them.

Doctrine. The corrupt nature of man is hardly drawne to confeſſe and acknowledge ſinne, and himſelfe guilty of ſinne; but will doe any thing, accuſe God or man, or any other thing to cover their ſin. This people is a manifeſt proofe of it here; and *ver.* 6, 7. and *Cap.* 2.14. and 3.7,8. Job 31.33. *If I have hid my ſinne as* Adam, *concealing mine iniquity in my boſome. Trem. more hominum*, noting the corruption of man to hide and cover it. It is manifeſt by *Adams* accuſing *Eve* and God, and *Eve* the Serpent, to cover their ſinne, Gen. 3.12,13. *Achan*, Joſhua 7. who covered it till God had found him out. *Saul*, he covered his by accuſing of the people, 1 Sam. 15.13,14,15,20,21. *David*, 2 Sam. 11.6. &c. yea, even when *Nathan* came to him, *Cap.* 12. who might, if he did not, take the Parable to himſelfe, before it was applyed by *Nathan*. The Prieſts, Matth. 27.4. *Gregory*; They are like the Cuttle-fiſh, that when he perceiveth men goe about to take him, doth ſo dye and colour the water about her with a kind of blacke moiſture, that a man cannot tell where to have her: ſo theſe, and ſo others, either by denying, as Matth. 25. 44. by defence, as *Jonah*, Jonah 4. by cautelous anſwer, as Gen. 4.9. by a good purpoſe, as Gen. 20.6. by putting it off to others, *Adam* to *Eve*.

Reaſ. 1. Becauſe ſelfe love beares rule and ſway, which will make him ſo cover his ſinnes, Job 31.33. If I have hid my ſinne as *Adam*, concealing mine iniquity in my boſome. The latter part *Tremel.* reads, *Abdendo ex dilectione mei iniquitatem meam.* And this is to avoid both puniſhment from God, and ſhame from men; naturally they know God is juſt, and out of his juſtice will viſite the iniquities of men: and they thinke him as man, and that the Proverb is true, Confeſſe and be hang'd; ſuppoſing he cannot know, unleſſe they diſcloſe. Therefore to avoid his knowledge, and ſo his puniſhment, they willingly ſmother them. Againe, to avoid ſhame from men, becauſe they will even upbraid them with their ſinnes they have confeſſed, though happily themſelves more wicked, but more covert. Therefore they

Hoſea 12.8.

2 Sam. 13. 13.

they would willingly, and by what meanes they can cover them. *Obiectat ſanè flagitium, & tamen ipſius rei nomen aures offendit.* Chryſoſt. *Ser. de virtut. & vit.*

Becauſe he loves his ſinne, and is very loath to part with it. Now if he ſhould come to know and acknowledge his ſinne, he muſt forſake it, or elſe men will cry more ſhame, and God will more ſharply puniſh him: whereas all the while he diſſembles his knowledge, he thinkes he is the rather to be borne withall, both of God and man. *Reaſ. 2.*

How ſhould this be accounted a corruption, when as, Iſaiah 3. 9. they are reproved for declaring their ſinne, and not hiding it? *Obiect.*

It is one thing to commit ſinne openly, and as it were without ſhame to profeſſe it; another to confeſſe ſinne with ſhame to himſelfe, and glory to God. It is one thing for *Zimri*, Numb. 25. 6. to manifeſt ſinne, and another for *David*, when he is reproved by *Nathan*, to confeſſe ſinne. It is not the ſame: that *Abſolon* commit ſinne upon the houſe-top ſhameleſly in the ſight of the Sunne, to the diſhonour of God and his Father; and *Achan* confeſſe that was committed with ſhame to himſelfe, and giving glory to God. To declare ſinne as they did, is the height of impiety; but to confeſſe ſinne as theſe, is the firſt ſtep to piety; and to cover them, gives ſmall hope of recovering them: The ones declaring, and the others cloaking, argue both their corruptions. *Solut.* *Non confiteri, ſed profiteri.*

Then is the wiſedome of the wiſe but fooliſhneſſe, who think that the beſt guide is Nature, and that a man ſhall never erre if he follow it. Queſtionleſſe it is a marvellous blind guide in all things, and whitherſoever it calls, we are to be jealous and ſuſpicious of it: It will never lead us to any good, but to falſe pleaſures, deceitfull profits, vaine honours. It will either teach us that ſinne is no ſinne, Rom. 7. or leſſen ſinne, or teach us to cover ſin. In the body, and for it, he would be accounted but a ſlender friend and bad counſellour, who ſhould perſwade a man wounded, that it were nothing, or teach him to cover it till it ſo feſter, that the part muſt be cut off, before he diſcover it to a Chirurgian: what a guide is nature then? *Uſe 1.*

To teach every one to ſee and acknowledge the corruption of his nature, when he finds in himſelfe all willingneſſe, and endeavour to cover his ſinne, whether by accuſing God or man, or any other creature, ſpecially when he is reproved by the Word of God in the mouth of the Miniſter, then to ſeeke excuſes and pretences, argues a marvellous obſtinacy and reſolution to continue in their ſinnes, beſides the hurt they doe unto themſelves. The hurt is, firſt that ſinne is the greater; he increaſes his ſinne, who judging God to be like a man, be- *Uſe 2.*

leeves he may eſcape the puniſhment of his fault, if he committed it not openly, and ſo if he cover it. Secondly, he brings more and greater ſinnes upon himſelfe: * As in our bodies the neglect of wounds may cauſe Fevers and putrifactions, and at length death: ſo in our ſoules, the hiding of ſmall, is to invite greater; for both Satan is emboldened to ſuggeſt more, and, their conſcience hardened, they eaſily receive more. Thirdly, they bring more ſhame and puniſhment upon themſelves. If the ſmothering of it here, were the burning of it for ever, their policy were not amiſſe: But when for all this it muſt come to judgment, their cunning is but cruelty to themſelves. What profit is it to a malefactor obſtinately to deny his fact to the Judge in his private Chamber, or before ſome few, when he hath favour promiſed him, and be made to confeſſe it at the Barre before the whole Countrey, when his owne hand and his fellows in the fact, ſhall be brought againſt him, without all hope of receiving any thing but ſeverity of judgment, where every excuſe and cover he hath had ſhall increaſe both his ſhame and puniſhment?

Plus imò delinquit, qui ſecundùm Deum cogitans, evadere ſe panam criminis credit, ſi palam non crimen admiſit. Cypr. *de lapſ.*

* *Ut in corporibus qui vulnera neglexerunt, febres gignunt & putrifactiones, & mortem denique, itidem & in animis, qui puſilla diſſimulant, majora invitant.* Chryſoſt. *ad Gal. cap.* 1.

Uſe 3. If this be the corruption of nature, and the ſinne of this people, let us learne to caſt from us the cloakes of ſhame, and, reproved for our ſinnes, and threatned, let us with the people at *Johns* preaching, Matth. 3. confeſſe our ſinnes, that we may eſcape the wrath to come. What elſe is required of us, than that the Church of God hath uſually done? as Ezra 10. and 1 Sam. 7. 6. what but that wherein we may glorifie God, Joſhua 7. 19. for in confeſſing our ſinnes we give him the glory of his juſtice, as puniſhing where he was provoked. What? but that we may diſburden our ſelves, and get a wholeſome and ſoveraigne medicine to our wounds. Our wounds have beene grievous, as Iſaiah 1. 6. Our ſinnes as the infection have beene declared unto us, our pride, covetouſneſſe, &c. let us not cover them either by impudency, or infirmity: let not our proud women ſay, their huſbands would have it ſo, nor the covetous men, our wives and children muſt be maintained ſo: let not the ſwearer ſay, he cannot be believed, or utter his wares, or any ſuch cover of ſtate and condition, accuſing ſometime God, ſometime men; for he that threatneth thus the greene tree, what will he doe to the dry? the naturall Olive, what will he doe to the wild Olive? Certainely it ſhall not be ſo eaſie to us as to them: but if all will not, let me ſpeak to as many as feare the Word of the Lord: Thou and thy houſe, thou and thy wife and children, doe not hide them, but confeſſe: Remember that, Prov. 28. 13. *He that hideth his ſinnes, ſhall not proſper; but he that confeſſeth and forſaketh them, ſhall have mercy*; ſo common in experience, that it is a Proverb.

Wherein

Wherein haſt thou loved us?] This they ſpeake, becauſe of their late captivity, as if for that one croſſe they were not bound to be thankfull unto him for the other mercies: or ſhewing their blindneſſe and corruption of nature, that for one croſſe or affliction they acknowledged not, nor account of other mercies.

It is the blindneſſe of mans nature and his corruption, in an affliction and trouble not to account and eſteeme all other the former bleſſings of God: ſo in this people. It is manifeſt not onely in the wicked, where corruption is in the ſtrength, but in the good, where it is abated, and yet creeps where it cannot goe. In *Haman*, Eſt. 5. 11, 12, 13. In *Rebeckah*, Gen. 27. 46. *Jonah* 4. 3, 9. in *David*, Pſal. 77. 7, 8, 9. in a multitude of both kinds. Pſal. 78. 19, 20. *Doctr.*

Becauſe men uſually live by ſight and ſence, not by faith, and ſo they onely ſee and conceive of things preſent and before them, as beaſts doe, and doe not looke to things paſt. *Reaſ.* 1.

Becauſe the children of God, howſoever they have true faith, yet in moſt, weake, and in beſt often full of doubts; that when troubles and afflictions come, though they forget not their former bleſſings, yet make queſtion whether the former were of love or no. *Reaſ.* 2.

This teacheth us whence are ſo many ſtrange practices of the wicked, and paſſions of Gods owne in ſome troubles and diſquietneſſe: the wicked offering violent hands to themſelves, hanging, ſtabbing, drowning themſelves, though they be in the middeſt of many bleſſings, that a man would thinke they wanted nothing that heart could thinke or deſire. It is not onely from the things themſelves, which give no comfort, when there is none within, like cloaths that warme none but them who have naturall heat: but from the blindneſſe of the minde and their corruption, which cannot account nor rejoyce in them; but doth often ſo tranſport them and carry them out of themſelves, that they know not they have any ſuch comfort to delight in, and for eaſe of one trouble deprive themſelves of all. The godly upon ſome loſſe or other trouble fall into ſuch paſſions, as *Rebeckah* and others, their lives irkeſome and tedious unto them, and find no comforts in all for one diſcomfort; like children, who if they have one of their trifles they play withall taken from them, caſt away all the reſt in great diſcontent, and can find no pleaſure in it; like to men, who having an hundred Acres of ground, if one be gained from them by Sea, or wreaked from them by title of Law, take no pleaſure nor joy in all the reſt. So they in the loſſe of a Child, take no pleaſure, at leaſt in their paſſion, nor account not of many other of Gods bleſſings, which many of Gods, as deare to him as they, *Uſe* 1.

have not, or not in that abundance: All this is from the corruption of their nature.

Vſe 2. If this be the corruption of nature, and the ſinne of this people, let us ſee our ſelves in them, and examine our ſelves, we ſhall eaſily find this in our ſelves, being all of one metall. Let us learne to mourne for it, and hereafter to ſtrive againſt it, eſteeming and accounting of the bleſſings we have, or taſted in former times, though God have given us worme-wood and gall. If any bleſſing be taken from us, or trouble come upon us, let us be thankfull unto God, and comfortable in the middeſt of other of his bleſſings: and if we be diſcontented, let it be with our ſelves; if we grieve, let it be at our ſinnes, for abuſing ſuch bleſſings, or walking unworthy of them; and therefore hath God taken them from us. In them let us ſtay our ſelves, as *Job* ſtopped his wifes mouth, *Job* 2. 10. when ſhe moved him to diſcontent and diſcomfort. And in the meane time let us labour for good conſciences and ſound ſpirits, the feeling of Gods favour, and aſſurance of his love; ſo ſhall we beare all our infirmities, Prov. 18. 14. And griefe or loſſes to him ſhall be but as ſo many ſparkes falling into the the Ocean. Chryſoſt. *de vita recta, Hom.* 25. *ad popul. Ant.* 12. 1. *d.* 2.

Was not Eſau Jacobs *brother?*] Here is Gods anſwer to their murmuring queſtion, and as it were a plaine deniall of his love, proving evidently to them that he loved them. Now he reaſoneth not from common benefits, as that he had created them, that he preſerveth them, that he gave them health and peace, proſperity and comforts; having brought them from their captivity, and ſeated them in their owne land, &c. but demonſtrated his love unto them from the beginning of their nation, from their Head and Author. You, as ungratefull creatures, will not acknowledge my love, this is your impudency: but ſee, I will make you confeſſe it. And firſt of all to fetch things from the very beginning, *Was not* Eſau Jacobs *brother?*] And ſo as if all things be conſidered, no cauſe why I ſhould love one more than other, they were both begotten of one father, both borne in one wombe, both ſucceſſors of the Covenant, both boughes of one roote, both digged out of one rocke; yea, if any priviledge and cauſe of love, it was in *Eſau*, becauſe he was the firſt begotten; yet I loved and freely choſe *Jacob*, yea, before he was borne, and hated *Eſau*. But ſome will ſay, What is this to this people? much every way; becauſe theſe were two nations, that is, the heads of them: ſo that what God did to them, he did to their poſterity. Then it follows to be reckoned as a benefit to them, and ſo proves his love, when he had choſen them, and rejected their brethren, without any deſert of theirs. Then was their ingratitude ſo much the greater, and worthy the reproving.

Was

Was not Eſau Jacobs *brother? yet I loved* Jacob.] They were in many things equall, and in none *Jacob* before, but *Eſau*; yet here is a cloſe preferring of *Jacob* as chiefe man in the familie, and notable as by ſomewhat in himſelfe to overmatch his birthright, and make him more acceptable, and more allowed of God, which is his piety. The like is Gen. 5. 32. *Shem* is put firſt, though not the eldeſt of the three; for this, becauſe he was greateſt in Gods bookes for his piety. In our common ſpeech we ſo ſpeake, when we ſhew our account of one, ſuch an one, ſuch an Earles or Lords brother; here though we ſpeake of the brother, we imply a greater dignity in the Earle: ſo was not *Eſau Jacobs* brother? here *Jacob* is preferred.

They who are in priviledges of the fleſh and worldly reſpects inferiour by much to others, are in the account of God not leſſe, but greater, and more honourable, if they have pietie with other vertues and ſpirituall graces, which others are contemners of. *Doctr.*

In the propheſie of *Iſaiah*, the Lord comforts his holy Church, and tells her ſhe is precious in his ſight, and honorable, and that he loves her, Eſa. 43. 4. This people, the poſterity of *Jacob*, were but a neglected people in reſpect of other nations; the Lord found them in a deſert land, in a waſt howling wilderneſſe, not allured to become their Tutelar God by their greatneſſe, or the richneſſe of their Countrey; yet he led them about, he inſtructed them, he kept them as the apple of his eye, Deut. 32. 10. The godly are many times as ſtones diſallowed of men, but choſen of God, and precious; as Chriſt alſo himſelfe the Corner-ſtone was, 1 Pet. 2. 4, 5.

Becauſe God ſees not as man ſees, he loves moſt that in men whereby they are likeſt to himſelfe, that is, their holineſſe & pietie, and other vertues, which are above other priviledges of the fleſh. Men judge by the outward condition, as the *Barbarians* did, Acts 28. and as *Zophar* did, Job 11. But ſo doth not God, he ſees what is in the heart, and what doth truely deſerve. *Reaſ.*

Then let not men carry themſelves high upon the priviledges of the fleſh; as *Eſau* is no whit better for being the elder brother. *Iſmael* was elder, yet *Iſaack* was accepted. One Nation may be more noble and honourable than another, yet God reſpects not that: *But in every nation he that feareth him, and worketh righteouſneſſe, is accepted of him*, Acts 10. 35. *Nabal* may be richer, *Achitophel* wiſer, *Abſalom* fairer, *Tertullus* or *Herod* more eloquent than many of Gods people, yet leſſe in Gods eſteeme. It is a greater honour to be the ſonnes of God, than the heires of Monarchs, and ſo *Moſes* counted it. He refuſed to be called the ſonne of *Pharaohs* daughter, chuſing rather to ſuffer affliction with the people of God, Heb. 11. 24, 25. And hence *Uſe* 1.

it

it is, that when the very Diſciples of Chriſt began to grow proud, that they could ſubdue devils, &c. he corrects them, and tells them there was another thing wherein they were rather to rejoyce. Luc. 10. 18, 19.

Vſe 2. Let us learne to imitate God, to preferre ſuch as are godly in our eſteeme. This is made one note of a man that ſhall come at laſt to Gods holy Mountaine, that in his eyes a vile (that is, a wicked) perſon is contemned, but he honoureth them that feare the Lord, Pſal. 15. 4. This is to be like unto God, who reſpected *Mary* though ſhe were poore and meane, *Thou haſt regarded the low eſtate of thy handmaid*, Luc. 1.48. And this Saint *James* teacheth us, that it is not agreeable to the Chriſtian profeſſion, to have the faith of Chriſt in reſpect with perſons, to preferre a man becauſe he hath a gold ring and goodly apparrell: but ſaith he, Hearken, my beloved brethren, hath not God choſen the poore of this world, rich in faith? *Jam.* 2. 2, 5.

VERSE III.

And I hated Eſau, *and made his mountaines waſte, and his heritage a wilderneſſe for Dragons.*

AND *I hated* Eſau, *and made his mountaines waſte.*] Some think that this is only added to prove his hatred to *Eſau*; *viz.* You may eaſily ſee my hatred: when as that famous mountaine *Seir*, where there were ſo many Dukes, as Gen. 36. 15. *ad finem*, is now without any dweller, and all the Cities and habitations of them are deſtroyed. Which thing as it is true, and wee doubt not in part the meaning of this place, yet not the whole, becauſe the Lord aimes not ſo much to ſet out his hatred to *Eſau* and his poſterity, as his love to *Jacob* and his: therefore there muſt needs be ſomewhat more in it, that is, the diſſimilitude or diſlike effect, to ſhew his love to them, which riſeth thus: Thoſe whom I love, I keepe them in their countrey, and ſuffer them not to be led captive; yet if for correction I ſuffer the enemy ſo farre to prevaile, I doe againe reduce them into their owne countrey, and give them their owne land, and the comforts of it. On the contrary, thoſe whom I hate, thoſe for their ſinnes I caſt into baniſhment, and never bring home againe: but let their land to be a dwelling for beaſts, Dragons, and ſuch like. Now the former I have done to you who are *Jacobs* poſterity, and the latter to *Eſaus*; now contrary effects have contrary cauſes. So then as they may ſee in them my hatred, ſo in your ſelves ye may apprehend my love, who are now at home in your owne

owne Land and Countrey, and enjoy your comforts in your Countrey. This then apparently ſhews his hatred to *Eſaus* poſterity, as in ſpirituall things, the Apoſtle being interpreter, Rom. 9. ſo here in temporall things, and cloſely and by compariſon his love to *Jacobs* ſeed, and to this people. The firſt onely to the children of promiſe, but this to all, even the whole ſeed, and not they onely which were bleſſed in *Iſaac*.

Exile and baniſhment when it falls to a man, or multitude; to a family, or a whole nation; it is a ſigne and a proofe of the wrath and diſpleaſure, of the anger and hatred of God. So is it here made and proved, becauſe God threatneth by his Prophet uſually, that which men threaten and menace when they are angry, that proves their anger when it is effected. Deut. 28. 41, 64, 68. *Thou ſhalt beget ſonnes and daughters, but thou ſhalt not enjoy them, for they ſhall goe into captivity. And the Lord ſhall ſcatter thee among all people, from the one end of the earth even to the other, and there thou ſhalt ſerve other gods which neither thou nor thy fathers have knowne, even wood and ſtone. And the Lord ſhall bring thee into Ægypt againe with ſhips, by the way whereof I ſpake unto thee; thou ſhalt ſee it no more againe, and there ye ſhall be ſold unto your enemies for bond-men and bond-women, and no man ſhal buy you.* Going into captivity, ſcattering and ſerving the enemy, are threathed as tokens of wrath. Mic. 1. 15. and 2. 4. 2 Chro. 36. 16, 17. *Doctrine.*

Becauſe it is a judgment of God upon whomſoever; now the judgment of God ſhews his wrath and diſpleaſure. *Reaſ. 1.*

Becauſe it is a bleſſing, and ſo a token of the favour of God, to have houſes or lands, and ſo to enjoy them. *Reaſ. 2.*

Many are baniſhed and caſt into exile for Chriſt and the profeſſion of his truth. *Ergo.* *Object.*

It is true, that as among the *Grecians* they had an *Oſtraciſmus*, a Law to baniſh every one that excelled other in riches, or in honour, or favour, or eloquence, and wiſedome, yea, in their outward juſtice: As *Ariſtides* was baniſhed *Athens* by the voyces of all, even a ruſtick who knew him not by face, but becauſe they called him juſt; ſo falls it out in the world, and in the kingdomes of it, that they doe expell thoſe who profeſſe Chriſt and piety, but that is nothing againſt this: Firſt, for that which *Juſtine Martyr* ſaith, *Epiſt. ad Diognetum, de Chriſtianis; Omnis peregrina regio, patria eſt eorum, & omnis patria eſt peregrina:* Every forreigne Countrey is their home, and at home they are ſtrangers, and ſo they not baniſhed whereſoever. Againe, becauſe this comes onely from the malice and diſpleaſure of men, and is a favour of God, that they are enabled to part with all for his ſake, as Act. 5. 41. ſo wee may rejoyce if we be counted worthy to be exiles for his name; *Sol.*

but

but this here ſpoken of comes both from the wrath and diſpleaſure of God and man. Further, as *Cauſa, non pœna*, the cauſe, not the puniſhment makes a Martyr; So *Salvian* ſpeaketh of a double captivity, or of two ſorts of captives; one who are *extrinſecus carne*, captives outwardly in the body, others, *intus mente captivi*, inwardly in their mindes, and affirmeth, Of two great evills, I ſuppoſe 'tis more eaſie for a Chriſtian to ſuſtaine the captivity of his body, than the bondage of the ſoule. Now they which are captives in body for this, are freed in their minds; and *è contr.* they who hold them captive, are moſt captive; for they are in their minds ſo, as 2 Pet. 2. 19.

Salvian. *Ex duobus lethalibus malis levius, ut reor, eſt captivitatem corporis Chriſtiani, quàm captivitatem animæ ſuſtinere.*

Uſe. 1. If any ſhould not, we may then uſe the words of *Salvian. An credimus forte quod captivus animo populus ille non fuerit, qui lætus tunc in ſuorum captivitatibus fuit? captivus corde & ſenſu non erat, qui inter ſuorum ſupplicia ridebat? qui jugulari ſe in ſuorum jugulis non intelligebat? qui mori ſe in ſuorum mortibus non putabat?* Quo ante.

This may teach all ſuch as may fall into captivity and exile, that when it betides them, they ſhould learne to groane under it, as under the manifeſt ſigne, yea, and the thing that is the wrath of God: for if they may and ought to apprehend Gods diſpleaſure, when their land brings not forth abundance to them and their uſe, what, when it beares not them any longer? But this leſſon you may teach thoſe that are in captivity, we neither are, neither are we in feare of it. I anſwer, that men carefull of themſelves will learne and regard medicines or preſcriptions before they have need of them, eſpecially if there be any likelyhood they may fall into a diſeaſe, leſt the remedy not ready, the danger may be, and prove the greater; and the knowledge of any thing is no burden. So in this. But have we no feare of this, that we have no need to learne it? What then meant this late and moſt horrible treaſon or practice, that every Nation, Chriſtian or barbarous, whether *Turkes*, *Tartars*, or whoſoever, heard of? If our Papiſts, the greateſt enemies of Chriſt this day the world hath; if our Pſeudo-catholicks, the moſt deſpightfull enemies to the King and his poſterity, to the State and the proſperity of it, to the Church and the peace of it, had prevailed in their deſignes, what would have beene our condition but this? Queſtionleſſe either muſt it have come to cutting of throats, and the ſpilling of our blood, after which the Scarlet-whore and her whoriſh brood hath a long time thirſted, or elſe this captivity and exile, if not carryed out of our owne Land, yet made ſlaves in our owne Land; for they that had remained, ſhould have ſerved a ſtranger in their owne land, Deut. 28. 49, 51, 52. and *verſ.* 66, 67. for whereto elſe tended this, but to bring in a forraigne power, to the ſlaughter of moſt, and ſlavery of the reſt?

Uſe 2. Then is it a ſpeciall favour to be acknowledged, and God to be with all thankfull minds glorified of all thoſe, who finde that they are kept in their owne Land, not unthankfully as this people ſaid, *Wherein haſt thou loved us?* when they had this benefit. But herein haſt thou loved us, that we are not carryed or taken captive,

captive, that our Cities and Townes are not laid waſte: it is for us in reſpect of many other deliverances, and preſervations from dangerous attempts; ſo of this laſt not the leaſt, but that which is every waies the greateſt; for if it was the horribleſt and moſt fearefull treaſon that ever was plotted, if the danger of overturning the Church and State the greateſt, if the confuſion to us and ours the moſt fearefull, if the greateſt ſigne of Gods wrath and diſpleaſure, if they had prevailed not onely to lay the Parliament-houſe waſt, when they cryed, *Raze it, raze it even to the ground*; but to overthrow both Church and Common-wealth, when their condition that had beene blowne up with the Houſe, and then periſhed, had beene better than ours who were out of it: when our men were appointed for the ſwords and ſlaughter, our Wives and Daughters for rapes and adulteries, and after to the Sword; our children to have beene daſhed in pieces againſt the ſtones of our ſtreets, our Cities to have beene ſet on fire over our heads, and all our wealth to have beene a prey for deſperate and forlorne wretches: Then, that God hath delivered us from all this, it muſt needs be a token, yea, the greateſt of his favour and love. He that ſeeth it not, is blind; he that ſeeth it, and doth not acknowledge it, is unthankfull; he that ſees and acknowledgeth it, and doth not praiſe and magnifie God for it, is very wicked and impious. If it had beene the preſerving of goods alone from the ſpoile, if our Cities alone from burning, if our children onely from periſhing, if our wives onely from rapes and uncleanneſſe, if our lives alone from death, and our ſoules from the grave, the leaſt of theſe, and any one of them had beene a ſpeciall favour and ſigne of his love, what, when not one of theſe, but all? The preſervation of them continually, and every day, when there is none that hunts ſo after them, and ſeekes extraordinarily by malice to take them away, is a favour and a ſigne of his love. More, when they had laid their counſells thus deepe, and ſought it ſo dangerouſly, if he had revealed it halfe a yeare ſince in the beginning of the plot, it had beene a token of his good will: but when it was come to ſuch ripeneſſe, and as there was but a ſtep betwixt *David* and death, ſo not a night betwixt us and confuſion; it was much more. Therefore to ſet forth his love, he brought us within the ſight and ſmelling of the danger, that we might the more account of it: Our Cities not waſted as *Edoms* mountaines, is a token of his favour.

His mountaines waſt.] Mountaines are for ſtrength, for the defence and preſervation of any thing, and by them is ſignified the greatneſſe of *Edom*, and all his power and ſtrength; and *Metaphoricè*, the great and mighty men, as Mich. 1. 4.

Doctr. No outward thing can priviledge a man from Gods judgements,

ments, or be a ſanctuary to ſave any from his wrath and diſpleaſure, when he will puniſh and execute his wrath.

And his heritage a wilderneſſe for Dragons.] Mount *Seir* it was *Eſaus* inheritage and his poſterity, not onely left then of his father, but given him of the Lord: Joſhua 24. 4. Notwithſtanding when they had defiled this with their ſinnes, as followeth in the next verſe, the Lord caſt them out, and made it caſt them out, that it was no longer inhabited by them, but poſſeſſed by Dragons.

Doctr. They who defile their land and inheritage by ſinne and wickedneſſe, ſhall be caſt out of it, and it ſhall ſpue them out. *Vide* Mich. 2. 10.

VERSE IIII.

Though Edom *ſay, We are impoveriſhed, but wee will returne and build the deſolate places; yet ſaith the Lord of Hoſtes, They ſhall build, but I will deſtroy it; and they ſhall call them, The border of wickedneſſe, and the people, with whom the Lord is angry for ever.*

Quicquid in ſcriptura dicitur de ominibus malis, ad hoc dicitur, ut civitas Dei ex comparatione contrariâ vel proficiat vel emineat. Aug. *De civitat. Dei. l.* 16. *c.* 2.

Though Edom *ſay,*] To evict this people more manifeſtly of ingratitude, he proceeds to other benefits he had beſtowed on them, as fruits of his love, and ſo proving that he loved them. And this was but by compariſon ſet downe, inſinuated under the contrary, and in the amplification of the ſignes of his hatred to *Eſau* and *Edom*: for this here ſpoken was not for them, but for his owne people. So here; for when the contrary was to them, if this were hatred, that muſt be love; for them then and their uſe are theſe things written. And the force of it ſtands thus: See, it is my hatred to *Eſau* and his poſterity, that they are not eſtabliſhed in their owne land, nor defended there in their coaſts, but deſtroyed and caſt out, and juſtly for their ſinnes, of which you are eye-witneſſes, that in them and their ruine I have magnified my ſelfe and my Name. Then muſt it needs be love unto you, that having brought you from your captivity, I have confirmed you in your Land, and defended it and you.

Though Edom *ſay,*] The firſt part is the anticipation or preventing of them, ſetting downe under their perſon the ſwelling and proud words and ſpeeches they would ſpeak and utter:

That

That is, I have ſaid, I will lay her mountaines and Cities waſte; but they in the pride of their owne hearts, and confidence of themſelves and their owne ſtrength, as if they were able to reſiſt me, and to ſtrive and ſtand againſt my power, utter ſuch vaine hopes and bragging thoughts of their owne, yet ſhall all be but in vaine. Thus they ſay, *We are impoveriſhed.* The *Idumeans* being expelled their Countrey, carryed into captivity for their ſinnes, and wandring in another and ſtrange Countrey, are not for all that humbled for their ſinnes, nor ſeeke not unto me: but in their impoveriſhment and baniſhment they thus ſay, For all this we will returne, and be built: we by our owne ſtrength and power, in ſpight of who ſaith nay, will come home home againe to our Countrey, ſhake off the yoke of our enemies, and will build and eſtabliſh *Idumea* againe, and all our Cities.

The Lord he takes notice of, ſeeth, and beholdeth all mens carriage in the way of his judgments, how they profit by them, or grow perverſe; how they hold out againſt him, or humble themſelves in them, manifeſted as here, ſo Iſa. 1. 5. and 30. 1, 2. and 38. 5. Jer. 5. 3. and 31. 18. Jonah 3. 10. *Doctrine.*

Becauſe he might know to leſſen or encreaſe them; how to remove them, or renew them. As the gold-finers, when they have put their metall into the furnace, looke ever and anon how it purifies, or how the droſſe cleaves to it, they may put out, or put further in; adde more coales, or blow more vehemently. So in this, affliction is the furnace. *Reaſ.* 1.

Becauſe he hath tyed himſelfe unto this by his word and promiſe to heare and regard their prayers and repentance, when his judgments or chaſtiſements drive them, to ſee and acknowledge their ſinnes: 2 Chron. 7. 14, 15. *If my people which are called by my Name, humble themſelves, and pray, and turne from their wicked wayes, and ſeeke my face, then will I heare from Heaven, and will forgive their ſinne, and will heale their Land. Now mine eyes ſhall be open, and my eares attent to the prayer that is made in this place.* *Reaſ.* 2.

For the time paſt, the time of our late judgment of the Plague, if it may be counted late, which is yet upon us; the Lord hath taken notice of every mans profiting, or not profiting by it; either how he was humbled, or how he ſtill held out; whether as *Ephraim*, whether he lamented his ſinnes, and turned to God, or as *Edom* he held out, and promiſed to himſelfe the repairing of any loſſe whatſoever, of his wealth, by following his Trade more cloſely; of his wife, that he may have another, and money with her; of his children, he is young, he may either have more, or he is eaſed of the care and charges of them: *Uſe* 1.

howſoever every mans carriage and fruit hath beene, the Lord hath ſeene it; which is matter of comfort to as many as have beene truely humbled, the Lord hath ſeene their hearts, heard their prayers, accepted their repentance, the fruit whereof they now enjoy, that they live to praiſe God, Iſa. 38. 19. But it is matter of terrour to as many as either contemned this duty in others, making the publick humiliation a meanes or cauſe of encreaſing the Plague, or neglected it in themſelves, or performed it onely in ſubtilty, making a ſhew of that they had not; ſeeming to be truely humbled, and willing to forſake their ſinnes, when it was but in cunning to get his hand removed, which ſeemeth to have beene the ſtate of moſt: which howſoever it was not ſo well diſcerned then, yet it hath appeared ſince even to every man: For the benefit of the Winter is chiefly ſeene when Winter is gone; for the ſpringing plants, and the trees cloathed with leaves and fruit, tell us by their pleaſant ſhew how they gained by winter: And if men, then God much more; be not then deceived, God is not mocked. And as his taking knowledge of the humiliation of the good be to reward them, what of your deceits but to recompence? Though *Pharaoh* deceived often, and his owne perſon eſcaped, yet the Lord paid him home at laſt in the Red Sea.

Hyemis lucrum tunc maximè demonſtratur cum illa præteriret; namque vernantes ſegetes & foliis ac fructu affluentes arbores per ipſum aſpectum clamant, utilitatem ſibi ex hyeme factam, Chryſoſt. *ad P. A. Ho.* 18. *Item è contra.*

Uſe 2. For the preſent time, or that is to come in every judgment and affliction, whether poverty, baniſhment, reproach, diſgrace, diſeaſe, or any other thing, the Lord he takes notice how thou art affected in them: whether thou art patient, or murmuring; whether thou art comfortable, or heartleſſe; whether uſing lawfull meanes, or unlawfull; whether truſting in them, or relying upon him. Then ſee thou be the ſame in ſecret; or when thou art turned to the wall, as when the Miniſter or thy well affected friends are with thee; not as many who have good words, ſhew great patience before ſome men, either that the Miniſter might praiſe them at their burialls, or others might commend them after they were gone from them. But thinke when they are gone, the Lord ſtands by thy beds ſide, or is in thy ſecret cloſet, yea, in the ſecrets of thy heart, and takes notice of all things at all times.

Doctrine. Wicked men, the poſterity of *Eſau*, when they are downe and decayed, impoveriſhed, or any way afflicted, thinke to repaire themſelves, to overcome the judgment, and recover themſelves of themſelves, and by meanes they like of, and pleaſeth their humour, without ſeeking the Lord; manifeſted by theſe *Edomites*, alſo by the *Ephraimites*, the moſt of them, and

and the worſt, Iſa. 9. 9. *who ſaid in their pride & ſtoutneſſe of heart, the bricks are fallen downe, but we will build with hewen ſtones.*

Becauſe they ſee theſe meanes to proſper oftentimes, by the indulgence, or rather the anger of God, which if they be croſſe at any times, they impute but to want of craft and power. *Reaſ.* 1.

Quando nihil eſt infelicius felicitate peccantium, quæ pœnalis nutritur impunitas, & mala voluntas velut boſtis interior roboretur. Aug. *Epiſt. St.* Marcell.

Becauſe they are ignorant of God, the Authour of their trouble, and impute it to fortune or other ſecond cauſes, which they doubt not, but of themſelves, and by ſuch meanes to fortifie themſelves againſt, and to repaire and recover that they have loſt. *Reaſ.* 2.

Becauſe they are no wayes well perſwaded of God, neither his power, nor his will; but as they are privy unto themſelves, they have contemned him, ſo in the height of reaſon, they ſee it is juſt he ſhould contemne them. *Reaſ.* 3.

This being ſo, conſider if we have not many wicked men, many *Edomites* who are deſirous and doe practiſe to raiſe up themſelves without the Lord by unlawfull meanes, and never humble themſelves to him; and if formally they doe this, yet truſt more to theſe. Amongſt theſe the chiefe are our Papiſts, who having their mountaines and Monaſteries laid waſte, their habitations made a wilderneſſe for Dragons, and being impoveriſhed by the juſt judgment of God upon them for their Idolatry and myſticall enmity againſt Chriſt, by the hand of King *Henry* 8. in policy, and of Qu. *Elizabeth* of bleſſed memory, in piety and policy, they reſiſting of God, as if they were ſtronger than he, have aſſayed as heretofore, ſo of late to renew and reedifie their deſolations. But by what meanes? not *precibus & lachrymis*, the weapons of the Church; but by fire and ſword, by fraud and cruelty, ſeeking to build againe their deſolate places, and to lay the foundation of them in the blood of the King and his ſeed, the Peeres and Prelacy, the Gentry and Commons of the Land, all which is without God; for he will build his Church *ſanguine Martyrum*, by the blood of Martyrs ſhed by others, not by the blood ſhed by theſe who account themſelves Martyrs. And though ſome deny that they are not all ſuch, and that it is againſt charity to thinke ſo of them, becauſe they ſeeme now to condemne this more than barbarous enterpriſe; I thinke (as every man abounds in his owne ſenſe) I ſhould doe them no wrong; nay, every learned Papiſt, if he were in place where he durſt ſpeake it, would not think I ſhould doe him wrong, if I ſhould judge him, diſliking this which is ſo meritorious and commendable by their doctrine and practice: for if for one, and the King, to lay their hands upon the Lords *Vſe* 1.

anointed, why not for the reſt? And for others of them; though a little humane pitty makes them a while to abhorre them, yet the ſchooling of a Jeſuite or Prieſt will eaſily and in ſhort time harden; and I doubt not, but he that ſeems now moſt pittifull, would have been an Edomite, as *Obadiah* ſhews them what they were, by telling them what they ſhould not have been, verſ. 11,12,13,14. But to leave theſe, we have others, who imitate the Edomites, would raiſe up themſelves by themſelves and evill meanes, not ſeeking to the Lord: hee that is in diſgrace ſeekes to riſe by undermining of others, and by flattery and fraude to make himſelfe great againe. In ſickeneſſe to expect his health by unlawfull meanes, or unlawfully uſing them, ſeldome, or not at all ſeeking the Lord: In poverty and decay, by lying, and ſwearing, and deceiving, and breaking, which once done, is better then many yeeres trading.

Yet ſaith the Lord of hoſts.] Here is the ſecond part. Gods threatning againſt their ſwelling bragges; vowing as it were to diſappoint all their Counſell and indeavour: And to the end that they may be aſſured, it ſhall be ſo, the Lord ſets himſelfe downe, with ſuch an adjoynt, as may aſſure them, hee is able to doe what he ſaith hee will; for he that ſpeakes this, is the Lord of Hoſts; ſuch, and ſo great, and mighty, that he commands all creatures to helpe and hurt, whom, and when he pleaſeth; to ſave and to deſtroy, to further and hinder; as the generall Commands all the army, and all the Bands; ſo hee all creatures.

Doctrine. The Lord our God is the Lord of Hoſts, hee that is able to command all creatures for the ſaving of his, or the deſtroying of others the wicked, to helpe where hee will, or to puniſh whom hee will, and when hee will. Hee is here called the Lord of Hoſts, applyed to this: Hence it is, that this title is given unto him in infinite places, ſometimes for good, and ſometimes for evill. 2 King. 19. 35. 1 Chronic. 2. 9. Iſa. 1. 24, and 2. 12. This is manifeſt by his manifold commanding of Creatures, both for good and evill, both to ſave and to deſtroy. Angels are his Miniſters, Pſalm. 104. 4. They are ſent by him. Pſalm. 78. 49. Iſa. 37. 36. Hee commands the Sunne. Joſh. 10. 12, 13. the Sea, Exod. 14. 21. the Windes, Matth. 8. 26. the Fire, Dan. 3. the Lyons. Dan. 6.

Reaſ. 1. Becauſe, hee is the Creator of all creatures, and ſuch a one as ſtill ſuſtaines, and upholds them in being, not as a Shippe-wright, he makes, another maintaynes; no marvell if he can command what he will?

Becauſe

Becauſe of his omnipotent power, his wiſe providence, to guide and govern them, to twine and turne them whither ſoever he will, if he have given it to weak man in his skill, and with his weaknes to guide a ſhip, and turn other creatures; how much more himſelf? 2.

This may teach every man, when he findes any of the hoſt of God againſt him, any creature to worke for his hurt, to affront him in body, and goods, and name, or howſoever to ſay as 2 Sam. 26.10. *Let him curſe, becauſe the Lord hath ſaid unto him, curſe* David: *who ſhall then ſay, wherefore haſt thou done ſo?* So bid him curſe not as ſinne, but as a puniſhment or judgment, or chaſtiſement; for he cannot be author, but *ordinator peccati*, one who doth diſpoſe of their ſinne and evill, to the end not they, but himſelfe aimes at. The malice is *Shimeis*, the Lord he diſpoſeth it, to afflict *David* to humble him; ſo in every particular thing, thy meat and drinke, the ayre, fire, water, beaſts, any creature, man, great or ſmall; if they hurt, ſay it is the Lord who bid them; complaine to him of it, ſeeke to him for redreſſe of it, humble thy ſelfe, and by the mediator ſeeke reconcilement: they who are annoyed by a band of men, or the wing of a battle, will ſeek redreſſe from their Captaine, or Generall: So here, as Act. 12. 20. Herod *was highly diſpleaſed with them of Tyre and Sidon, but they came unto him with one accord, and having made* Blaſtus, *the Kings Chamberlain their freind, they deſired peace, becauſe their Country was nouriſhed by the Kings Country:* So ſeeke to God on whom you depend. Otherwiſe, if *Abſolom* will ſtand out, when *Joab*, and the reſt of the Hoſt is ſent againſt him, he muſt looke to be pierced with darts. *Uſe* 1.

To teach every man who would have the Hoſt of God to bee for him, and with him, to pray unto God, the Lord of Hoſts, who can diſpoſe of them, who hath them all at command, who can take from them their malice and malignity; or as a wiſe Phyſitian, make a wholeſome medicine of that which is poyſon; for he hath farre more abſolute command of them, then any Generall over his ſouldiers, as the Centurion inſinuates, Luk. 7. 7, 8. Hence did *Jacob*, when he feared *Eſau*, and his band, pray, Gen. 32. 9. and found the fruit of it; *cap.* 33. 4. Hence in the Goſpell, they ſought from him the ejection and diſpoſſeſſion of Devils, of what number and quality ſoever, the curing of diſeaſes, the rebuking of windes and ſea, the converſion, or reſtraining of enemyes; for he was the Lord of Hoſts: ſo muſt we ſtill, for he is the Lord of Hoſts. Meanes we muſt uſe; as for defence, weapons; for health, Phyſick; as the Jewes uſed the diſciples, but he muſt be looked unto on both ſides; becauſe he is the Lord of Hoſts: for that any can helpe, that is not from themſelves, but from him. *Uſe* 2.

Vse 3. If any would be free from their hurt, and have their help, let him seek to be at peace with God, and to have him his friend: for to whomsoever he is a friend, they will all be friendly. When there was peace betwixt the two Kings of *Israel* and *Judah*, *Jehoram* & *Jehosaphat*, each people with horses served other, when it was, *I am as thou art*, then it followed, *my people as thy people, and mine horses and thine horses*, 2 King. 3. 7. So here. Prov. 16. 7. *When a mans wayes please God, he maketh even his enemies to be at peace with him.* Many men would have all the hosts of God, for him and his friends, but seekes not the favour of his love, as if these being more then naturally his, could love where he hated, or where he is hated. But he that would have all things serviceable, must seek his favor, & to be at one with him: then Rom. 8. 28. *We know that all things worke together for good to them that love God, to them who are the called according to his purpose.* But who have more enemies then these? they make themselves as a prey, all hate them: *Answ.* When their love and favor shall be better to them then their hatred, they favor them, and shall do so; but when their hatred is good for them, they profit by it, are exercised and purged, and made fitter for heaven: The Lord is the Lord of hosts, who thus can make it work.

They shall build, but I will destroy.] He threatens to overthrow them, and all the meanes they have to establish themselves, that though they prosper a little by his connivence, and suffer them, yet they should faile of their hope, for he would destroy all they had done.

Doctr. All the hopes and endevours of the wicked shall be frustrated and vaine, so that that which they hoped to establish themselves by, shall be their ruine, God will destroy it, & after them by it, so here, & Ps. 112. 10. *The wicked shall melt away, his desire shal perish*: all their studies, counsels, desires, endeavours; this hath usually fallen out, as Hosea 10. 6. Ephraim *shall receive shame, and Israel shall be ashamed of his owne Counsell.*

Vse 1. No marvell then if we see every day wicked men disappointed of their hopes, when they thinke by any unlawfull meanes, to build up, or edify themselves, their names, houses, or posterity, they may happily build a while and prevaile, as Babel; but it will be their ruine; nay it hath been to many of them, by usury and oppression, they have got lands and livings, they have left them to their babes, they have builded houses, and called them by their names: but in a few successions how they are destroyed and come to others, how they hold not herein to the third heire, how they have been their destruction, who sees not? so for ambition, many seeking to rise like *Haman*, accusing, despising and maligning the people of God, have had like ends and destruction:

deſt tuition: above all we may remember, as others, ſo this laſt enterprise of the Papiſts, with joyfull remembrance, I pray God with as thankfull hearts and lives, how God hath diſappointed the hope of our wicked, perjured, and perfidious Catholiques and Papiſts; who had thought to have built up themſelves, and to have reeſtabliſhed all their Idolatrous eſtates, by their bloudy and cruell, barbarous and ſavage attempt; yet that they built, God hath, and none elſe deſtroyed, and we doubt not, but it wilbe to their greater ruine among us? for howſoever the State hath uſed too much mildneſſe towards them, yet they will, no doubt, upon this, lay to their hand, and draw forth the ſword.

To admoniſh a State, as ours, that it will be in vaine for them, to imagin to eſtabliſh themſelves without the Lord, by uſing unlawfull meanes, and policy; for God will deſtroy them. The danger hath been lively before our eyes, upon that connivence of ours, and little ſtrength they had gotten: what if they ſhould be ſuffered to grow with us? is not that which *Pharaoh* feared of *Iſrael*, (Exod. 1. 10. *Come on, let us deale wiſely with them, leſt they multiply, and it come to paſſe, that when there falleth out any war, they joyne alſo unto our enemies, and fight againſt us, and ſo get them up out of the Land.*) more juſtly to be feared of theſe; for they never held it lawfull to take away lives of Princes, to take up armes againſt them, to depoſe them, becauſe they were Idolatrous, and rejected of God; But theſe doe as *Silvanus* in his inſtitutions, Tit. 23. ſect. ij. and 13. and *Dominicus Bannes* in 22. Sum. Tho. quæſt. 12. Art. 2. that ſubjects are bound to deny obedience to ſuch Soveraignes, and to take up armes againſt them, if they have power to doe it; for by Hereſie he is deprived of all dominion, and he expreſſeth himſelfe what is meant if they have power, becauſe, ſaith he, with great detriment, with the danger of life, and loſſe of goods, they are not bound to take armes againſt them, or to exempt themſelves from obedience, if they be not in danger of a mortall ſin, that is, of falling from the catholique faith: and therefore it follows, that the faithfull of England and Saxony are to be excuſed, who do not exempt themſelves from the power of their Princes, neither take up armes againſt them, becauſe they have not power to make their wars againſt their Princes, and they are incident to great perils if they ſtirre. By which it is apparent that they waite but till they have ſtrength, if their ſecret plots bee thus fruſtrated. So that he which will ſpeake for favour to be ſhewed towards them, he is either ignorant of this, or elſe he is a ſecret enemy to the State in plaine reaſon, beſides the judgments of God, who will overthrow, when men thinke thus to build.

Vſe. 2.

But I will deſtroy it.] The Lord takes this to himſelfe, to o-

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verturne all their buildings, and destroy their strength, and their kingdome.

Doctr. It is the Lord, that as he plants, so puls up Kingdomes, Nations, and men, that casts out and brings in, that sets up and puls downe, that make and destroyes states publique or private at his pleasure; they are all in his hand, and done by him, and fall not out by any fortune, or by an ordinary revolution and vicissitude of things; or yet from men, though they be the meanes, but this evill is of the Lord; as here: so, Micha. 2.4. Jer. 18.6,7. *O house of Israel, cannot I doe with you as this Potter, saith the Lord: behold as the clay in the Potters hand, so are yee in my hand, O house of Israel.* Dan. 2.21. *He changeth the times and seasons, he removeth Kings, and setteth up Kings; he giveth wisedome to the wise, and knowledge to them that know understanding.* Luk. 1.52. *He hath put down the Mighty from their seats, and exalted them of low degree.*

Reas. 1. Because he is absolute Lord over all, all the kingdomes of the Earth are not Satans, as he falsely affirmed, Math. 4. but the Lords, Psal. 24.1. *The earth is the Lords*; yea. 1 Sam. 2.8. *The pillars of the earth are the Lords, and he hath set the world upon them.*

Reas. 2. Because the smallest things are not without, but by his power and providence; the falling of a sparrow, the putting downe of one mans estate, and from his estate, Psal. 75.6,7. in all these a certaine divine disposition orders, divine power susteines, divine sentence judges.

In omnibus quedam dispositio divina ordinat, quedam potentia divina sustinet, quedam sententia divina judicat.

3. Because it happens unto them, then onely when they have defiled the land, and defied the Lord, and as it were set up sin and Satan against his will and word.

Use 1. This may teach us when we see kingdomes overturned, and wars raised, whereto to impute it, what to make the cause of it, *vid.* Mich. 1.15. *I will bring an heire unto thee, O inhabitant of Mareshah.*

Use 2. If our bloudy Romanists had prevailed in their barbarous, and cruell plot, to the supplanting and overthrow of our Kingdome, Church, the burning of our Cities, the raizing of our Townes, the sacking of our houses, and our utter ruine; we ought to have looked unto the Lord, who destroyes and puls up, and they but onely the instruments of his wrath.

Object. Then you justifie their act and intent, if it were the will of God, and they but his instruments for it:

Answ. I justify them as much as *Luke* did *Judas*, and *Herod* and *Pilate* the Rulers and the Jewes; because in the Crucifying of Christ they did the secret Counsell of God. Act. 4.28. who were condemned to Hell for resisting his revealed will, and committing murther, and so must these without speedy repentance: Besides,

sides, Gods and their ends were indifferent; God had done it to purge the Land of us, and of our sinnes: and that in just justice, they of malice, and for our principall good, the profession of Piety, and the Gospell, and the hatred of their more then heathenish Idolatry.

To teach us if we would not bee destroyed and rooted out, if we would be established and confirmed, in despight of all Papists and Atheists to seek to have the Lord on our side. If he be on our side, who can bee against us; or if they side against us, they shall not prevaile to destroy us, for if hee onely destroy, then no other can. Then, though they provide their great armies, though they have their secret plots, though they straw our wayes with Gunpowder, yet iniquity shall heapon the wicked, and we shall escape, and as we have, so shall we still have occasion to praise God, singing, Psal. 124. and 129. For he onely destroyes and saves; when he will save, nothing can destroy, *& è contrà*, Men and Munition, wise counsellors, grave Senators, valorous Captaines, resolute Souldiers are some helpes and meanes; It may be good, to have peace with other Nations and Kingdoms, about them: But to establish a State, to keepe it from falling, nothing can be sure, but to have peace, and be at one with God, that we may have him our protector, then shall we not onely not fall and perish, but live without feare. *What need he feare the world, who hath God to be his guard-side?*

And they shall call them,] the second thing that God threatens is shame to their destruction, reproach, and disgrace from other nations and people, scorn, and contempt, expressing how great their misery should be, when as for it, they should become a by word to other people and nations. They shall call them, that is, other nations that live about them, or passe by them, or heare of them, shall take as it were this parable against them. And say, this mountaine of Seir is a border of wickednesse, a people on whom God hath curst for their sinnes, and layd wast for their iniquity, this destruction is not come upon them by casualties, or naturall and humane revolutions, and courses of things, but for their wickednesse, and impious manners hath God cursed, and destroyed them for ever.

God makes men odious and contemptible among men by punishments and by word for their sinnes and impieties.

The border of Wickednesse the people.] from their judgements and utter destruction, they gather their sinnes, and Gods wrath, as the cause of their ruine and desolation.

From the generall judgements of God upon a Country, or Nation, men may gather their sinnes, and Gods wrath, their deserts, and Gods displeasure: So here, and threatned before hand, Deut.

Use 3.

Quis ei de seculo metuat est, cui in seculo Deus tutor est, Cypr. de Orat. Do.

Doct.

Doctr.

Deut. 29. 21, 22. and 1 King. 9. 8, 9. and Jer. 22. 8, 9. *And many Nations shall passe by this City, and they shall say every man to his neighbour, wherefore hath the Lord done thus unto this great City: Then they shall answer, because they have forsaken the covenant of the Lord their God, and worshipped other gods and served them.*

Reas. Because though it is read that he afflicteth particular men, for some other respects, as for the tryall of their faith, the manifestation of their graces, the glorifying of himselfe, sometimes for preventing of sin, and shewing they are but men, though great things be done by them, as he did *Job*, the blind man, and the Apostles, yet was it never read that he afflicted a generall Land, but for sinne and iniquity, or a State generally: And the reason of this and the whole is, because generall judgments come upon the multitude who are ever wicked, who have been a long time spared for the good, who now being either taken away, or intangled with their sinnes, that is removed which hindered, and so the wrath comes upon them: then by these judgmenes may the sinnes be noted.

Use 1. Then have the ministers of God done us no wrong, when for the generall judgment that hath been upon our City and Land, the spreading and devouring Plague, they gather and affirme that we are marvellously defiled and polluted, even the border of wickednesse: Some wrong might haply have beene done to particular men, so to judge of them, when men either have not committed these sins which deserve it, but for some other cause it is befallen them, or they have humbled and reconciled themselves unto God, which another cannot so discern; But to the generall there can be none, seeing God useth not to bring generall Plagues, but where the sinnes of men are generall and full; whereas then *the whole head hath been sicke, and the whole heart heavy &c.* Isa. 1. 5, 6. It must needs follow that such hath been the state and time *covered with iniquity*; for with Physitians doe not administer Physick, for the whole, when one part only is ill affected; nor just magistrates doe not shake or smite all with the sword, when a few have offended; much lesse will God, only wise, and the most righteous judge, destroy the righteous with the wicked, send a generall judgment, when but a few have delinquented: true mans sinnes may bee an occasion of it, but the merit is generall, as in *David* and his people. 2 Sam. 24.

Use. 2. If others, passingers, lookers on may thus gather, what may those who suffer themselves, how may they gather their sins and his wrath: That their sinnes are many, and their fallings away generall, because their judgments are thus; The one the cause, the other the proofe, as did *Daniel.* 9. 4, 5, &c. So may wee from

from our generall judgements, argue our generall Apoſtacy and Impiety.

They ſhall call them the borders of wickedneſſe.] The firſt of Gods witneſſes of ſuch as give teſtimony to his judgments, and the uprightneſſe, and juſtice of them, is the heathen, and other nations, who know him not aright.

God will have witneſſe and teſtimony of his judgments, from wicked and prophane nations and men, the wicked ſhalbe witneſſes of his judgments, upon others; ſo here, ſo Deut. 29. 22. Dan. 5. 22. Revel. 18. 8, 9. Pſal. 58. 7, 10. Dan. 3. 22, and 6. 24. *Doctr.*

Becauſe God will not only, as is ſaid of wiſedome, be juſtified of his children, but of the wicked and prophane; for that may have ſome exception againſt it, leſt it ſhould be partiall, this none in that kinde, but God wreſting this from them, making them as *Balaams* aſſe, to ſpeake againſt nature, ſo they againſt their mindes. *Reaſ.* 1.

Becauſe they might be without excuſe, when the judgments of God come upon them; they have not humbled themſelves, when they were made eye witneſſes, or ſuch as had certaine notice of Gods judgments, ſo *Daniel* inferres, Dan. 5. 22. and without doubt, that is it which doth amplifie the ſinnes of men, to make them riper for judgment, as of *Cain* and *Lots* daughters. 2.

This may teach us, when wee heare of wicked and prophane men, ſpeaking of the judgements of God upon others, not upon Gods people onely, which they may doe in hatred of them, becauſe they like *Iſrael* ſacrifice that to God, which they as Ægyptians worſhip as God, their luſts and affections and ſuch like: Nor upon ſuch, whoſe perſons for ſome private reſpects they hate; but others, whoſe perſons and ſinnes they liked well enough before the judgement; yet now they ſpeake of them, and give teſtimony to the judgment of God as juſt: For, ſay they, he was an adulterer, an uſurer, an oppreſſer, or a grievous blaſphemer; when they live, not in the ſame judgments, nor in the ſame ſinnes, but in as great ſinnes of another kinde, living voyd of the feare of God, being wicked and prophane; therein obſerve the wiſdome and providence of God, which makes even the wicked to witneſſe for him, who by his powerfull providence makes the wicked (whether in truth or hypocriſie it ſkils not) give teſtimony unto him, if the good will be ſilent; as theſe hold their peace, the ſtones ſhall ſpeake: one inſtance we have worth the noting, agreeable to the times; our Papiſts, for their late more then helliſh plot, are taken, and nye to their deſerved ruine and confuſion: they who are out of the ſpare cry, It is juſt with them; whether they ſpeake out of ignorance and humane *Uſe* 1.

humane piety, or out of cunning and dissembling policy, (very tolerable in their superstition for the Churches good) it skils not much; as Philip. 1.15,16. If such comparisons be not odious; howsoever God is justified, and hee hath testimony of his justice from the wicked, while they say; These are the border of wickednesse, these are but a few desperate Papists, and this is just upon them.

Vse. 2. To teach men, though wicked, yet by the company, encouragment, example, or applause of other wicked, not to commit that which may bring the judgment of God upon them: for come when it will, they shall be as ready as other to justifie God, and condemne them, (whether in hypocrisy and sinister respect, it is not to the purpose, or in truth) when the other did not so strengthen their hands to sinne, as that will presse them, and make their hearts to sink in them. But let them learne to look to those judgements, of which God hath made them eye witnesses, and given them as certaine intelligence of them, and humble themselves to God, and avoyd such and the like, lest as they give now testimony to the justice of God in seeing his punishments upon others, so others may give of them, yea and by such things their sinnes be made the greater, and their judgements be the heavier.

The border of wickednesse.] That is, a Nation or Country, where the people are marvellous wicked, who have this recompence for their wickednesse, insinuating in them the cause of their destruction, the mooving and deserving cause their sinnes.

Doctr. Mens sins are the causers & procurers of their own destruction, what ever it be. Isa. 3.11. *woe unto the wicked, it shall be ill with him, for the reward of his hands shall be given him.*

And a people of whom the Lord is angry for ever.] Here two things are intimated unto us, the one the cause in God, which moves him to punish the wicked, his anger and displeasure, as sinne the cause in themselves. Another the perpetuity of their punishment, their destruction is for ever: first for the cause, then the continuance.

Doct. When the Lord bringeth vengeance and punishment upon the wicked, it is in indignation and wrath, whether temporall or eternall, upon few or many. Isa. 27.4. God sayth in his care of his Vineyard, *fury is not in mee*, by the opposition and comparison, we see his fury against the wicked: hee corrects his owne in love, not in anger; but he is as fire, which hath no pity against wicked men, Rom. 2.6,8. *who will render to every man according to his works: but unto them that are contentious, and do not obey the truth, but obey unrighteousnesse, indignation and wrath,* and Rom. 9.22. Jer. 10.25.

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Becauſe when he commeth to judge them, he comes as a Judge, who intends not the mending of malefactors, arraigned before him, but the ending of them, and the cutting of them off, ſo he with theſe minds only their deſtruction. *Reaſ. 1.*

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This proves, that there is a manifeſt difference betwixt the afflictions and corrections of the godly, & the puniſhments of the wicked, thoſe from love, theſe from hatred, thoſe from a friend, theſe from an enemy, thoſe from a Phyſitian who ſeeks to cure and mend them, theſe from a judge to end them one, in wrath, the other in love. *Uſe 1.*

To admoniſh wicked men, to carry themſelves very warily, and to take heed, how they procure puniſhment by their ſinnes, not onely for the thing it ſelfe, but for the affection wherewith God will lay it upon them. The thing of it ſelfe is heavy enough, intolerable to be borne, which the children of God with all the helpes and ſtayes they have, have enough to undergoe, and not to faint under, how is it to them, who are voyd of ſuch things? But how when they onely want not it; but this is added, his indignation and wrath: grievous to a patient, is the lancing, cutting, ſearing and corcives of the Chirurgeon, though he do it with all the love and care he can poſſibly, and expreſſe his fervent deſire to cure them: how grievous would it be, if he ſhould come raging, and ſeek to fill himſelfe with wrath and indignation, when he comes to it: ſo in this. As the prayers, and ſacrifices of the wicked, are abominable; how much more, when they are offered, with a wicked minde; ſo in this, if they be heavy in themſelves, what? when they are brought upon them with indignation and wrath: the wrath it ſelf is heavy, the meſſenger of death; what? when ſuch a thunder ſhall bring ſuch horrible haile. Be admoniſhed, then, you wicked ones, great and ſmall, he reſpects not perſons and do not make ſport of your ſins: thinke not, when God ſhall come to judgement, your riches, or honours will beare it out; for not as he is a Judge, much leſſe, as he is an irefull one, and full of wrath, and comes with indignation, will he be abuſed. *Uſe 2.*

For ever.] The continuance and perpetuity of Gods wrath upon the wicked, it is not for a while, but for ever.

The puniſhments and judgments of the wicked, though often long in comming, they are alwayes long in continuance, *Doctrine.*

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they are utter and perpetuall deſtructions: So here, for ever. Iſa. 27. 7, 8. Pſal. 37. 18, 19, 20. Jer. 30. 11. Mich. 7. 10. And as in this life, much more in that to come. Jude, verſ. 13. Math. 25.

Reaſon. 1. Becauſe they have hearts, that cannot repent, nor remove the cauſe of theſe judgments, their ſinnes. These then cleaving faſt to them, no marvell though the other be faſtened upon them.

Rom. 2.5.

2. Becauſe juſtice requires to puniſh proportionably, their ſinnes are infinit, not in time, not in quantity; yet in relation of perſon, ſins increaſe by the perſon committing, and againſt whom; as in our State, the ſame offence againſt the King, is greater then againſt another man.

Uſe 1. This, as the former, teacheth a manifeſt and ſmoother difference betwixt the correction of the good, and the puniſhments of the wicked; when one is temporary, the other perpetuall and eternall, here and after: with his, he deales onely in the branches, with the wicked in the roots; his are as vines, the other as bryers and thornes: The huſbandmen, though they ſet the fire often to the thornes, and uſe the axe to the rooting and ſtocking of them up, yet to the vines doe they never; ſometimes they unbare the root, and uſe a pruning knife, to prune and purge them, that they may abide ſtill in the Vineyard, and bring forth fruit.

Uſe. 2. To teach us to ſee the folly of the wicked, and not to imitate their practiſe in ſin, for their pleaſure, ſeeing their judgments are thus, Rev. 2. 27.

Job. 21. 6.

Uſe 3. Not to envy their proſperity, or be offended with their flouriſhing eſtate, *vide* Mich. 7. 10. *ult.*

VERSE V.

And your eyes ſhall ſee it, and yee ſhall ſay, The Lord will be magnified upon the border of Iſrael.

And your eyes ſhall ſee it,] The ſecond witnes of Gods judgments upon *Edom:* the Church, her eyes ſhould ſee it: theſe God cals to give teſtimony of it; and that they ſhould bee witneſſes, without exception, he ſayth, they ſhould ſee: for one eye witnes is more then ten others, for it is a ſence nothing ſo ſoone deceived as the hearing; by it wee judge more certainely: that is, I have ſaid it, it ſhall be moſt certainely, my threatnings ſhall not bee in vaine, for your eyes ſhall ſee it; which, unleſſe I make my word good, cannot bee, and thou ſhalt

shalt be a witnesse? that thou mayst see, when no such thing is befallen thee, that then I love thee: Seeing, after the Hebrew, is put for seeing with pleasure and delight, when, or because that comes to passe, we wished: So here, and Mich. 7. 10. Psal. 54. 7, & 35. 21.

To this, not to the second sentence some adde, The border of Israel, and read, from the border, not upon, and so it is they being safe in their own coast and borders, should thence behold the judgment of God, so manifest and perspicuous they should be, in the ruine and overthow of the wicked.

The judgments God threatens against the wicked, he certainly performs; his decrees for justice and punishment, are as certaine, as for mercy and blessings. So here, and Numb. 23. 19. *God is not a man, that he should lye; neither the sonne of man, that he should repent; hath he said, and shall he not do it; or hath he spoken, and shall he not make it good?* 1 Sam. 15. 29. *And also the strength of Israel will not lye, nor repent; for he is not a man, that he should repent.* Hosea 13. 14. Matth. 24. 35. Isa. 14. 24. *Doctr.*

Because he is without all change himself, therefore his decrees. Mal. 3. 6. Gen. 1. 17. For he and his word are all one. *Reas.* 1.

Because he cannot be resisted. Isa. 46. 10. Rom. 9. 19. For then he should not be omnipotent; but another as strong and mighty as he; but he is and none like him. *Reas.* 2.

The Church and Children of God, may rejoyce at the destruction and fall of their enemies Mich. 7. 10. *Doctrine.*

As God will have testimony from the wicked, of his judgements; so especially will he have his Church and Children witnesses of them: So here. Therefore did he in the sight of Israel, lay so many plagues and judgments upon Ægypt, *Pharaoh*, and his people, and his finall destruction in their sight, they standing upon the shoare, he and his Host drowning in the Sea. Exod. 14. Hence is it, Psal. 58. 10. *The righteous shall rejoyce, when he seeth the vengeance; he shall wash his feet in the blood of the wicked*, and Psal. 97. 8. *Sion heard, and was glad, and the daughters of* Judah *rejoyced, because of thy judgments O Lord.* Mich. 7. 10. *Doctrine.* 2

Because they might feare, and be affected with them, to grow better, and to restraine and reforme their wayes by them. If the judgments of men must effect such a thing in them, Deut. 13. 11. much more the judgments of God. And if the hearing of them, more the sight, for this affecteth more, as to pitty and compassion, to joy and gladnesse, to anger and wrath, so to sorrow and dislike. *Reas.* 1.

Because they might magnifie and praise him, his wisedome, power, justice; as here: for though he wring it from the wicked, *Reas.* 2.

where it seemes to be without partiality, as not this; yet is this same more acceptable to him; their praises as their prayers, for they are done willingly, cheerefully, sincerely, all which he loves. Besides, they are from those he loves, and so the things better affected.

Vse. To teach every one that is Gods, what is his duty, what he ought to doe, namely, not to shut his eyes at the judgments of God, but to open them wide, and to behold all his judgments. It is the part of children to observe all the workes of their fathers, that they may imitate some, and admire others; love them for some, and feare them for others, yea, their workes, whether they touch themselves, or their fellow-brethren, or the hired servants: so is it the part of Gods children to observe all his workes, his meeknesse, mercifulnesse, goodnesse, patience, and long suffering, to admire them, to imitate his bounty, care, providence, and riches in benefits towards them, to love him, his judgments, to feare him. If upon their brethren, to know they must looke for the same, as they hope for the goods and blessings, so expect the evill and correction. If upon hirelings, as they think God will deale farre better with them than the other. If he care for servants, more for sonnes, so to think he will no lesse spare them than servants, because they thinke he loves them, his judgments then must they especially look upon, and consider. As children are specially affected with their fathers anger, when it is but against servants or others, then they feare and tremble, seeke to please him, and to avoid such things by which he is provoked, especially when there is any good nature in them at all: so ought they, that as it is written of the Lion, that he trembles to see a Dog beaten before him, so if they have any alliance to the Lion of the Tribe of Judah, they must see and feare, feare and flee when the wicked are smitten, more, when it is upon his owne who are in the Church, and of the Church, as *David*, Psal. 119. 120. *My flesh trembleth for feare of thee, and I am afraid of thy judgments.* And 2 Sam. 6. 9. *And* David *was afraid of the Lord that day, and said, How shall the Arke of the Lord come to me?* And Act. 5. 5, 11. *And* Ananias *hearing these words fell downe, and gave up the Ghost, and great feare came on all them that heard these things.* And great feare came upon all the Church, and upon as many as heard those things; not on as many as take no notice of the judgments of God at all, as not of other of his workes; but as they thinke all things fall out by naturall course or common skill, and providing and fore-cast of men for good, so they thinke for evill; and as they are not affected with Gods blessings to love him, because they are common, so not with his judgments, but onely when they feele them.

Your

Your eyes ſhall ſee it.] *Edom* hated *Iſrael*, enemy unto her, whoſe deſtruction as they ſought, and had rejoyced at; ſo *Iſrael* would have beene glad to have ſeene *Edom's*; and for feare was ready to faint, as if they ſhould never ſee it. The Lord deſcends to her infirmity, and aſſures her, ſhe ſhall ſee it.

The Lord he often deſcends to the infirmities of his, to let them ſee their deſires upon their enemies, and to ſee their deſtruction as here, ſo Pſal. 37. 8, 9. 10. *Ceaſe from anger, and forſake wrath; fret not thy ſelfe in any wiſe to doe evill, for evill-doers ſhall be cut off; but thoſe that waite upon the Lord, they ſhall inherit the earth: for yet a litle while and the wicked ſhall not be; yea, thou ſhalt diligently conſider his place, and it ſhall not be.* Pſal. 59. 10. *The God of my mercy ſhall prevent me, God ſhall let me ſee my deſire upon mine enemies.* And Pſal. 54. 7. *For he hath delivered me out of all trouble, and mine eye hath ſeene his deſire upon mine enemies.* *Iſrael* ſaw *Egypts* ruine, the Jewes *Hamans* and their enemies; *Daniel* his accuſers, Dan. 6. *Peter, Herods*, Act. 12. *Doct.*

Becauſe he might ſtrengthen and confirme the weake faith of his children, which would often ſtagger in this kind without theſe ſtayes, as the beſt have done upon the ſight of the proſperity of the wicked, as *Davids*, Pſal. 37. and their ſuffering at their hands: Therefore God deales with them as Parents with their children, when they are not able to goe alone and of themſelves, they have treſſels and formes to goe along by; ſo God affords theſe helps. *Reaſ.* 1.

Becauſe he would aſſwage and appeaſe their impatient minds that can hardly be perſwaded God is appeaſed towards them, and at one with them, after he had ſcourged and afflicted them by the hand of the wicked, till they ſee his hand turned upon the wicked; the rather, becauſe God ſaith, Pſal. 81. 13. 14. *O that my people had hearkened unto me, and* Iſrael *had walked in my waies, I ſhould ſoone have ſubdued their enemies, and turned my hand againſt their adverſaries.* As then a father, to ſhew his child he is friends with him againe, is content to throw the rod into the fire, and to burne it before his eyes and face: ſo God, to ſhew him pacified againe towards his people, is content in their ſight to plague thoſe he hath puniſhed them by before. *Reaſ.* 2.

But this muſt be underſtood not as a thing that God alwayes doth, but as it is ſaid of ſignes, that he gave ſome, though not many and uſuall, leſt men ſhould depend on them, and be out of heart when they want them; yet ſome, for the confirming of the feeble, and converting of the unbeleevers: ſo he doth not alwayes ſhew them the confuſion of the wicked, their enemies in this life, becauſe he would not have them to looke for it, and to inure them to goe without a ſtay, and to ſwim as it were without helpe, without blathers; and yet ſometimes, leſt

they ſhould faint when they ſee the rod of the wicked reſt upon the lot of the righteous, and never turne againe upon their oppreſſors: but if ever he deny it, he gives them another prop, to aſſure them they ſhall ſee it, though not now, when they ſhall judge with him the world and Angels.

Vſe 1. To admoniſh the wicked enemies of Gods people, (if they would take notice of it) that oppoſe themſelves, and perſecute the people of God, to give over in time, and not to doe it with ſuch deſpight and malice, as uſually they doe, leſt God comfort his ſervants in their confuſion, and recompence unto them that they have done unto the Church, and meaſure to them as they have meted; and having beene fire to them, that is, to purge them, he extinguiſh them: for though they have them never ſo ſure, as they ſuppoſe, in their clutches, yet God can free them as a bird out of the ſnare of the Fowler, and take them in their net, they thought to have taken others his people in: who would have believed it? at leaſt, *Haman* himſelfe would never have given credit to it, that *Mordecai* ſhould ever have ſeene him hang upon the tree that he had prepared in his owne houſe for *Mordecai*; or that the *Jewes* that he had encloſed by vertue of the Kings Letters, as Deere in a toyle, ſhould ever have had their will upon his houſe, and ſee that end of his ſonnes that after they came unto; yet ſo it was, a thing ſo unlikely God brought to paſſe, even he, 2 Pet. 2. 9. *He knows how to deliver his out of trouble*, yea, and how to lay trouble upon thoſe that trouble them, to the refreſhing and comfort of his; who would have believed, at leaſt not our Nobles, Knights, and Eſquires, with their dependants, who are now forth comming, with hundreths more of the ſaid aſſociates? If the day before it had beene told them, that the Church and people of God ſhould have ſeene them in hold, and ſee them come to their juſt reward, to the ruine of themſelves and their houſes, when they intended all their deſtructions, and to have ſubverted Church and Common-wealth: Or if it had beene told the Pope at *Rome*, whence this came, who would have beene ready to have done as *Sixtus Quintus* in his Conſiſtory, when *Clement* the Monk and bloody Parricide had ſlaine *Henry* 3. King of *France*, 1589. a Catholick King, his eldeſt ſonne; did not puniſh it, but excuſe it; not that onely, but defend it; not that alone, but praiſed it, and that with that choiſe and excellent compariſon from the birth of Chriſt, Heb. 1. 5. commanding Heavens to open, and receive therein the Parricide, and ſhut out the other, yea, and denyed him the prayers of their Synagogue, yea, Princely Funerall, yea, honeſt buriall; preparing the way to Heaven, not by the blood of Chriſt, but by the blood of Kings; not by the Croſſe, but by a murdering knife. See the Martyrs of the Romiſh

Romiſh Church, with what aſhes it is increaſed. I have ſtept aſide; but to come home, if it had beene told him, I ſay, and all his ſlaves, and our fugitives, and all his in other Countries, who were not without the knowledge at leaſt of theſe things, they would not have believed; but ſee it is even ſo. 2 Pet. 2. *The Lord knoweth how to deliver the godly out of temptation, and to reſerve the unjuſt unto the day of Judgement to be puniſhed.* It were well for their owne good they would be warned at length, when they ſee God fights for us every where, and watcheth over us in every place, and brings all their purpoſes to nought. It were better if they, as the people enemies of the Church, Eſter 8. 17. *became Jewes, the feare of the Jewes falling upon them*; ſo they could become Proteſtants, and renounce their Antichriſt; our feare falling upon them, when they ſee they are not onely ſo bloody as *Haman*, but ſo hootleſſe, before ſuch a thing befall them.

This may ſerve to cheere up and comfort thoſe who are the Lords in the middeſt of dangers and troubles, they are never ſo farre from God, but God may yet ere they dye or be overthrowne, relieve them by temporall deliverance, and ſend thoſe packing before them, who thinke to make a ſpoile of them, and let them ſee the miſerable and wretched ends of thoſe who make full reckoning to ſeeke their blood, and ruinate their ſtate. How many diſtreſſed ſoules in the dayes of Queene *Mary*, thinke we, in this Land lay looking dayly for death, when God by the death of one made an end of that bloody time, that had cut off the lives of ſo many of Gods ſervants, and let them ſee even the ruine of ſuch as made full account of theirs. What hope had the Iſraelites, but to be even eaten up by the Egyptians, and to be cut off, as one man; when God in the turning of a hand overturned them that even opend their mouths, and ſwallowed them up quick, and overwhelmed them before their eyes in the Red Sea. Little thought *Daniel*, when he was caſt into the Lions den, that he ſhould ſee his accuſers devoured there before him. And very unlikely it was that *Peter* ſhould have lived to have ſeene *Herod* conſumed with wormes, and eaten up with lice, when *Herod* had him forth comming, and had killed *James* before him, Act. 12. And ſmall probability, as we may now diſcerne, was there that we or Kings, &c. ſhould have eſcaped the cruell deſignes of our bloody *Edomites* the Papiſts, when their barbarous plot was come to the ripeneſſe, and had beene concealed ſo many Moneths: ſmall preſumption was there that our eyes ſhould ſee the times as they are now, and the ruine of them who were ſet on murder and blood: yet may we uſe that Pſalme 48. 8. *As we have heard, ſo we have ſeene in the City of the Lord of Hoſts, in the City of our God, God will eſtabliſh it for*

Uſe 2.

for ever. And with *David*, Pſal. 54. 7. *For hee hath delivered me out of all trouble, and mine eye hath ſeene his deſire upon mine enemies*; that we may learne to cleave to the Lord who hath thus fought for us, and let us ſee his ſalvation, and ſay as the three reſolved ſervants of God, Dan. 3. 17, 18. *If it be ſo, our God whom we ſerve is able to deliver us from the burning fiery Furnace, and he will deliver us out of thine hand O King: But if not, be it knowne unto thee O King, that we will not ſerve thy gods, nor worſhip thy golden Image which thou haſt ſet up.* So not to ſhrink from him, but ſay, we know our God is able to deſtroy our enemies before our face; but whether he doe or no, we will depend ever upon him.

Your eyes ſhall ſee it.] The *Edomites*, when the *Jewes* were ſurpriſed by the *Caldeans*, ſtood looking on, and laughing at their deſtruction, Obad. 12. 13. Now God telleth them they ſhould be ſerved with the ſame ſawce themſelves, the *Jewes* ſhould ſee their calamities that ſhould befall them, and be comforted in their fall, who rejoyced before over them in theirs.

Doctr. It is a juſt and uſuall thing with God in the generall, as to recompenſe a man as he hath done with others, as he ſaid Jud. 1. 7. and to meaſure as is meted, Matth. 7. 2. ſo in this particular, when they rejoyce at the fall of other men, to make other glad at their fall. So was it told *Edom*, Obad. *verſe* 15. *For the day of the Lord is neare upon all the Heathen; as thou haſt done, it ſhall be done unto thee, thy reward ſhall returne upon thine owne head.* And Prov. 24. 17, 18. *Rejoyce not when thine enemy falleth, and let not thine heart be glad when he ſtumbleth, leſt the Lord ſee it, and it diſpleaſe him, and he turne away his wrath from him.*

Reaſ. 1. Becauſe he hath made a law for the Magiſtrate, executing his juſtice and judgments to doe ſo, as Levit. 24. 19, 20. and that not for the deed onely, but for the endeavours, when the end of them are made manifeſt, and he muſt not pitty him. Deut. 19. 19. 21. Now if he make a law for others, he will not break it himſelfe, when it is fitting and comely for him; for ſome things befit him not, no more (ſaith one) than a Countrey-mans coate becomes a King; but this being not of that nature, he will doe it.

2. Becauſe of his owne reaſon to the Judge, Deut. 19. 19, 20. no way ſo excellent to prevent much evill and oppreſſion, and hurting of others; for men would abſtaine, not in love to others, not for love of righteouſneſſe, but for feare of this law of retribution. Beſides, it is a ſpeciall meanes to break off ſinne, at leaſt that for feare of more in the party ſo offending.

Object. Then you taught us falſe doctrine before, when you taught we may rejoyce at the deſtruction of the wicked; for if this be juſt with God, then is not that lawfull with men.

Solut. This is not contrary to that, becauſe there was ſpoken of publick

publick enemies, there either of no enemies, or private enemies, such as dislike us, and we them, for some sinister respect. As it is lawfull to kill a publick enemy of a State, but not a mans private enemies; so of rejoycing against the enemies of God and his truth, not their owne. Therefore saith *Solomon*, Prov. 24. 17. *Rejoyce not when thine enemy falleth, and let not thine heart be glad when he stumbleth.*

Then may men expect for this, retribution from the Lord, upon many whom they see oppressing, undermining, disgracing, and triumphing over others, when they have wrought their fall often by indirect and vile meanes. Histories of all times are full of examples, besides the Scripture; one we may observe of *Constantine*, some of the Empresse *Irene*, who put out the eyes of *Nicephorus*, and by retribution from God, had his owne eyes put out by the cruelty of his Mother, the very same day five yeares, or there abouts. The like of the destruction of *Jerusalem*, that it was as in the same day that they crucified Christ; *Lege* Euseb. *l.* 3. *c.* 5. *fine*, so it was by the same men that put him to death, the *Romans*, as *Basil* observes. They are living who can remember in former Princes times, *Henry* 8, *Edward* 6, Qu. *Mary*, how justly God did repay our Nobility, when they cut off one anothers heads. The like may be expected in future time, as they have done, shall be done unto them; nay, the like we have a comfortable aspect, or may have, to see how God justly doth make that true, 1 King. 21. 19. *And thou shalt speake unto him saying, Thus saith the Lord, Hast thou killed, and also taken possession? and thou shalt speak unto him, thus saith the Lord, In the place where dogs licke the blood of* Naboth, *shall dogs lick thy blood, even thine.* When our Papists had thought our blood should have been licked up, theirs shall be, God holding his owne law, doing to them, as they would have done to us; or seeing that is not done in the strict justice that God requireth, we may fearefully expect, for this sinne of ours, this retribution from the Lord, as in 1 King. 20. 42. *And he said unto him, Thus saith the Lord, Because thou hast let go out of thine hand a man whom I appointed for utter destruction, therefore thy life shall goe for his life, and thy people for his people.*

Use 1.

To teach every man to take heed how he carries himselfe to others, how he injures and oppresseth them, and to doe but that to others, the like he would have others to doe, and receive from them. The rule of nature is, *Quod tibi non vis, alteri ne feceris*; and that of Christ, Matth. 7. 12. *All things, whatsoever ye would that men should doe to you, doe ye even so to them, for this is the Law and the Prophets*: Of which *Tertul.* God hath measured out my actions by my will, that I should not doe that unto others, which I would not have done unto my selfe; and should

Use 2.

should doe to others, as I would have others to doe to me. And if that of *James*, will and shall be true, Jam. 2. 13. *He shall have judgement without mercy, that sheweth no mercy, and mercy rejoyceth against judgment*; how much more extream cruelty shall be inflicted upon them, who carry themselves cruelly to others? men should take heed then how they abuse their power and authority, to the oppressing and wronging of the weak; their skill and cunning to circumvent and beguile the simple; their countenance and credit to use men at their pleasure, lest God meet with them, as he did the Edomites.

Use 3. In the particular, to take heed how that he insult not over the fall of his enemy, (lesse of another) lest God give them the like occasion by so casting us downe. It is that which *Solomon* advised, Prov. 24. 17, 18. It is a crime which *Job* laboureth to cleare himselfe of, Job. 31. 29, 30. *If I rejoyced at the destruction of him that hated mee; or lift up my self when evill found him, neither have I suffered my mouth to sin, by wishing a curse to his soule.* Teaching that a man should be free, not onely from outward shew, but from inward touch of joy: the first is easie, partly by nature, and partly by cunning, and hypocrisie, to cover it at least from a multitude or many; but the other is hard, and the harder more commendable, more to be laboured for; the outward odious to man, so the inward to God, which look not *in facie*, but *in corde*, as *Cyprian*: And a speciall meanes to make him turne his hands upon us. Avoyd it, labor against it, if it steale upon us, check it, repell and cast it out.

And yee shall say, the Lord will be magnified,] The second thing in this verse, the magnifying of God, the thing is a speciall effect, which Gods judgments work in his people & Church, differing from the wicked and Gentiles; for they see it, and but jibe and jest onely at the Edomites, as they had at Israel, but Israel sees it, and magnifies God for it: the words are originally somewhat otherwise, the Lord doth magnifie himselfe, true, for so he doth, in destroying these; magnifies and honors himselfe, and they religiously so confesse it, and celebrate his magnificence and greatnesse for delivering themselves, his Church and people, and destroying their enemies: hence we may observe two things and lessons.

Doct. It is the glory of God to deliver his people, and destroy their enemyes, it is that which doth honor and magnifie him much, and spreadeth his fame farre and nigh. So it is here, and Isay 30. 18. *And therefore will the Lord wait that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment, blessed are all they that waite for him.* Dan. 9. 15, 19. *And now O Lord our God, that hast brought the people forth out of the Land of Ægypt, with a migh-*

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ty hand, and haſt gotten thee renowme, as at this day, we have ſinned, we have done wickedly. O Lord heare, O Lord forgive, O Lord hearken, and doe, deferre not for thine own ſake, O my God, for thy City and thy people, are called by thy name, Pſalm. 74. 10, 11. *O God, how long ſhall the adverſary reproach, ſhall the enemy blaſpheme thy name for ever? Why withdraweſt thou thy hand, even thy right hand? pluck it out of thy boſome.*

Because he is their God and King, theſe his people and ſubjects. Pſal. 74. 12. *For God is my King of old, working ſalvation in the midſt of the earth.* It were a ſhame and diſhonour for a Prince to ſuffer his ſubjects, to lye in miſery & diſtreſſe, ſpecially if he be able to releeve them; *è contra*, it ſpreads his fame farre and neare, when he ſuccoreth and ſaveth them. *Reaſ.* 1.

Because they are rebels, 'tis the princes honor to overthrow them. *Reaſ.* 2.

They ſhall ſay, the Lord doth magnifie himſelfe. That is, they ſhall give the honor of their deliverance, and the glory of their preſervation to God, when the enemy is deſtroyed, and they ſafe.

The people of God in all deliverance and preſervation from what danger ſoever, by what meanes or howſoever, ought to give the praiſe and glory of it to God; ſo here taught what to doe. Pſal. 50. 15. *Call upon me in the day of trouble, and I will deliver thee, and thou ſhalt glorifie me.* Hoſea 14. 3. *Aſſur ſhall not ſave us, we will not ride upon horſes, neither will we ſay any more to the worke of our hands, ye are our Gods; for in thee the fatherleſſe findeth mercy.* Examples of *Moſes* and *Miriam*, with the people. Exod. 15. Of *Barak* and *Deborah*, Judg. 5. Of *Eſter* and the Jewes, Eſter 8. of *Hezekiah*. Iſa. 38. *Doctr.*

Because it is he alone, who is the deliverer and Saviour of his people: meanes he often affords them, and meanes they uſe and muſt, leſt they tempt God; but that meanes are not effectuall, it is ever from him; elſe, why one and the ſame meanes bring to ſome deliverance, to others none? Hence Pſal. 144. 10. *It is he that giveth ſalvation to Kings, who delivereth* David *his ſervant from the hurtfull ſword.* *Reaſ.* 1.

Because in this as in all other benefits, it is the high way to obtaine moe and new deliverances; when we pay the old we run on a new ſcore: as men are incouraged to helpe when they receive their juſt glory, for that is paſt; ſo God is drawne on, as it were, to beſtow new. 2.

This ſerves to reprove the common practiſe of men, who are ready to give, and doe give the glory of all their deliverances to others then God, and not to him; If victory in war, they aſcribe it to the wiſdome and power of ſuch and ſuch, and oft-times ready to make war among themſelves for the honour of the day, when God is never thought on. In other preſervation *Uſe* 1.

tion or eſtabliſhment, to the wiſdome of their graveſt and experienced Senate; from ſickneſſe to Phyſitians and ſuch other meanes: not at all to the Lord, never magnifie nor praiſe him; God ſeldome made mention of, or only curſorily, and becauſe of thoſe who are preſent, for which cauſe he oft taketh from them their meanes, that either they may periſh in new dangers, or elſe more ſenſibly diſcerne that it is he that gives deliverance.

Uſe 2. To inſtruct all and every one, to give the glory and praiſe of all their deliverances, whatſoever, unto God; and to magnifie his name for them. Particular deliverances from danger, and ſickneſſe, and ſuch like; every man muſt magnifie God and his Name for it: our firſt ſeeking in danger ſhould be to him; and he ſhould be the firſt, we ſhould praiſe for the deliverance; not as many, that doe both ſend, firſt for the Phyſitian, before they ſend up to God, agree with him, before with God; and praiſe him oftner to men, then ever they did God: But it ſhould not be ſo, he ſhould be magnified principally and chiefely. Yea every one for our generall deliverances, of which we are all partners, ſhould magnifie him of which we may ſay, as Jer. 23. 7, 8. *Behold, the dayes come ſaith the Lord, that they ſhall no more ſay, the Lord liveth, which brought up the Children of Iſrael out of the Land of Ægypt; But the Lord liveth, which brought up and which led the ſeed of the houſe of Iſrael out of the North Country, and from all Countreyes, whither I had driven them, & they ſhall dwel in their own Land.* Many are the deliverances, we have had, and this nation, from the tyranny of Romes Church at the death of Queen *Mary*, from the invincible Navy 88. from the Inſurrection of the Earles of Northumberland and Weſtmerland, from the treaſon of the Duke of Norfolke and Queene of Scots, from that of *Babington*, and his fellowes, from *Arden, Somervile, Parry, Cullen, Lopes, Squire*, and ſuch like: yet now to this that it may be ſaid, the Lord lives, that hath delivered his Church, from any one or all the former, but from the cruell, bloody and deſperate unmatchable plot of our wicked papiſts; which is the Lords only, becauſe the cariage of the thing was his, that he would have it wholly aſcribed to him. Therefore we may ſay, the Lord hath magnified himſelfe many wayes, but now he hath ſurmounted them all: we ought then to magnifie him, and give the glory of it to him, not in word only, but for ever in deed; The Parliament, King and Commons, to make lawes more for his glory, againſt Sabboth breaking, Oathes, Drunkenneſſe, Uſury, Oppreſſion, to further his Church, and to remove ſtumbling blockes: The Judges to execute them, without ſparing and partiallity: All to obey God more conſtantly, and man for God: For diſburthening us of the danger and feare, he burthens us with more obedi-

Deus exonerans onerat. Bern.

obedience and thankfulneſſe. This all ſhould doe, yet if it be not in generall, let every one for himſelf and his family, as *Joſhua*, and mourn for the ſinnes of the time, God will marke him when he brings a generall Plague, Ezechiel 9. In times of danger, many are *petentes*, few *promittentes*, moſt few *perſoluentes*. But we muſt not onely aſke deliverance, but promiſe new obedience, and perform our vows, elſe let us looke for that, Mat. 21.37,38.

VERSE VI.

A Sonne honoureth his Father, and a Servant his Maſter. If then I be a Father, where is mine honour? and if I be a Maſter, where is my feare, ſayth the Lord of Hoſtes unto you, O Prieſts, that deſpiſe my Name? and yee ſay, Wherein have we deſpiſed thy Name?

WEE have ſeen the firſt ſinne reproved in this people, together with the arguing of it, and the evincing of them of it. The ſecond followeth from this to the ninth verſe, It is contempt and prophanation of Gods ſervice and worſhip, and in it, as in the former, we have firſt, Gods accuſation, ſecondly, the debating of it. And in this, firſt, their anſwer and excuſe, ſecondly, Gods reply manifeſtly evicting them of it. In Gods accuſation, we conſider the vice he accuſeth them of, ſecondly, the perſons. In the firſt, the thing and the reaſon of it, which is firſt ſet down, then applyed. The ground is a plaine Axiome, in nature, or a rule of nature.

A Sonne honoureth his Father,] Though the handling of theſe duties ſeeme not ſo eſſentiall to this place, ayming at his own honor, rather then theirs; yet it being ſo neceſſary, and the contempt ſo great, it ſhall not be amiſſe to ſtand upon it. The coherence and meaning is plaine; we muſt ſpeake, firſt of the duty, then of party, to them: The duty is firſt, inward reverence, a reverent affection to them.

Doctr. Children, ſonnes and daughters, muſt inwardly reverence their parents, carry reverent affections and opinions towards them. This is a ſpeciall part of honour, to be performed to them: *Solomon* makes it the part of a wicked childe to deſpiſe his mother. Prov 15.20. he commands, *not to deſpiſe the mother, no not when ſhe is old.* Prov. 23.22. he threatens a fear-

full curse from God, to such. Pro. 30. 17. *The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall picke it out, and the young Eagles shall eate it.* And if the King must be well thought of, Eccle. 10. 20. how the parent to whom our affection naturally is more? *Chams* curse came in part for his unreverent thought towards his Father. Gen. 9.

Reas. 1. Because God hath made them reverent, in that he hath communicated unto them part of his excellency and dignity: now then as a man cannot endure to see so much as his picture or image lightly regarded, and not set by, but cast at the heels of those, who ought to reverence it; so God who regardeth the heart and inward affection, as much or much more then the outward action, cannot abide to see any sparke of his own image despised, or any unreverent thought conceived of those, whom he hath graced with extraordinarie dignitie of excellency or authoritie.

Reas. 2. Because they ought to love them, and if they doe love them, they cannot disdaine them, nor despise them. For 1 Cor 13. 5. *Love disdaineth not.*

Reas. 3. Because else outward reverence is unsound, famed & counterfeite, when the inward is wanting, as the inward is lame, maymed and unperfect without the outward.

Use 1. To teach every child to see his sinne, even every one of us, for who can say that his heart is cleane, that hath had naturall parents living, when he had use of reason, to whom though he have given outward respect & reverence, for some sinister respect, for feare, or shame, or gaine, of the rod, the world, or hope of some better portion, yet he hath had many disdainefull and despising thoughts of his parents: which if they were disliked and resisted were the lesse sinne; but not checked in them, they have proved the seed and spawn of many outward corruptions & unreverences toward them, yea of much disobedience, and dishonouring of them; for as the mouth speaketh of the abundance of the heart, so the eye looketh scornefully, or the tongue speaketh disdainfully, or the whole outward cariage is disloyall, when the heart is so corrupted: for *Chams* dishonouring his father to his bretheren, rose from the disdaining of him in his heart in secret. But if it hath not broken out to this, but either grace hath subdued it, or worldly respect hath made us smother it, yet must it be put upon the account among our sinnes, when we humble our selves before the Lord for them; to get a discharge of these as well as others.

Use 2. To teach every childe, to whom God hath given that comfort, that he hath parents, both or one, to labour for all good, and reverent affection towards them, to honor them in his heart,

and

and inwardly to have all honourable eſtimation of them: for the Lord he lookes into the heart, and this he requires, as the other, and by all meanes labours againſt the contrary, and that which is condemned of God, which will make them contemne the counſells and advice of their Parents, whoſe perſons they diſdaine in their hearts, and take every thing from them in the worſe part, and ſo make their whole government unprofitable unto them. Beſides, the feare of Gods curſe threatned, Prov. 30. as he well ſaid, he was a ſinner with a witneſſe, whom the Holy Ghoſt gave witneſſe againſt; ſo he is accurſed with a witneſſe, whom the Holy Ghoſt ſo accurſeth; for it (ſaith *Tremel.*) God will condemne and bring that perſon to ſome evill end or other, who ſhall ſcorne and diſdaine his Parents; for his curſes are not threatnings alone, but inflictions; not denouncings, but performance. This were a good caveat to be written upon the doores of young mens and womens hearts, to baniſh and keepe out unreverent and ſcornefull thoughes of their Parents; and a fitter Poſie to be written upon the walls of Parents, than the vaine inventions of Poets and Painters.

The ſecond is outward reverence, both in word and carriage towards them.

Children, ſonnes and daughters muſt outwardly reverence their Parents, that is, in behaviour and ſpeech, give them all reverent reſpect in geſture, and ſuch titles as are due unto them. For if inward, more outward, ſeeing the contrary is more offence to them who take notice of it, more griefe to their Parents that ſee and heare them. Hereto belongs that, Prov. 30. 11. There is a generation that curſeth their father, and hath not bleſſed their mother; and that he ſpeaketh of the eye, *verſe* 17. ſhewes that in the whole outward man is required reverence. Hence was the bleſſing of *Shem* and *Japhet*, Gen. 9. 23, 26, 27. Hence was the excuſe of *Rachel*, Gen. 31. 35. and the practice of *Solomon*, 1 King. 2. 19, 20. *Doctr.*

Beſides thoſe in the former point, this may confirme it, becauſe they have their bodies, whole, and parts from them, made of their ſeed, framed in her wombe, nurſed and nouriſhed up by them, then ought they by the whole and parts to doe them all the reverence they poſſibly can. *Reaſon.*

To teach every one to ſee his ſins paſt or preſent, when they have beene in this marvellous defective, nay, doing the contrary, little reverence in geſture and ſpeech to their Parents, ſhort of that it ſhould have beene; nay, often carrying diſdainfull eyes, diſloyall and deſpightfull tongues, the ſinnes of our youth in this reſpect to be repented of. The cauſe with many why they are deſpiſed, and want this outward reverence of theirs, God uſing this retribution, becauſe they have done ſo; *Uſe* 1.

yea, and when they have children of yeares to diſcerne ſuch things, who ſee them unreverently uſe their Parents both in geſture and ſpeech, both with looks and words, who teach them how to uſe theirs, while they let them ſee how they uſe theirs. Yea, divers Parents, (my ſelfe have beene an eye-witnes of ſome) who teach their children when they are young, not onely to diſdaine others, but themſelves; the father teaching the child to ſcoffe or miſcall his mother, and delight in it; which falls out juſtly, that they keepe the ſent of this liquor, and when they are elder, ſo deſpiſe and contemne them. But if now when they finde ſuch things from theirs, it is good to call to mind their owne ſinnes, and to think that they thus uſe me, for I have uſed mine the like, and yet never repented of it.

Uſe 2.

To perſwade every child (as before) to labour to give them all reverence both in his word and carriage, to thinke it little enough to reverence them with the whole and every part which they received from him. Let none thinke this is needleſſe, or too much curioſity to ſtand upon ſuch things; they acknowledge them their Parents, (and reſpect them ſomewhat) what need all this? for this muſt be done, and not greater things neglected; and the ſinnes of children in this kind are in ſome ſort greater than thoſe in the other of greater note: For as a man ſometimes ſinnes worſe in a ſmall than in a greater fault; for the greater by how much the ſooner 'tis acknowledged, 'tis quicklier mended; but the leſſer, while 'tis counted almoſt none at all, is therefore worſe, becauſe we more ſecurely lived in it. So of this particular, though diſobedience and want of reverence differ in themſelves, yet is unreverence thus the greater, becauſe it is accounted as none, and men lye very ſecure in it. Therefore ought men to avoid it, and ſtrive againſt it, both becauſe they are forbidden, and becauſe as a little wound neglected, will feſter to a great one; ſo this unreverence accuſtomed, will breake out to a greater contempt and diſobedience; and if Chriſt make him culpable of ſinne, that ſaith but *Raka* to his equall, and him of hell-fire, which calleth him Foole, Matth. 5. 20. what ſhall he be worthy of that calleth his Parents ſo, and uſeth them moſt unreverently? And if 2 Kings 2. 23, 24. Children, that mockt the Prophet, were torne with Beares, how ſhall ſuch things eſcape a judgment? They ſhall not; for that of *Solomon* ſhall be true. Prov. 30. 17. The outward reverence muſt not ſtand in ſignes and words onely, but as 1 John 3. 18. ſpeaks of love: My little children, let us not love in words, neither in tongue, but in deed and in truth; So ſay we of this; this reverence muſt appeare in our actions, and this will part it ſelfe into obedience and ſubjection: for the firſt ſo much.

Nonnunquā in parvâ deterius quàm in majori culpâ peccatur; major enim culpa quo citiùs agnoſcitur, eò etiam celeriùs emendatur: minor verò dum quaſi nulla creditur, eò pejor eſt, quo & ſecuriùs in uſu retinetur. Greg.

Doctrine.

Children, ſonnes and daughters muſt not onely give inward and

and outward reverence in thoughts and words, but they muſt obey them, as Chriſt ſheweth by his condemning of the ſonne who obeyed not, Matth. 21. 30. Hence are the Commandements, Coll. 3. 20. *Children obey your Parents in all things, for this is well pleaſing unto the Lord*; in all lawfull things: as the like, 1 Cor. 9. 22. *To the weake became I as weake, that I might gaine the weake: I am made all things to all men, that I might by all meanes ſave ſome*; as farre as I may lawfully; not ſeeking my owne profit; 1 Cor. 10. 33. *even as I pleaſe all men in all things, not ſeeking mine owne profit, but the profit of many, that they may be ſaved*; in all lawfull things not ſeeking his owne profit, preferring the pleaſing of them before it; the oppoſition being betwixt his and their pleaſure and profit, not betwixt their profit and pleaſing of God: So in this, not betweene Parents and God, but their will and their Parents; ſhewing that the ſonne is not to obey his Father in what he will and liketh, but he is ſimply bound in all things, though never ſo diſlike to him, ſo they be not diſpleaſing to God. Hence is the Commandement, but with ſome limitation, Epheſ. 6. 1. *Children obey your Parents in the Lord, for this is right.* The Lord, when he commends the *Rechabites*, Jer. 35. doth ſhew this thing as a duty.

Becauſe it is a thing well pleaſing the Lord, Coloſſ. 3. 20. ſo pleaſing, as that his owne obedience is more acceptable with it; and without it he will not like of his owne at all, as appeareth, Matth. 15. 5, 6. But ye ſay, whoſoever ſhall ſay to his father or mother, it is a gift by whatſoever thou mighteſt be profited by me, and honour not his father or his mother, he ſhall be free: thus have ye made the Commandement of God of none effect by your tradition. And undoubtedly he that preferred pitty and mercy to men before ſacrifice, doth much account of pietty towards Parents. *Reaſ.* 1.

Becauſe if not in all things, but where they pleaſe, and according to their owne will, then they preferre themſelves before their Parents, & indeed obey not their father, but themſelves. As they who love others from whom they looke for good, doe not love them, but themſelves: ſo in this; therefore is it that they muſt endeavour to obey in all things unpleaſing. *Reaſ.* 2.

To reprove all diſobedience that is found in Children of all ſorts to their Parents, young and elder, and all ages. If the Law, Deuter. 21. 18, 19, 20, 21. were now in force, alas, how many Parents ſhould long before this be bereaved of all, ſome of divers of their children: becauſe not onely negligence is to be found, and omiſſion, but in many, apparent contempts, upon whom the Law was to take hold. See your ſinnes, and forſake them, O children; elſe know, that if the former ſhall not goe unpuniſhed, leſſe this; and if ſuch puniſhments for that, *Vſe* 1.

more for this: And know you, that if you have, or may haue children, and live to that, God ſhall make them revenge your Parents quarrell, and contempt, to bring you to repentance, or to puniſh you for it; and the more ſecurely you now contemne the admonitions of the Miniſters, the more ſharply ſhall God then puniſh you, and the more piercing ſhall it then be unto your Soules.

Vſe 2. Let this then admoniſh every childe to give obedience to his fathers commandements, whatſoever they are; not only when they are pleaſing to him, but even how croſſe ſoever they be to his liking, doing his fathers will, not his own, being affected in regard of his earthly father, as Chriſt was of his heavenly, John 6. 38. *For I came downe from heaven, not to doe my owne will, but the will of him that ſent mee*; and therefore was contented to breake himſelfe of his owne will, rather then to croſſe his fathers will. Math. 26. 39. ſo muſt they. To obey them in things that are pleaſing and profitable unto them, liking them well enough, is not ſo commendable, becauſe they may be led with theſe reſpects, rather then duty or love; but in things difficult and hard, croſſing their will and affections, is a double obedience, and ſhall receive a greater reward: Therefore endevour thus to obey them, and God in them; it is not his will of permiſſion, but of command, wherein Gods law is broken, if they be diſobedient: And not ſo onely, but he will reject all ſervice done to them, when they neglect that they owe to theirs: ſo that he will be deafe to their prayers, contemn their ſervice, his eyes ſhall be ſhut to their miſeries; they may pray, he will not heare; ſtretch out long hands, he will not regard; yea cry to him, yet will he not accept: if the ſighes of thy father, and teares of thy mother, come up before God, for thy rebellions towards them, thinke that thy prayers ſhall little be accepted of God. *Num. 16.* If *Moſes* his words to God for the rebellion of *Corah* before God, made not onely their ſacrifice unacceptable, but brought a curſe upon them; think of it, and take heed of the like.

Demand. 17. But ſome in this matter may doubt, and for it object and queſtion thus. Firſt, what if God commanded one thing, and mine parent another? It is anſwered, thou muſt then anſwer with the Apoſtles. Act. 5. 29. We ought to obey God rather then Man; or heare from God. Mat. 15. 3. why doe you alſo tranſgreſſe the commandements of God by your tradition? for *ever* his command is above them and theirs: elſe this were to make them gods, and God, man; and were a deed of Idolatry performed unto them. *Martin Luther* ſayd well, that in keeping of the firſt precept, was ſhewed obedience of all thereſt; for thereby we acknowledge God to be our God in preferring his will, before the will of any other. And

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ſo whoſe will we preferre before Gods, we take them to be our god. The Apoſtle makes the Devill to be the Prince of this World; becauſe men obey his will before Gods, ſo in this: Therefore if the queſtion be of theſe two, God muſt firſt be obeyed. [a] Honour thy father; but ſo, as he draw thee not from thy true father, ſo long acknowledge the bond of blood, as he acknowledgeth his Creator; otherwiſe as it is, Pſal. 45. hearken, O daughter, forget thine owne people, and thy fathers houſe, ſaith St. *Hierome* to *Furia*. And his reaſon is, [b] thou art not his of whom thou wert borne, but new borne, who hath redeemed thee with a great price, even his blood. And *Clemens Rom. Epiſtola.* 4. to the ſayd purpoſe, [c] Our parents are not the authors, but the inſtruments of our life, they give not life, but are the meanes of entring it, only God is the author and fountaine of life; he is then to be preferred, and his commandement; and not as many who have excuſe for things they doe, our fathers did ſo, or they commanded us: In things, wherein God hath neither commanded nor forbidden, it is ſufficient; but where either, there muſt they take notice of it, and obey him. But yet he muſt doe it with due reſpect and reverence, manifeſting no contempt of their authority.

[a] *Honora patrem tuum, ſed ſi te à vero patre non ſeparat, tamdiu ſcito ſanguinis copulam, quamdiu ille ſuum noverit creatorem: alioquin, Pſal. 45. 10. Hieron. Ep. 8. ad Furiam.*

[b] *Non es ejus cui nata es, ſed cui renata, & qui te grandi pretio redemit, ſanguine ſuo.*

[c] *Autores non ſunt vitæ noſtræ parentes, ſed miniſtri; non enim vitam præbent, ſed ingrediendi in vitam exhibent miniſterium, ſolus deus vitæ author & fons eſt. S. Clem. Rom. Ep. 4.*

Some will demand: The magiſtrate commands me one thing, and my parents a contrary, what muſt I doe, whom muſt I obey? It is anſwered, that the magiſtrate muſt be obeyed; for God hath given him a larger Commiſſion then to them, for they themſelves are ſubject, as their children; who neither may doe, nor command contrary to their authority, but doing ſo he ſinneth, and the ſonne ſinneth in obeying. Againe Princes commands commonly reſpect common good, and the good that is more common, is more excellent; a common good muſt not be neglected for a private; nor this preferred before it. A mans countrey is to be preferred before his parents, and the goods of it: And to obey them, were not a good thing, for a good thing out of its place, is not good; blood out of the veines in other veſſels is hurtfull, though in his place the life conſiſt in it. A good thing not done in his place, were better undone, yea it cannot be well done. Moreover, we muſt diſtinguiſh betwixt the affection and action: A man may love his parents better then the magiſtrate, but he muſt obey him rather; as he may love a good man, better then a great man, yet in many caſes he is not bound to doe ſo much for him. The firſt, becauſe God hath ſhewed his ſpeciall love more to him, then them. The ſecond, becauſe

[d] *Bonum non ſuo loco non eſt bonum.*

becauſe God hath given him a great authority of command. So 'tis in this inward affection, and outward obedience, becauſe the bond of nature is ſtronger in the one, and the force of authority is greater in the other. Finally, if the things prejudice the State, they muſt not be obeyed; but if it doe not prejudice the publique good, and be much benefit to a private parent, ſo the ends of the two be regarded, & no contempt of authority ſhewed, & a man be content to abide the penalty; A man may diſobey, and prefer Parents before Magiſtrates without ſinne to God. As in the caſe of *Heſter* and *Mordecah*: and the Jewes and the Kings commandement.

3. What if my Father commands me one thing, and my maſter the contrary, I am a ſervant or an apprentice, What muſt I doe? *Anſw.* As before, obey thy maſter, for thy father hath given over his authority to him, over whom he hath no power, for his power is not ſubordinate to thy fathers, as a Steward, or Tutor, wherein there is reſervation, but abſolute: And thou art now of another regiment and corporation. But yet as before, thy affection may be more to thy Father, but thy labour and ſervice to thy maſter, thou mayſt wiſh his good more; but thou muſt work for and procure the others good; for, for that end thou waſt placed under his power. But if without neglect of thy maſters affaires, thou may be helpfull to thy parents, ſtanding in need of thy helpe; or by leave and conſent, thou art no more free to refuſe now, then before.

4. I am the Daughter of my Father, he hath beſtowed me in marriage, if the commands of huſband and father croſſe one another; whom muſt I obey? undoubtedly thy huſband, for the father hath given over his authority to him: And more then in the former; both thy affection and action muſt be more to thy huſband, love him better, and obey him rather. For Gen. 2.24. is ſpoken comparatively, when the one muſt be forſaken, or in caſes that ſo fall out that both be in queſtion. For he ceaſeth not to be a father ſtill, but reſerveth to him as reverence, ſo obedience while it is not croſſe, yea in ſome things he may challenge it that are croſſe, if it be not to the prejudice of thy huſbands good, and greatly for his helpe; yea, and thou muſt obey him with ſome hazard of thy ſelfe; ſo there be no contempt of the authority of thy huſband: As in the caſe of *Heſter*; which ſerves both for a ſubject and a wife. Hitherto of their obedience, now of their ſubjection and ſubmiſſion; and this may conſiſt in theſe things. Firſt, for correction.

Doctr. Children, muſt ſubmit themſelves to their Parents, to be rebuked and corrected by them. It is that which we have. Pro. 15.5. *A foole deſpiſeth his fathers inſtruction, but he that regardeth reproofe is prudent.* When the Apoſtle maketh it a reaſon for

for ſubjection to God. Hebr. 12. 9,10. it muſt needs hold in this: yea, the Apoſtles will carry it, not only when they doe it juſtly, and from ſufficient matter, but for a wrong cauſe, which the tenth verſe ſheweth, implying thereby that this ſubmiſſion is required when they ſhall correct, of a ſpleene, or a humour, for their owne fancy and pleaſure only without good ground or manner: may not this be ſeen by that of *Iſaac* ſubmitting himſelfe to his father, to cut him at his pleaſure, Gen. 22. yea of *Iſrael* to be circumciſed; and of Chriſt to his mother. Luke 2.48,49?

Becauſe by this they ſhew wiſdome, Prov. 13. 1. *A wiſe ſonne heareth his fathers inſtruction, but a ſcorner heareth not rebuke*; and they get and increaſe wiſdome; Prov. 29. 15. *The rod and reproofe give wiſedome, but a child left to himſelfe, bringeth his mother to ſhame*: for they learne to avoid the like ſinnes, and to eſcape greater ſtroaks from their father. *Reaſ.* 1.

That which gets wiſdome, muſt be ſubmitted to; becauſe by it they prevent greater deſtruction, and bring to ſalvation. They are called *The way of life*, Prov. 6. 23. wholeſome things, though bitter: To prevent greater evill, and bring health, we eaſily ſubmit our ſelves to the Phyſitians hand to receive. *Reaſ.* 2.

Becauſe they come from love, Prov. 13. 24. For thoſe men love not, or they hate in effect, under affection, thoſe they correct not. *Reaſ.* 3.

To reprove the ſtubborne and ſtiffe-necked children of our age, who repine at their fathers reproofe, their hearts ready to ſwell againſt them, if they check them for their carriage, ſpecially when they are of ſome few yeares; they will frowne as long as their Parents can doe: They imagine they know how to carry themſelves well enough, yea, better than their Parents, and often give them word for word, or mutter and murmure marvellouſly againſt them: the cauſe being not onely want of grace in their owne hearts, but the omiſſion of correction and the rod when they were younger, becauſe they did not correct them betime. Many Parents, like *Eli*, neglecting the rod when they were young, cockering of them, that they get ſuch heads when they are growne, that they will not beare the rod, and better nothing at all by their reproofes, but they live often to ſee their periſhing, as *Eli* did his ſonnes. Whereas if they be duely and maturely uſed to the rod and correction, they will be nothing ſo audacious, and in the end a word ſhall doe more with them than many ſtripes. *Uſe* 1.

To teach children to give honour unto their Parents, in ſubmitting themſelves to their reproofes and correction. Wiſdome will make them take them from others who are farre off, when it may be doubtfull with what minde they doe it: how much *Uſe.* 2.

more

more from Parents, of whoſe love they cannot doubt. It is profitable ſaith *Chryſoſtome, Ho. 27. ad pop. A.* to have many admoniſhers and keepers, many reprovers, is profitable; becauſe as a beaſt that is hunted and ſet on of all ſides, cannot eſcape: ſo ſhall not a ſinne or vice, but when ſuch as are ſo nigh us, who ſee in ſecret and open, it is farre better: But we could beare it if there were cauſe, and we had deſerved it; but when they doe it without cauſe, as we thinke unjuſtly, that is it which makes us repine. Firſt know, that the Phyſitian ſees often more than the Patient, ſo doth the Parent: But if yet there be no cauſe, the Apoſtle ſhews yet we ſhould ſubmit. And we ſhould conſider, as *Hierome* would have *Salvina* to judge of his reproofe, that it was *ex abundantia amoris*, and it is his *cujus votum eſt, te neſcire, quæ metuit.* Beſides it is more thanke worthy, when a man can, in ſuch caſes, ſuppreſſe the riſing and ſwelling of his impatient and corrupt nature, onely for conſcience of the commandement: for here being ſome conflict betwixt his word and our will, he taketh tryall of our obedience, who hath ſimply commanded ſubjection in this kind to children, which is to bee obeyed, as that thou ſhalt not ſteale: Therefore ſhould every one endeavour to it, and thinke it is the part of a good childe to kiſſe the rod that beates, as the hand that gives.

The ſecond thing, wherein their ſubjection is required, and ſubmiſſion, is for their calling and education.

Doctrine. Children muſt ſubmit themſelves unto their Parents, to what calling they ſhall thinke fit to bring them up in and to. So did *Samuel* to his Mother, he yeelded to her, to be ſet apart for the ſervice of God, and to be brought up to it. 1 Sam. 1. 28. For that which ſhe gave he performed. So *David* ſubmitted himſelf to his father to be a ſhepherd, and ſome of his brethren ſouldiers; So *Chriſt* was diſpoſed of by his Parents, when he was fit to teach others; and for another manner of worke, Luke 2. 46. yet he *went and was ſubject to them*, and in the *ſame trade* verſe 51. and Marke 6. 3. *Juſtin Martyr* thinkes ſo: 'twas likely, the wiſedome of God to blind the wicked, and hide him from their eyes. Then as 1 Joh. 2. 6. *He that ſaith, he abideth in him, ought himſelfe alſo to walke, even as hee walked:* ſo for this particular.

Reaſ. 1. Becauſe they in all reaſon are far better able to judge of them, and their parts and gifts, what they are fit for, and wherein they are moſt like to give them moſt comfort, and glorifie God, and profit themſelves, then they can of themſelves. That ſame borrowed ſpeech, Pſal. 127. 4, 5. *As arrowes are in the hand of a mighty man, ſo are Children of the youth; happie is the man that hath his quiver full of them, they ſhall not be aſhamed; but they ſhall ſpeake with the enemies in the gate*; ſeemes to inſinuate ſome-

ſomewhat, they are as arrowes of divers heads, ſome fit for one marke, ſome for another, he hath them in his hand, and knows beſt which is fit for which.

Reaſ. 2. Becauſe they are not in their owne power, but his, while they live in his houſe, and government, but part of his ſubſtance: therefore the Devill moved not *Iobs* wife as part of himſelfe, but his children, as part of his ſubſtance and temporall goods: 'tis equall then, he ſhould have the diſpoſition of his children, not themſelves or others.

Reaſ. 3. It ſhall appeare that he may diſpoſe of them in Marriages, and not any other, nor themſelves; which is then when they are of more yeares, and grown of greater diſcretion in the world, more when they are younger, and without experience.

Vſe 1. To reprove the ſinnes of many Children, who ſometime without asking conſent, if denyed, doe diſpoſe of themſelves at their owne pleaſure in what calling they like, as if their parents had no power over them; as if they onely knew what was fit for themſelves, and their parents wanted the wit and experience they have to diſpoſe of them for the beſt; the cauſe of many miſcarrying of them, and not proſpering in their profeſſion; becauſe they went not to it the right way, only led by their affection without judgement, not knowing what God had fitted them for; nor regarding their parents, whom God had ſet over them, for that purpoſe; whence often the curſe of God is upon them, that they proſper not in ſuch courſes: or if by the indulgence of God they proſper, that their parents ſee not their ſinne, yet when they are dead, their ſinne living, not repented of, they are requited often in the ſame kinde againe, as they did to their Parents, ſo their children doe to them, yea often not without them, but farre worſe courſes then they tooke.

The third thing wherein their ſubjection is required, and ſubmiſſion, is for their portion and childes part.

Doctr. Children muſt ſubmit themſelves unto their parents, in receiving their proviſion and portion, and be content with that they have provided and allotted unto them, whether in their life, or at death, not being their owne carvers, nor ſharing it out as they liſt. The Prodigall ſonne amongſt much evils, is noted to bee free from this, to ſhare himſelfe, but was content his fathers portion: whereas his elder brother, though free from many other evils, yet is blotted with this, Luke 15. 12, 29. It is commended in the ſonnes of *Abraham*, that they in this thing ſubmitted themſelves: At leaſt no contrary thing is manifeſted of them. Gen. 25. 5, 6. As *Adonijah* is reproved for uſurping the kingdome, and making his fathers will for him, not content with his portion, ſo is it the commendations of the reſt of *Davids* children,

dren, that they were content with their portions, and never murmured that *Solomon*, not the eldest, but the son of *Davids* age, had the kingdome given him of his father, Kings 1. The rest of the *Patriarkes* are not recorded to be malecontent, that *Joseph* had a double portion among them.

Reas. 1. Because they must thinke, they discerne better of their own estate, and what they are able to afford every one out of the stocke while they live, and they maintaine an honest and comely state as before, and at their deaths; how that they have gathered will part it selfe to them, so some portion be for God, good uses, and other thing necessary.

2. Because the father best knows them, and with lesse partiality then themselves, who hath beene to him the best childe, and who have more grace in them, according to which he may deale and dispose: As did *Isaac* to *Jacob*, *Jacob* to *Joseph*, a double portion; all the other taynted with some grosse sinne; for their goods they may and ought to dispose of according to grace and vertue, which makes the youngest the eldest; and so, *è contra*.

3. Because they are able best to discern, who is like to doe more good to Church & Common wealth; and see in some one more hope then in anothes: and if he so dispose, they must be content.

Use 1. To reprove al discontented children, not content with the portion the father hath set out for them, neither living nor dead, but murmuring at the dealing of his father, as if his were lesse, the other too much, as the Prodigall sonnes elder brother, or as *Adoniah*, making choise of his own portion; and if they have not the allowance they would have, they think they may come by it as they can, and whatsoever they get from their father, they thinke it well gotten, and but of their own; and no sin. But see what the holy Ghost sayth, Pro. 28. 24. *who so robbeth his father or his mother, and saith it is no transgression, the same is a companion of a destroyer*; making such a sonne a companion and cozen german to a murtherer. At his death, and in his sickneſſe, if either they be privy to his will, or guesse by his affection in his health, that that will not fall to their portion; they desire to helpe to shorten his dayes, and hasten his end: he shall heare newes that they have shar'd for themselves, as *Adoniah*; after his death, many a sonne shewes himselfe graceleſſe, telling abroad every where, how unkindely his father dealt with him, that his portion was so small; not remembring in the course of common society, *de absentibus & mortuis nil nisi bonum*, much more for parents, whose infirmities must be covered being living, more dead: neither remembring how little they deserved at their fathers hands, or how unkindely they used him in respect of others, or how little hope they gave him that they would

would use that well he should have them; and by it be profitable to God or man, Church or Common-wealth.

To teach every child to be content with the portion his father sets out for him, living or dead, whether more or lesse, equall or inferiour to others: imputing somewhat and not a little to his fathers wisdome, knowing his owne ability; seeing their present graces, or their future hopes; somewhat looking at home, how dutifull he hath been in comparison of others, how little deserving, what little grace, and so lesse goods. And if his father seeme not to have dealt so equally, yet it is his duty to suspect his owne wisdome rather than his fathers, to accuse his owne demerits, yea, to cover it in every place, and every way shewing himselfe contented. If *Jacob* see good cause to disinherit *Reuben*, and to passe by *Simeon* and *Levi*, and leave the Lordship to *Judahs* hand, yea, if he shall skip over *Dan* and *Asher*, and the rest, till he come to *Joseph*, from the eldest of all to the youngest, or state one, and bestow the double portion on him and his, the rest must not be discontented with his distribution, but give him leave to doe with his owne as he list; honouring him thus, yea, and using his portion left thee for his honour, for increase and advantage, as the Talents; that the world may judge of the justice and uprightnesse of thy fathers getting of his goods.

Vse 2.

The fourth thing in this submission is, to be disposed of for their marriages and matching.

Doctr. It is the duty of children to submit themselves to their Parents in their matches and marriages; to be given and taken in marriages, this is a part of their honour, for the Scripture gives this authority to the parents to bestow them; as is proved, Deut. 7.3. 1 Cor. 7.38. yea, to break them, Exod. 22.16,17. then must they and ought to be subject. Besides the examples of all good children who have thus submitted themselves: And *exempla sanctorum pro regulis sunt, ubi deest regula, vel contraria non datur*; *Isaac* submitted to *Abraham*, Gen. 24.3. *Jacob* to *Isaac*, Gen. 28.1,2. *Sampson* to his parents, Judg. 14.1. *Rabel* and *Leah* to their father *Laban*, Gen. 29.19. yea, even prophane and wicked have in some sort done it: *Ismael*, Gen. 21.21. *Shechem Hamors* sonne, Gen. 34.3.6.

Reas. 1. Because this is to honour them, when they thinke them wiser and better able to provide for them than themselves; whose advice if they must submit themselves to for their calling and portion, more for this, when they are led commonly by the heate of affection to the liking of the person onely, when there are many other things as necessary to concurre as that; as religion, honesty of kindred, good report, equality, and such like; all which is rarely found in youth to be so duely respected,

as parents by their experience respect, and are able to discerne.

Reas. 2. Because he may not dispose of the goods of his father without him, not sell his land, or alienate any thing from him, but as he will dispose; how then himselfe?

Use 1. This reproveth those children that dispose themselves without their parents consent, prey upon their right, intangle and contract themselves, yea, and consummate marriages, they not witting, yea unwilling, or by some necessity forced to shew some willingnesse, which is the cause of so many untoward, uncleane, and polluted families, and prophane succession, as other times can witnesse, so too many presidents in our dayes. For as when children are compelled to match against their wills, and where they have just occasion of exception, for some sinister respect the parents have, there follows much uncleanesse and impiety: so when without the parents consent, and not of their providing, but they are their owne choosers; shewing where parents consent is wanting, there Gods blessing is away; yea, where parents consent is not, there is Gods curse; as in *Esau* and his posterity, in *Judah* taking his Hoasts daughter, Gen. 38. 2. having *Er* and *Onan*, such as God would not endure to live, but slew them himselfe. Yea, that may also be seene, Gen. 6. 2. in the sonnes of *Seth*, the Church which matched with cursed *Chams* seed of themselves, without parents consent, had such a wretched posterity. This thing then is reproofe-worthy, yea, damnable in children without repentance; parents are often causes of it; and that first, to some it is Gods retribution, because they so served and abused their parents: Secondly, because they give such liberty to their daughters to wander, as *Dinah*; and so Ezek. 23. 3. *their brests come to be pressed, and the teats of their virginity bruised*: or else their affections by often meeting are so intangled and inflamed, as the fathers threats will not loose it, nor the mothers teares cannot quench it. It was not so, Prov. 30. 18, 19. it should not be so. *Hierom* to *Demetr. Epist.* 8. 11. would not have Virgins alone, *solæ sine matre*: for in a flocke of Doves the Kite often will prey upon one when they are abroad; and it is a scabbed sheep that loves wandring, and leaves the fold.

Thirdly, because parents doe not take and use their right, and provide for them in due time mates fit for them, which makes them provide for themselves, not without sinne, but greatly sinning; yet the parents partakers of it, and oftentimes of much shame and griefe, as it was with *Tamar*, Gen. 38. 26. But howsoever, one mans sinne cannot excuse another, nor yet the parents the childs sinne, nor will not exempt them from the curse of God, when they thus match to the griefe of their parents, and the shortening of their dayes and life, by whom they received

ved life, and ſhould have their lives continued and lengthened.

To inſtruct children to be ſubject to their parents, knowing what power they have over them to guide their choyce, that without them they may not chuſe; and if they chuſe for them, they cannot without great cauſe and juſt exception ſtray themſelves from liking: ſmaller things they muſt endeavour to overcome, they muſt not ſuffer themſelves to be entangled by ſome who ſeeke by kind uſage of them to ſteale away their hearts from their parents, for their daughters, to advance them, as is the manner of ſome wretched and unconſcionable men. As Uſurers get their fathers inheritance from them by feeding them with money: ſo they muſt not ſet their affections by fervency of ſociety and company upon others, without parents, and where never like to give allowance. They ought to remember this is the fathers right, to chooſe, to diſpoſe of them, not onely in the generall, but for the particular perſon: But what if he be farre off, and cannot ſee? If he give thee liberty, duely aſking it of him, he hath given his right from himſelfe, as *Iſaac* to *Jacob*, Gen. 28. But what if he upon ſome ſiniſter reſpect, deferre and paſſe the flower of her age? I anſwer, then hath God ordained the Magiſtrate as for their puniſhment, ſo for their reliefe, who is not to be ſought to but when moſt urgent neceſſity requireth, when the oppoſition ſtands betwixt Marriage and burning, becauſe that reveales the fathers fault, and bewrayes his or her infirmity. But what if he tender a match out of the Church, a Papiſt, or ſuch like? Then muſt the Child refuſe with reverence, not diſpoſing of himſelfe; for as it were ſinne to yeeld, ſo the other is ſinne to make choyce of himſelfe. But what if another that is not ſo religious and ſo fervent a lover of the Truth, as is to be wiſhed? No direct deny all is lawfull, but a wiſe delaying and a diſcreet gaining of time to ſollicite God with their prayers, who hath the heart of their Parents in his hand, and to intreate them by mediation of beſt friends, who if they can be diverted, it is well; if not, I know no warrant a Child hath to deny his fathers choyce, (though he thinke, and it may be he might chooſe better) and he may looke for a bleſſing from God, if in duty he thus ſubmit himſelfe to his Parents. *Uſe 2.*

The laſt part of this honour is thankfulneſſe, which Children muſt performe to their Parents.

Children muſt performe all thankfulneſſe unto their Parents: that is, helpe them when they need, and in age, when their ſtate and bodies are decayed; and to be eyes, and leggs, and limbs unto them, and to adminiſter liberally according to their ſtate and ability to them, as they did to them when they were young, and when yet they had nothing, nor knew not how *Doctrine.*

to get any thing, that this is a part of honour Christ sheweth Matth. 15. 4, 5, 6. some thinke that of Psal 128. 3. when children are made Olive plants, not Olives onely, and Olive branches, which was a signe of peace; so they to make peace and love betwixt their parents: but plants, such as might stand under them, underprop and uphold them in their weakneſſe: and thus verily have good Children honoured their parents: so did the sons of *Jacob* Gen. 42. 1, 2. so did *Joseph* Gen. 47. 12. so did *Ruth*, though but a daughter in law. To this purpose *Paul* forbids that the Church should be burthened with widowes, but their children & Nephews ought to maintain them. 1 Tim. 5. 4.

Reaſ. 1. Because else he should not onely be unnaturall, but unjust, when the father by his speciall care for him, and the mother by her prayers, bearing and carrying of him, watching with him, lending eyes and legs, and limbes to him, feeding and nouriſhing of him, deſerveth it. All which they the better deſerve, if they have children, with whom they have the like labour and endeavour: now justice requires to pay debt due and deſerved.

Reaſ. 2. Because they had forme from them, as body, and members, and limbes, so their education, their trade, their stocke and portion, or both; whereby they are that they are, by the bleſſing of God; reason then, they relieve and maintaine them by it, if their need require.

Uſe 1. This reproves many graceleſſe children, who never perform any such duty unto their parents: specially if they stand in need of them indeed; but if they be base & poor, will hardly acknowledge them, as thinking it their reproach and shame, not forgetting, but disdaining the rock whereout they were hewed, the pit whereout they were taken: or if they doe releeve them, or be kind unto them, it is either because they have yet somewhat to give and bestow, which till it be gotten, they uſe them kindly; yea if many children, they ſtrive which should shew most kindneſſe, but once gotten, made over to them, they set them light, and turne them out; some making their parents complaine to authority against them, or if they keep them, decayed, they make them drudge as servants, they set them with the Hyndes: some so graceleſſe, as they complaine they are a burthen unto them, the best of them never tendering them, as they did them, nor maintaining them as they are able; neither answerable to their former condition, nor their owne preſent; and some driving them away, and not affording any entertainment of releeſe: to theſe and such like we apply that of *Solomon*, Prov. 19. 26. *He that waſteth his father, and chaſeth away his mother, is a ſonne that cauſeth ſhame, and bringeth reproach*, and so eſteem of them, as God hath marked them.

To

To teach Children to performe all thankefulneſſe to their parents, if they live to be able, and they to ſtand in need of them; if they be never ſo baſe, be not aſhamed of them; but remember the time was, when thou waſt naked and needy, and not only had nothing, but if thou hadſt had all the world, couldſt not have had helpe, but by them, or ſome in ſteed of them. And yet they covered thy nakednesſe, were not aſhamed of thy infirmities, carryed thee in their armes, and nourished thee carefully. Suppoſe and conſider, where thou hadſt been, if they had neglected thee, thinke how many nights without ſleepe, and dayes without reſt they ſpent about thee, when thou waſt young, or weake or ſicke, ſee how love made all their labour light, and all their charges as it were a gaine unto them. And if thou haſt any true naturall affection in thee, thou wilt thinke nothing too much for them. But feed and nourish them at thy table, with thy morſell and cup, carry and ſuſtaine them in their weakenes and infirmitie, yea, though they ſhould live as long, or longer in infirmities and wants, then thou waſt of them; there are ſome birds ſaith *Baſill*, who feed their dams, as long as they fed them, and carryed them, how much more Chriſtian Children? oftentimes when thy father is dead, his garment or his ring is deare to thee, this thou carrieſt upon thy finger, and wouldſt not loſe it for any thing; think how ſhould his body, when he is living, S. *Aug. de Civ. D. lib.* 1. or if thou ſee others ſo eſteeme them, apply it to thy ſelfe, and give them their whole honour; or elſe looke for the ſhortning of thy daies, and for the like recompence from thine. *Vſe* 1.

His Father.] Having ſeene the duty, we muſt proceede now to the parties, to whom this duty and honour is to be performed; to the father and parents, as their parents, authors of their being, or at leaſt inſtruments of their being; God being Principall.

Children muſt performe all theſe duties, this honour to their parents, all their life long; nothing will free them from them, nor diſpence with the neglect and omiſſion; no greatneſſe nor excellency themſelves may come to, no ſtate nor condition of theirs; neither want, infirmity, and imperfection of theirs. This is manifeſt by the example of *Joſeph*, the ſecond in the kingdome of Ægypt, yet did not omit the leaſt duty to his father; but performed all in their places, obedience, ſubjection, maintenance, reverence in his infirmity and weakeneſſe, and his own greatneſſe, Gen 48.12. (*& cæteris capiti*) *Solomon* to his mother, 1 King 2.19, 20. *Chriſt* to his parents, Luke 2.51. Hence came the curſe upon *Cham*, pronounced by his father, and executed by God, notwithſtanding what he had to ſay, and could hold out for his defence: his father was drunke and like *Doctrine.*

a beast, Gen. 9. But *Shem* and *Japheth* blessed who did him reverence: To this purpose is that of *Solomon*, Prov. 23. 22. *Hearken unto thy father that begat thee, and despise not thy mother when she is old*; howsoever unworthy of it, yet thou must performe it, even to thy mother weaker by nature, subject to more infirmityes; by so much more apt to despise them, more then when the infirmitie of their sex, and the imperfections of the age are conbyned together; yet we have no liberty to despise or deny duty.

Reas. 1. Because neither the greatnesse of the one, nor the weakenesse and infirmitie of the other can breake that relation which is betwixt childe and parents, which the Law of God being morall, hath made perpetuall unto everlasting: And the reason of this is, because as *Chrisost. in Rom. 13. non principi sed principatui*, that honour, obedience and subjection, is required not so much to the Prince, as to the Princedome; not to the person, as to his place: So of this, the honour is due not to the father, but his fatherhood; not so much to the person of him as he is a man, and so either a bad or a good man, as to his place & office, as he is a father: now he is a father, she a mother, though of never so bad life or bad parts, and so to be honoured: and the childe is to give it, not as a man; and so great or base, high or low; but as a childe, which he ever is, and so must always performe it.

Reas. 2. Because they are the authors, or principall instrumentes of their lives, essence and being, which is that which never can be blotted out, but will ever remaine while they are, therefore is this to be performed: 'Tis *Solomons* ground, Prov. 23. 22.

Use 1. This serves to condemne the Church of Rome, and their odious and impious positions, where they allow by doctrine, the childe to disobey his parents; for they allow him not so much, as to acknowledge him to be his father, if he be an Hereticke, if a protestant; yea by the heresie of the father, children are freed from all obedience; and the father deprived of all his naturall power. (*Symancha. Justit. Cathol. Tit. 4. sect. 74.*) see yee not these men going against the current of humanity, and against the light of nature, and are oppisite to the light of the word. *Cham* may not dishonour his father though he be drunke, but he shall have the curse, how shall they escape it? But Heresie is a greater sinne then drunkennes: undoubtedly not as they count Heresie, which is to differ from the Church of Rome in any thing, specially in matter of the seven Sacraments. And what is this in comparison of that which makes a man a beast, which is worse, sayth Saint *Chrysostome*, then to bee a beast, because *illud naturæ, illud culpæ est*: which some small difference from them cannot make: But say it were greater, yet doth it not therefore dissolve the knot, or relation betwixt them,

for

for it is not in the greatnesse of the sinne, but when such a sinne can be given that doth breake the relation: for instance, Idolatry is a greater sinne then adultery, yet this, not that, breaks and dissolves marriage: Because that, not this meets in contrariety of position with the knot of marriage. In this they being and becomming one flesh with another, 1. Cor. 6. 16. and he cutteth himself from her, he was knit to before: in this they are made one spirit with an Idol, and cease to be one spirit with the Lord. So this, It is not heresie for his greatnesse, that can dissolve this naturall bond, which is perpetuall, for it cannot make that he had not his essence and being from his father, and the duty depending upon this, *obey thy father that begat thee*: hath he begotten thee, it is no matter what he is, thou must honour him. Thou impious are their positions, but no matter if they teach rebellions, and disobedience, and murthering of Princes, if they allow dishonouring of parents.

Doct.

To teach every child to performe this, honour his Parents, whatsoever he is, whatsoever they are. Art thou higher and richer, and wiser than they? yet must thou doe them honour, and by it shalt thou have these the more. Looke upon *Joseph*, *Solomon*, and *Christ*; and nothing can be in thee that can give thee freedome from it, when they did it, the two first *ex debito*, Christ *ex placito*, to fulfill all righteousnesse, and give us example. Though then thou be married or advanced, or howsoever, yet still they are thy Parents, and thou must not deny, but performe honour unto them; for thou hadst thy being from them, and till that be dissolved, thou owest them still the duties, the bonds remaining; yet, whatsoever infirmity is in them, no sinne dissolveth the bond, it makes not an annullity of the duty: for as Gold is Gold, though it be smeared over with dirt and filth, so are they thy Parents, whatsoever their lives and manners be. Thinke with thy selfe, how their love made them beare with many naturall infirmities of thy Childhood, and not to neglect thee for the many untoward carriages of thy youth, and not to cast thee off from them: And thinke what duty now should bind thee unto, if they for their perfect love, and upon some hope of comfort many yeares after, did passe over all, how much more thou in duty and in lieu of thankfulnesse for that which thou enjoyest from them? Children must not be like Flies (as *Plutarch*) which slip along the glasse where it is smooth, but catch hold of it where there are any scratches or flawes: They must turne away their eyes from their infirmities, and forget their hard usage, if it have beene any, and not be undutifull for that, because they have their being and education from them. Take heed of *Cham's* curse, and seeke *Shem's* blessing, by not seeing their infirmities, but covering and performing

Use 2.

forming duty to them; accounting it to be a sin to be repented of, when they cannot find their hearts so chearefull in their duties as they ought, because of their Parents infirmities.

A servant his master.] The second rule of nature, the ground or other pillar of Gods reason against this people: For the meaning is plaine, the duties here required are in the generall the same for the most part with the former, though not in every particular. The first is reverence, and this both inward and outward; To joyne them together.

Doctr. Servants must give all reverence unto their Master, all inward good affection and estimation of them, and all reverent respect in gesture and speech, Eph. 6. 5. 1 Tim. 6. 1. Eccles. 10. 20. It may be applyed to Masters, for the King is but a great Master, and the Master a little King. The outward in words, as not replying unreverently, Titus 2. 9. not speaking their infirmities to others, as 1 Sam. 25. 17. giving them all reverent speech and submissive gesture, as 2 King. 5. 13. not despising them as *Hagar* did *Sarah*.

Reas. 1. Because God hath made them reverent, in that he hath communicated unto them part of his excellency and dignity, that is, his Lordship and Dominion, making them his Vicegerents and Lords over their family: therefore they ought to reverence them.

Reas. 2. Because his Commandements are spirituall, and reach to the inward man, and without it were all outward but hypocriticall and counterfeit, which is abhominable: And this without the outward is imperfect, if it may be supposed it may be without it, and so cannot be acceptable.

Use 1. This is to let servants see their sinnes past or present, when they have or doe carry themselves unreverently towards their Masters in heart and outward man, in eye and tongue, to their faces and behind their backs, they are all guilty of the breach of the decree of the most High, and indeed all; for where shall we finde a servant any thing neere performing the carriage he ought to his Master and Mistris? that he hath a base thought, opinion, and estimation of him, appeares by his speech and carriage; his speeches so void of reverence, nay, his answers full of contempt, his eye and carriage so full of scorne and disdaine: *Hagar* despising *Sarah*, looking scornfully upon her, which must needs argue unreverence in the heart; for by these things many a man well knows what is in the privy Chamber of the heart, and by this outward pulse thus beating, may we discerne how the inward parts are affected. For he that will speake so frowardly, and looke so scornfully and doggedly, as many will, it must needs shew he hath no reverence, but his heart is full of despight and contempt; and he that will speake so to his face,

face, and in his presence, what will he to others behind his back, and in his absence? Where is the feare and trembling *Paul* calls for? Where is all the honour *Peter* exacts, when ye will thus bound them often, thus disdaine them? when ye will answer them frowardly, or murmuring when their backs are turned; when you tell their weaknesse not to your fellows, but to neighbours servants, whereby their estimation is impaired. Thinke you the Apostles call for these in vaine, or shall such things goe unpunished? Assuredly no: for when the Apostle saith to servants, to encourage them that are good, Eph. 6.7, 8. *with good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free*; did he not meane the contrary? and would have you to understand, that whatsoever evill thing a man doth, that shall he receive of the Lord, whether he be bond or free? so expect it in this particular; see then that unreverent and contemptuous servants, expect you to receive from the Lord some fearefull thing, and let it be a restraint in you of such irreverence in the things spoken of, or the like. But of this sin Masters are often the causes of it, and they that bring it upon themselves.

First, because they have beene such servants to their Masters, and so have lived in it ever since without repentance; even then when God recompenceth them home, yet they will not remember their owne sinne, but are still brawling with their servants, and fait is Gods just retribution: wherein if they would repent of that, they should better reforme this, Eccles. 7. 21, 22. Take no heed to all words that are spoken, lest thou heare thy servant curse thee; for oft-times also thy owne heart knoweth, that thou thy selfe hast also cursed others. It may be applyed to this, though it carry somewhat more; That a Master, when his servant revileth him, or useth him irreverently, should remember even this sentence, to make him penitent and moderate.

Secondly, because they have remitted of that ancient severity in their government, which we heare men, that can remember times that are past, speake of; not having those strait eyes, nor hard hands over them as they ought, not so sharply correcting them as the offence and nature of a servant requireth; so that they little reverence them, for they feare them not, because they forget that of Prov. 29. 19. *A servant will not be corrected by words, for though he understand, he will not answer.*

Thirdly, because they bring them up too liberally for diet and apparrell, and so when the belly is full, and the back fine, the Master is not so regarded. A servant is like in this thing to a Horse full fed and pampered, he will cast his rider; like to *Bucephalus*,

phalus, *Alexanders* Horse; while he was bare-backt he would carry any man; but if once he had his trappings and furniture, none, or hardly *Alexander* himselfe. It is the complaint of many, that servants are thus insolent to themselves and others; many, though not all, are the causes of it themselves, (somewhat there is in the nature of a servant and other things) for they bring them up so delicately, as Prov. 29. 21. *He that delicately bringeth up his servant from a child, shall have him become his sonne at the length.* Whatsoever their fare is, their apparrell is farre exceeding, a servant going better than a man of his Masters place and wealth did some few yeares agoe. And though they will not allow it themselves, yet they can be content their friends, or themselves, if their fortune be allotted unto them, should provide it for themselves: And if, when they are thus gay without, they use them as *Hagar* did her Mistris, when she was bigge with child, is it not just with them? A great cause of this, is taking of Apprentices with great portions, and so as *Mulier cum dote*, is *imperiosa*, so they and their friends. The cause you must have such portions with them, more than in former times, is this, because they must thus be maintained, more than in former times. But better it were that you had lesse, and kept them more meanely; better for you, you should have more reverence and respect: better for them, for thus you bring sin upon them for the present, and in future time just contempt, as they have contemned you.

Use 2. To perswade servants to use their Masters with all reverence and good respect that may be, they must feare them, and reverence them; Nature it selfe hath taught it, and heathen servants have performed it, as in *Naamans* servants; how much more should religious Christian servants, and the more Christian or religious, the more they ought to performe this duty; not onely not to contemne and despise, but to reverence them with all the reverent carriage and speech that may be? and that not outward onely, but inward, for God requires more than Nature; his Law is spirituall, and he will have all inward and outward respect, the heart as well as the tongue; and the outward will not be, or not continue; or if so, yet not accepted of God: yea, he that wants this, it can never be expected the other of obedience, &c. and let him who lookes and hopes to be one day a Master, and to have his servants such as he would, be now such a servant as he should, Ephe. 6. 8. *knowing that whatsoever good any man doth, the same shall he receive of the Lord, whether he be bond or free.*

Doctrine. The second duty of servants is obedience, for whom men feare, them they obey.

Servants must give unto their Masters and governours all obedi-

obedience: hence it follows, because they must feare; and whom men feare them they obey, when they command: this proved, Ephe. 6. 5. Col. 3. 26. Titus 2. 9. And this obedience if it be such as Christians ought to performe, it must neyther be clipt, nor counterfeit, not in some things onely, nor in shew to the eye: for the first, Col. 3. 22. in all things, that is, in all lawfull things, whether they be liking, and tasting unto him or otherwise, though never so disliking, for he must pleasure his master, Titus 2. 9. for the 2 Ephe. 6. 5, 6. Col. 3. 22. singlenesse of heart is required, and eye service for bidden.

Because they are bound either by Indenture, or condition &c. then they must obey. *Reas.* 1.

Because they are maintained by them, and learne and get that under them, they may live by hereafter. *Reas.* 2.

Because if in onely things they like, they obey themselves, not masters (as in obedience of children.) *Reas.* 3.

Because in this obedience they serve God and Christ, Ephe. 6. 5, 6, 7. who lookes in the heart and singlenesse of it: And though outward and eye service may be for thy master, and may bleare his eyes, yet not the Lord, who as he cannot endure hypocrisie or imperfect serving immediately, so not in that which is mediate to man. *Reas.* 4.

To let servants see their sinnes past or present, not obeying and doing the things their masters command, but onely such things as they please, and when they please, and when they doe, they clip their service and performe it by halves, and doe it in hypocrisie and to the eye: and so go no further then nature, who teacheth a man onely to save himselfe, as neere as he can from any harme that may ensue, when his master is displeased, or to seek to get somewhat, if he have hope of ought, by seeking of his favor, and so seeming willing to doe any service unto him, but they must know, that as *Bernard*, *si in hoc obedimus, non autem in illo, fractus est nummus.* This obedience is like clipt coyne, and will not passe for good payment before God, though thy master let it passe, and be content to put it up; yet God will call thee one day to an account for it, and though thou canst keepe it close from the one, yet thou canst not conceale it from the other: and as we see in mony that is clipped, or a piece of gold that wants a little of its waight, makes it refused in paiment so the want of obedience in any one thing, unlesse thou repent thee in regard of God, and make amends to thy master for it, shall make God to refuse, and not to regard the rest of thy obedience, because he requires it to be whole and entire. I, but say thou doest all, yet it is in the eye, & in presence or sight, murmuring when he is gone, or regarding not: then sayth *Bernard*, *falsus est nummus ejus, plumbum habet non argentum, dolose agit* *Use* 1.

sed

sed in Dei conspectu. This obedience is counterfeit, instead of silver it is lead, he dealeth deceitfully with his master, but he doth it in Gods sight, whose eyes no man can bleare or beguile: such servants let them know, though they may have their masters favour, because he can finde no fault with them, and can see no further then their outward and open behaviour, yet they shall never have but Gods displeasure, that regardeth the heart more then the hand, the affection more then the action, and the manner of doing of it, more then the deed: So that they, when they have received their masters wages or his yeerely allowance, or what other matter, of no great moment for the most part, he shall thinke good to bestow on them; they have, as Christ said of the Pharisees, who did all their workes only to be seene of men, they have received all their reward; they have all they desired, and all they deserved; they can looke for nothing at Gods hands for their labour: And yet they shall have a reward from him without true repentance, *lege Talionis*, such servants, who shall performe them such hollow hypocriticall and eye service, if they ever come to be able to keepe any; or if this feare them not, because they thinke they can hamper their servants well enough, and being privy to their own corruptions they will provide for them; yet let them see what follows, they shall have their portion with Hypocrites, as Christ said of the bad servant, who played revels in his masters absence, Matth. 24. 51.

Use 2. This may perswade and instruct servants, to obey their masters, and to obey as they ought, in things though disliking, though he do not over see or can come to knowledge of; & performe whole and sincere obedience to them, knowing that to obey them, is to obey the Lord, and *Nummus iste obedientiæ, ut Deo debitus, ita Deo solvendus*, saith one: As thy master constraineth thee to obey him, so thy God hath commanded thee, and it must be payd and performed, not according to thy masters power, but according to Gods precept, not so farre as thy master can urge thee, but as farre as God requireth of thee, and he is *sapiens nummularius, imò ipsa sapientia, cui necesse habemus reddere hunc nummum obedientiæ.* He can easily discerne, if thy payment be any thing faulty or wanting: Learne then to obey in all things: thy masters will and command must be thy rule & square of thy actions, and not thy own fancy, or pleasure: Remember that of *Paul*: they must labour to please them in all things, Titus 2. 9. *Interest enim hoc*, saith *Bernard*, *Inter conjugium & servitium*, that howsoever the wife is bound to obey the voyce of her husband, yet he is likewise to have regard of her pleasure; therefore is that, Gen. 21. 12. *And God said unto Abraham, let it not be grievous in thy sight, because of the lad, and*

Gen. 3. 17.

because

becauſe of thy bondwoman: In all that Sarah *hath ſayd unto thee, hearken unto her voyce*; for in *Iſaac* ſhall thy ſeed be called; but in this ſervice there is not this *viciſſitudo voluntatum* required, for that were to ſet maſter and man almoſt on equall termes; the maſter is not bound to regard his ſervants minde, but he to obſerve his maſters pleaſure; and therefore though the maſter may be ſomewhat croſſe and crooked in his commandement, yet the ſervants obedience is not ſtraight in Gods ſight, when it ſwarveth from that which he requireth; he muſt thin ſerve and obey in all things. And as this, ſo not with eye ſervice, but as faithfully behinde his backe, as if he were preſent: That which *Ariſtotle* ſaid ſhould not onely be true, *Oculus Domini impinguat equum, veſtigium domini impinguat agrum*, the maſters eye makes a fat horſe, and the maſters footſteps a fertile field, as contenting themſelves with eye ſervice, ſight obedience; but Chriſtians muſt learne that of *Chryſoſtome*, God is *ἐπόπτης*, an overſeer of thir workes, and a rewarder of them, and ſo performe them as lawfully & exactly, when none is by to take notice of it, as to do them in the ſight & preſence of others; they that ſhall thus in conſcience of Gods will ſerve them, as if they ſerved them in their perſons, though their maſters reward them not, yet will God, and if they deale liberally with them, Gods reward ſhall be never the leſſe; becauſe they ſerve the Lord Jeſus, Ephe. 6. 8. the ſervant ſhall have his reward as well as any other in their place of obediende, Chriſt will make him his freeman, 1 Cor. 7. 14. God ſhall bleſſe him with good ſervants, and obedient here, and make him partaker with the good ſervant hereafter, Matth. 24. 46, 47. that is, partaker of his kingdome. But here may be moved the ſame doubts and queſtions, which were in the obedience of Children. Firſt, If God and my maſter command divers things, whom muſt I obey? God, for the reaſons before, and that of Chriſt, Matth. 23. 8. *one is your maſter, that is Chriſt*; that is chiefe and principall, who muſt firſt and eſpecially be ſerved. But yet thou that art a ſervant, take heed, thou make not an oppoſition, when there is none, yet at leaſt not in thy obedience, though there may be in his command, only to ſhift off his ſervice, and to eaſe thy ſelf, or for other ſiniſter reſpect; for this know, that thou mayſt doe things at his command, which happily he commands not lawfully, and which thou couldſt not doe lawfully without his command. Inſtances will make the point more evident; for thee to withdraw thy ſelf on the Lords Sabboth, from publique exerciſes is unlawfull; But thy maſter commands thee to ſtay at home, either whole or part of the day; I ſee not, but thou mayſt doe it, and without ſinne: The maſter may command it without ſinne, if he dwell farre from neighbours, as in the Country, for the preſervation

of the things God hath given him; and if nigh unto neighbors, yet for his children, who either must be troublesome to the congregation, as too many are, and hinder many from hearing, or must be kept at home, which cannot be without danger, if some one of discretion be not with them: here he may lawfully command, and thou lawfully obey, which thou couldest not doe without: But he may doe it unlawfully, when he hath no such occasion, yet thou must doe it and may, so he imploy thee not about servile workes on that day, and in that time: The reason is, because the Lords day may be sanctified privately, and publique exercises are not of absolute necessity in the sanctifying of it; for then prisoners and sicke persons, and such as lye lame, should not be able to sanctifie it: They onely are of necessity, when they can be had without apparent breach of some other commandements; and yet maist thou make this unlawfull to thee; when if thou be left at home, thy Master and Mistris are gone to Church, but thou art with a child in thy armes, or without gazing at the dore, or gadding abroad, or having thy companions comming to thee, and spendest thy time prophanely, when thou oughtest, so much as may be, to spend it in reading the word, meditating on that thou hast heard in the forenoon or former time, or such like. And in this thou must take heed how thou setst God, and thy master, one against another: another instance, thy master commands, that is unlawfull for him to bid, not for the thing, but his affection; thou must obey, having first wisely and humbly sought to turne thy master from such a sinne: As betwixt *David* and *Joabs* numbring of the people, 2 Sam. 24. 2, 3. But the thing he commands is unlawfull, as well as his affection, I meane not simply, but by circumstance or consequent, yet thou mayst obey, as being an Officers Clerke to receive more fees then is due, being extortion; or a Noble mans bailiffe his extreame racke rents; providing that in humility thou shew thy dislike of it, seeke to reforme it, or doe it with sorrow and griefe while thou art bound to it, and get thy self rid of such a service so soone as thou may. But if he command thee any thing simply that is sinne, as to sweare for his gaine, to lye for his commodity, to deceive, to steale, or any such things, thou mayst not obey, and yet not rebell, but suffer.

Quest. 2. If the Magistrate and my Master command divers thing, whether must I obey?

Answ. The Magistrate, *ut supra*, and for the reasons there; besides, if it carry not any excuse, neither is it any plea in law; my Master bids me doe it; It must needs follow that the Magistrate must be obeyed: It would not excuse *Absolons* servants, their Master bade them kill *Amnon*, for which he was glad to flee; for the power of the master is but subordinate to the Magistrate; thy obedience

obedience then to thy Maſter hath this reſtraint, becauſe it cannot be lawfull. But ſay the Magiſtrate commands me that which doth marvellouſly redound to the hurt of my maſter, whoſe good I am bound to procure? If it be very profitable to the Common-wealth, a publique good muſt be preferred: if not prejudiciall to it, ſo there be no contempt of the Magiſtrate and his authority, he being content to beare the penalty, if it be executed and exacted from him, I ſee not but he may preferre his maſter before, as in the caſe of Children, and inſtance of *Eſter.*

My Maſter and my Father are oppoſites; whether muſt I obey? *Queſt.* 3.

I anſwer as before in Children; there is ſomewhat beſides in thoſe who are borne ſervants, Exod. 21. 4. *Anſw.*

My Maſter and my Huſband, as the caſe may fall out in the meaner ſort, (who are to be inſtructed as others) or my ſtate requires this of me, wife and children, but my Maſter another. *Queſt.* 4.

I anſwer, his Maſter; the Maſter is to be obeyed, becauſe he ought, Pſal. 15. 4. *not to change, though he ſware to his hurt.* The equity of it ſtands for any covenant, that muſt be preferred before his profit; and if before his owne, then his wives or huſbands: for the man, ſee an example in *Jacob*, who would not labour for his owne family, but obey his Maſter, Gen. 30. 30. For the woman, if ſhe be a ſervant borne, and given in marriage, as the manner was, ſtill ſhe was to obey her Maſter, Exod. 21. 4. If ſhe be a ſervant by covenant, and conſent of her Huſband, during the time of her covenant, ſhe is to obey, and keepe the conditions of the covenant; for he for the time hath remitted his authority. *Anſw.*

The third duty of ſervants is ſubmiſſion, that is, to their reproofe and corrections; for thoſe men whom they feare, they will ſuffer both at their hands.

Servants muſt ſubmit themſelves unto their Maſters to be controuled and corrected by them, whether they doe it juſtly or unjuſtly; whether deſervedly, or not; they muſt feare them, and therefore ſuffer from them. When God allows the Maſter to reprove and correct his ſervant as he doth, Prov. 29. 19. then it muſt imply that his ſervant muſt ſuffer it. 1 Pet. 2. 19. *for this is thank-worthy, if a man for conſcience toward God, endure griefe, ſuffering wrongfully*, Tit. 2. 9. *not giving croſſe words one for another.* Hence is that, Gen. 16. 9. And the Angell of the Lord ſaid unto her, Returne to thy Miſtris, and ſubmit thy ſelfe under her hands. The example of *Abrahams* ſervants is commendable, Gen. 17. 23. his ſervants ſubmitted to Circumciſion, and by proportion the example ſerves for this purpoſe. *Doctr.*

Becauſe if it be for well doing in conſcience, it is thanke- *Reaſ.* 1.

worthy, and if it be borne with meekneſſe, the Lord ſhall give a man the more reward. 1 Pet. 2. 19, 20.

Reaſ. 2. Becauſe they are called to this, 1 Pet. 2. 21. this is the Croſſe that Chriſt hath called them to take up and beare after him, this is the Croſſe that God hath annexed to their calling, as every calling hath ſome croſſe or other; and ſo the wrong that is offered them, God, as *Saint Paul* ſaith, Coloſſ. 3. 25. will right and revenge them.

Vſe 1. To reprove many bad maſters and ſervants amongſt us, who goe not ſo farre as nature it ſelfe would teach them, few ſo farre as Religion doth teach them, for ſome cannot ſo farre ſubdue their crooked natures, to ſubmit themſelves to their maſters, ſo farre as they can doe, no otherwiſe, becauſe it is in vaine to ſtruggle with the yoke when a man cannot ſlip it, nor ſhift it off. But if ſome come to this, yet can they hardly ſuffer with patience hard meaſure, though they ſuffer deſervedly, when as naturall equity condemneth him that doth otherwiſe.

And be it, that ſome can thus ſubdue themſelves, yet is it no more than the Heathens and Publicanes will doe; it is but *Canina patientia*, a dog-like enduring, ſaith *Bernard*, ſuch as God will not accept, when either he dare not whine, or hath done ſome foule fact, and deſerved it. But if they have not, or thinke they have not deſerved it, how ready are their anſwers? how ſoone will they turne upon their Maſters, and take the rod by the end? and if they be rebuked, they murmure; if they be corrected, they either will reſiſt, or clamorouſly complaine, or wickedly ſeeke revenge. Let theſe know and ſee their ſin, and looke for a recompence from the Lord; for, ſaith St. *Peter*, they have loſt their thankes, it is not thankes worthy, if they had ſuffered for evill; what when they will not? undoubtedly let them looke from God, which rewardeth every man, they ſhall have their recompence from him, if they repent not; it may be in this life with the like, (if not in the life to come) with wicked and lewd ſervants. But of this ſinne, if we may enquire the cauſes of it, we ſhall find in many, to come from the Parents and friends, either in their education, bringing them up cockeringly, never uſing them to reproofes, to the rod, and to the yoke, but as my young Maſters, and ſuch as never ſhould come to ſerve; ſo that when they muſt to it, by no meanes they can apply themſelves unto it, but in it endure and ſuffer nothing, not ſo much as ſharpe words, but no blowes, deſerved, or not. But this is not all their fault, for it is ſeconded with as bad when they are in ſervice, and find ſome hardneſſe, and as they onely thinke, ſharpneſſe; they remembring the fondneſſe of their affection, complaine to them, who doe not as they ſhould, correct them ſoundly, and ſend them home againe; but

goe

goe to their Maſters, and expoſtulate the matter for them; extenuate the fact, aggravate the Maſters hard dealing, upbraid him with what he gave him with his friend or child, and ſo animate them, that they will be in nothing ſufferers after, or never without grudging and repining. Another cauſe is in the maſter, either becauſe he was ſuch, and is ſuch becauſe he hath not repented; and ſo it is Gods retribution, *ut ante*; or becauſe he hath beene too remiſſe to let faults, many and little, eſcape without reproofe and correction, that when he would for greater, he cannot ſubdue them; or paſſed by ſome greater faults in ſome other of his ſervants for ſome ſiniſter reſpect, as becauſe he wouldnot be accounted cruell and ſevere, which in the juſtice of God, and the cankred nature of another ſervant is payed him home, becauſe he never feared to be accounted cruell of God, and ſuch an one as hates his ſervant; for that will hold in ſervants, Prov. 13. 24. *He that ſpareth his rod, hateth his ſonne; but he that loveth him, chaſteneth him betimes*; and ſo being aſhamed in a licentious and corrupt age to be accounted hard and ſtrait, he hath ſhame laid upon him by a rebellious ſervant, as we may apply, Prov. 29. 15. *The rod and reproofe giveth wiſedome, but a Child left to himſelfe, bringeth his mother to ſhame.* A third cauſe is in the Magiſtrate, to whom the maſter complains, as he may and muſt in a deſperate cauſe, who by the ſervants friends or meanes he makes to him, will either reprove and checke the maſter, which he ought not to doe, though there be ſome ſmall cauſe; nor, if great cauſe, yet not before the friends or face of the ſervant, and little or not at all reprove, or not ſeverely correct that ſervant, by which not onely he is made more bold againſt his maſter, but even other ſervants are animated againſt theirs, and the maſters utterly diſcouraged to ſeeke any helpe from them.

To admoniſh all ſervants to ſubject and ſubmit themſelves unto their maſters, to be reproved or corrected by them as well unjuſtly as juſtly, not anſwering croſſly, or rejecting their ſtripes. If they ſuffer juſtly, it is not thank-worthy for a Chriſtian, when a naturall man will doe the ſame; for nature teacheth that it is no hard dealing, when they ſuffer evill, that have done evill before. Then, as Chriſt, except your righteouſneſſe exceed, &c. ſo except your ſubjection exceed that which a naturall man will performe, you ſhall have no thanke from God, no reward. How then muſt you exceed it? if not onely this, but even when you are wrongfully afflicted, reproved, and chaſtiſed, in truth or in your apprehenſion of things, if for conſcience ſake towards God you endure griefe. 1 Pet. 2. 19. * Obedience and patience are unſavoury, unleſſe God be the cauſe, and it be for conſcience.

* *Inſipida & inſuſa omnis tum obedientia, tum patientia, niſi omnium quæ agimus vel patimur ipſe ſit cauſa.* Bernard.

But how farre must we suffer? I answer, So long as he kils not, or dismembers not; but if wrongfully he be corrected he may expostulate and defend himselfe, in humility and meeknes, his master giving him leave, as Job. 31.13.

The fourth duty of servants is faithfulnesse, for those whom men feare, to them are they faithfull if they trust them with any thing.

Doctr. Servants must performe all faithfulnesse to their masters, that is, they must not themselves diminish or hinder their estate, neither suffer it, so much as possibly they can withstand, to be hindred by other, but by all meanes uphold, maintaine and increase it to the utmost of their power. This is manifest, Titus 2.10. *not purloyning, but shewing all good fidelity, that they may adorne the Doctrine of God our Saviour in all things.* Where, as faithfulnesse is expressly required, so the contrary is forbidden, and manifested wherein that doth consist, by the contrary, in maintaining and not diminishing his masters state and condition: This Christ teacheth by the faithfull and evill servant: Math.24.45.48.&c. As also in the parable of the worldly wise, but wicked steward, Luke 16.2. Thus *Jacob* played a good servant, Gen. 37,38,39. In this he was a good servant, though faulty otherwise, 1 Sam.25.14,15,17. *Joab* also, Chron.21.3.

Reas. 1. Because the commandement requires it of every man, one to another in common justice. Thou shalt not steale, not diminish another mans substance, nay maintaine and increase it, in the affirmative, then much more a servant.

Reas. 2. Because the masters family is as a little common wealth as that is a great family. Now as all subjects are members, and ought to labour for the common good, and be faithfull to the Prince, so every servant is a member, and must bee faithfull unto the whole body.

Reas. 3. Because they are put in trust often with part or his whol state; where there is trust, treachery is intolerable.

Reas. 4. Because by this meanes they shall adorn the doctrine of Christ which they professe. Titus 2.10.

Use 2. To let servants see their sinnes that they have not been faithfull, but unfaithfull to their Masters; unfaithfull, first, by hindring his profit and diminishing his state, either spending his Masters goods riotously, at home with his fellow servants, as he Mat.24. or abroad as the prodigall sonne, upon harlots and wicked persons, playing and dancing, drinking and dycing, and such like. The former, of servants accounted no sinne, the latter but a small sinne; and yet neither of them inferiour to robbery by the highway, and in divers circumstances greater: And such a sinne, without recompence to his master, and repentance in the sight of God, shall have his just recompence from God, and

shall

ſhall never be forgiven him; for if he that deceives another, or defrauds and oppreſſeth him, ſhall not eſcape, he leſſe that deales ſo with his maſter. But ſay he ſpends it not, but convert it to his owne uſe, and inrich himſelf by it? he is more bound to make reſtitution, or let him ſuſpect that of *Auguſtine* ſhall be true: * *The ſinne is not pardoned unleſſe the theft be reſtored*: and as long as he keeps it, he keeps Gods curſe with it, proſper he never ſo well for a while, and if he leave it to his, that it will be a ſparke to burne up his houſe and ſubſtance, in his ſight, he ſhall leave the curſe of God with it to his wife and children, when he is burning in Hell for it and other ſins, yet if many be free from this kind of unfaithfulnes, yet how few can with their hands from the other, not upholding & encreaſing their maſters ſtate and condition, the Apoſtle forbad not only ſtealing and pilfering, but commands all good faithfulneſſe, that they by all meanes poſſible ſhould encreaſe it, by all their diligence, ſkill and ſpeech; when as they have beene ſloathfull and negligent, when they have by their careleſneſſe loſt their maſter ſomewhat, which might honeſtly have been had, or not prevented ſome loſſe by their wiſdome and forecaſt, if they ſaw it comming; yea when they have murmured to breake their ſleeps or mend their pace, to beare the heat in the day, and the froſt in the night, for their Maſters ſpeciall advantage and honeſt gaine: they have not performed this faithfulneſſe in all theſe things: looke upon your reckonings, your guilty conſciences; and know you that if God will recompence your wrong to your maſter, Col. 3. 25. he will much more recompence you for them, if you repent not. Now the cauſe of this unfaithfulneſſe (to ſay nothing of Gods retribution and ſervants corrupt hearts) is to be found in ſome, becauſe they doe not take ſtrait accounts of their ſervants, but do it negligently or ſeldome, by which he is imboldened to ſpend or inabled to ſhift when his account is to be given.

Secondly in others, becauſe they paſſe over apparent unfaithfulnes in ſome of their ſervants, without due correction and puniſhment, and ſo other of their fellows & themſeves are hearmed to the like, when they have no feare of God, nor feel nothing from their Maſters after their deſerts.

Thirdly, from parents that allowed them to ſpend, and brought them up idly, before ever they bound them, & from many a maſter who would be content his eldeſt ſervant ſhould keep good fellowſhip and company, and ſpend of his owne, to bring them cuſtomers, by which the reſt have their teeth ſet on edge, in their corruptions, and Gods hand is againſt them to puniſh them by others, when they had no care of the former.

Fourthly

May for the ſickens times have in Gods Roll long Records againſt them, yea great indictments they muſt plead guilty to, for which ſome of their fellows have anſwered already.

* *Non remittitur peccatum niſi reſtituatur ablatum. Auguſt.*

Fourthly, becauſe they had no care to take ſuch ſervants as are religious and towardly, and ſuch as know how to be faithfull; nor yet to teach them any religion, when they have them, that they might learne to be faithfull of conſcience, and not for other ſiniſter reſpect: and ſo when they have no care, with *Abraham*, to teach their ſervants to be faithfull with God, no marvell though they be unfaithfull to them, in their ſtates, bodies, children, and in all things.

Vſe 2. This may inſtruct, and perſwade ſervants to perform faithfulneſſe to their maſters for the time to come, and to repent, make them recompence for that is paſt, if they ſee their ſinne, if in mis-ſpending their maſters goods at home or abroad, if by negligence loſing him commodity, or by hindring of it, or for want of diligence not advancing it, ſorrow and mourne for that is paſt, as it is a ſin againſt God and man, and make thy maſter amends by a double care and diligence in thy ſervice, elſe make account that thy ſinne ſtands upon the ſcore againſt thee, for a judgement to come. And if thy unfaithfulnes hath been ſo great, that thou haſt appropriated his goods unto thy ſelfe, looke (whether thou be in his ſervice or out) that thou make him recompence, and give him his owne againe, make him reſtitution, or elſe all ſhall not be accepted of God, while thou haſt his goods in thy hand; looke how many pence or pounds, ſo many witneſſes againſt thee; yea, ſo many as call for a curſe upon the reſt of thy ſubſtance, thou either haſt, or may have: And for other ſervants, let, if not conſcience reſtrain them, yet this, that thou muſt make reſtitution, or never have remiſſion before God; beſides the guilt and gall of thy conſcience, if thou go not aſleepe to hell; finally let ſervants in all things ſhew all good faithfulneſſe, ſpecially ſuch as have any taſte of religion, that you may adorn the doctrine of Chriſt; that you make not the wicked ſcoffe at your profeſſion, and the good juſtly tax you of hypocriſie, *Chryſoſt. Hom.* 16. *in* Tim. hath theſe words; If not otherwiſe, yet as ſervants obey and reſpect their maſters, ſo let us the Lord. They expoſe their lives for their eaſe, it is their work and ſtudy to care for their maſters, the things of their maſters they care for all the day, but a little part for their owne; would God we could this exhort upon as good ground & true, ſure it is, ſo it ſhould be; and thus faithfull ſhould every one be, and if you be, looke for Gods bleſſing by like ſervants, and a reward hereafter with the good ſervants, if you be ſuch of conſcience, and for the Lord.

His Maſter.] As we have ſeen the duty and feare, ſo we muſt ſee the parties to whom it is due to be performed: To their Maſter whatſoever he may be, ſo he be their Maſter, it ſkils not, to him muſt they performe it.

Servants,

Servants, must give this feare, and performe all these duties to him that is their Master, be he what he may be, or let them be what they can be, yet while they are servants, and they Masters, they must performe it, say he be in birth, in parts, in grace, in religion, inferiour to them, say he be cruell and churlish, a very *Nabal*, say he be prophane and irreligious, an Atheist or Heretick, yet they must feare, and in feare performe these duties to them: this is that the Apostle speaketh, 1 Pet. 2. 18. and 1 Tim. 6. 1. To what servants speaketh the Apostle, to such as did beleeve, and were come to the knowledge of the truth; of what masters, such as yet were enemies to God and his truth, Infidels, knew not, knew not, had not tasted of the truth: *Laban* was an Idolater, yet did *Jacob* give him faithfull servitie, and all duty; yea a churlish and deceitfull unconscionable Master: *Potiphar* was an heathen, yet *Joseph* feared him, and served him faithfully: The Prophet never forbade *Naaman* his service to his Master, after he was become a Jew, that is, a servant of God: 2 King. 5. 19. hereto may we apply that, 1 Cor. 7. 20, 21, 22. not to deny service, but to alter the manner of service, before for feare of Masters displeasure, now for conscience of Gods command, before their Masters only, now Christ in their Master.

Doctrine.

He speakes to those who are free, not to bind themselves to such.

Because (as was noted in Children out of *Chrysost.*) it is due to their place, not person; as *Non principi, sed principatui*; so *Non magistro, sed magisterio.* The feare is due, not to his person, and so good or bad, high or low, gentle or churlish; but to his place and authority, as a master, which he may be, of what quality or condition soever he be; and from them as servants, what soever their persons, and quality, and gifts may be.

Reas. 1.

Particularly for such as are religious, that they bring no dishonour upon Gods Name and Doctrine, 1 Tim. 6. 1. but may honour him.

Reas. 2.

For both, because it shall be more respected of God, the lesse it is deserved by any thing in thy master, for then it is done of conscience, and for God, as a good worke ought to be.

Reas. 3.

This will condemne the Doctrine of the Church of *Rome*, howsoever bragging it selfe to be Apostolicall, yet holds it but few of the Apostles doctrines, which it hath not either corrupted, or taught something to the contrary: And in this point most directly to *Peter* and *Paul*, forbidding feare and faithfulnesse to be performed of servants to their masters, and them who put them in trust. *Sylvacha* saith *Instit. Cathol. Tit. 46. sect.* 74. that all keepers of forts, and all other vassals and slaves are freed from the oath of subjection to their Lord and Master, he being an Heretick, affirming that by it, he is deprived of his civill power he hath over his servants; the ground of the unfaithfulnesse of Sr. *William Stanly* in yeelding up *Deventer*, an act approved

Use 1.

proved and commended by *Cardinall Allen*; how unlike are theſe ſpirits to the ſpirit of Saint *Peter* and Saint *Paul*, who will have faithfulneſſe to the good and bad, to the Infidell aſwell as the beleever; ſhall not that be verified of them, Math. 5. 19? But they will ſay, Hereſie is a greater ſinne then infidelity; firſt, I anſwer, not as they make Hereſie, *ut ante*; ſecondly, be that true of *Auguſt. Sanata vulnere infidelitatis, ſed gravius percuſſa vulnere Idolatriæ*, yet all Hereſie is not Idolatrie, neither can this, if it be, deſtroy the knot and bond of this duty, which is not faith, nor the foundation of divine religion; but apolitique title, having force and ſtrength from the law of nature; which is not to be diſſolved by Hereſie not contrary to it: And the Apoſtles reaſon will be here, aſwell as in Infidelity, it will make the name of God, and his doctrine ill ſpoken of. But the truth is, this is but a ſhift of theirs, for they teach no faith to be kept with ſuch, and ſo no faithfulneſſe with ſuch as are heathen or Infidels: If we may gather the leſſe from the greater, *Vladiſlaus* (he was I take it the King of *Hungary* and *Poland*) in a battaile againſt the Turkes, had the better hand, ſo that the Turke offered to yeeld to any conditions; whereupon, *Vladiſlaus* and the Turke ſwore to Articles of Agreement; but preſently a Legate came frome the Pope, and urged *Vladiſlaus* to ſet upon the Turke againe, neere vanquiſhed already, telling him that the Pope had power to diſpence with his Oath; which he attempted, though ſore againſt his will: Then the Turke cryed out, *Oh thou crucified, thou crucified, take notice of thy treacherous people*: And ſo beſtirred himſelf, that he overthrew *Vladiſlaus*, which hath ever ſince turned to the greateſt detriment of all Chriſtendome: out of this by proportion we may ſee it is but a colour of their diſtinction of Hereſie and Infidelity.

Amurath the ſecond of that name.

Eugenius. 4.

O Crucifixe, crucifixe, vide gentem tuam perfidam.

Uſe 2. To reprove all ſuch ſervants as thinke they owe no feare nor duty, or leſſe feare and duty to their Maſters, becauſe of ſome defects in them, or ſome excellency in themſelves; if he be baſe borne, and they of worſhipfull Parents; if he be irreligious, and they have ſomewhat or more taſte of piety; if he be poore, ſo when they came to him, or impoveriſhed after, &c. But they muſt know that none of theſe will diſpenſe with omiſſion of any duty. Is he their Maſter? If they give him not all reſpect, they ſinne againſt his place and dominion, and ſo againſt God that hath given it him. If God had allowed only rich men, or religious men, or good, and courteous Men to be his Vicegerents in the family, then it were ſomewhat, but he hath given this to the rich and the poor alike, he hath lightned both their eyes, the good and the bad hath the ſeale of the Commiſſion alike, therefore they who doe not alike reverence their maſters, one

as

as other, are guilty of sinne before God, and shall have no reward from God, because he doth it not in conscience to Gods Commandement, but for sinister respect, for which they may receive their reward from men, but a heavy one from God.

To perswade servants to feare, and doe all duty to their Masters whatsoever they are, one or other; he that is well borne must forget his father and his fathers house, and looke not upon his master whence he came, but what he is, he that is religious, remember he must adorne his profession, and looke not upon his master what he is of himselfe, corrupt and prophane, but what God hath made him, his owne Vicegerent, and his master; and thinke what unworthinesse soever be in thy master, yet that thou art most unworthy to doe him any disgrace, or to deny him any duty. Remember, that what is due to him, it is not to his person, but place, indeed not to him, but God, and to him in Gods stead; and the more unworthy he is of any duty, the more readily thou performst it, the more reward thou shalt have from God; yea, for the present it is a speciall proofe of true grace in the heart. For as it is, Rom. 5. 7, 8. so every one will obey a great and a good master, but that is true obedience, when the master is neither great nor good, or great, and not good; or good, and not great: for so have good servants and holy men done in times past unto their masters. *Use 3.*

If I be a father, where is my honour?] Here is the application of the former ground and rule, to himselfe and them, not speaking in generall, but applying it particularly, teaching in his example what is the best and most profitable kind of preaching, when application is joyned with doctrine. *Vide* Heb. 12. 1.

If I be a father,] Here is first the father-hood of God to be considered, and so he is in two respects, of his Creation and Election; out of both we have somewhat to learne.

Men in regard of their Creation being so the sonnes of God, ought to honour him, and doe him service and obedience: thus much the Lords reasoning imports and inforceth. It is manifest also by that, Deut. 32. 6. *Doe ye thus requite the Lord, O foolish people and unwise? Is not he thy father that hath bought thee? Hath he not made thee, and established thee?* Thus much *David* prayed, Psal. 119. 73. *Thy hands have made me, and fashioned me, give me understanding that I may learne thy Commandements*; this shews he ought to pay so much to God. *Doctrine.*

Because by all Lawes humane and divine, of God, nature, and Nations, a man owes as much as he hath received, and ought to repay it, as it is due, and is called for. Therefore owes a man all he hath unto God, and ought to pay it to the service of his Creator, unlesse he will be accounted a thiefe, and an ungratefull man to him who hath bestowed so great things upon *Reas. 1.*

upon him; for he hath received from him his being, that is, his body, with all his senses, and his soule, with all the powers of it: then is he debtor to pay all these.

Reas. 2. Because as nothing else, so man is not borne with all perfections, he hath many things perfect, but many things wanting, which *must* be perfected afterwards. Now it is a rule, that he must give the complement and perfection, who hath begun the worke, or given the beginning. Therefore it is that every effect lookes to the cause, to receive from it his last perfection? The Trees search for the Sunne, and stretch their roots into the earth, which brought them forth: Fishes also will not out of the waters which bred them. The Chicken no sooner out of the shell, but shrowds it selfe under the feathers of the Hen, and follows whithersoever she goes. The little Lambe after it is borne, seeketh to the Dams teate, and if there be a thousand sheepe of the same wooll and colour, it knows the owne damme, and will follow her whithersoever she goes; as if she said, here I received that I have, and here I seeke for that I want. Then ought reasonable man not to doe lesse than unreasonable creatures, but being not perfect, seeke to him, and serve him that made him, that he may receive perfections.

Use 1. This will serve to confute the dreame of *Libertines* and *Valentinians*, (of which not a few in our dayes,) who have the name of Christians but not the thing, who think that the Gospell & Christ being come, men are not bound to obedience as before: whether the Gospell bind or no, that will follow after in the next point, for this that men are still bound, and by the Law, for all the Gospell to obey, appeares plainely, because the Reasons are the same to us now, which were then to them. Receive they not now all their bodies and soules, all the members and parts, all the faculties and powers of them from him? and as they have those beginnings, must they not have the proceedings also and perfections from him? If any have not, let him goe out free, he is bound to no such thing; but if all men have, then is every one bound, even by the Law, now in time of the Gospell, as before. Gods reason stands thus now, if I be a father, if I have made thee, and created thee, honour me; if thou haddest that thou hast else-where, I challenge it not; if thou canst have any thing from others without me to perfect thy defects, and supply thy wants, I challenge no such thing; but if not, then give me my honour. Know thus much, that the Law requires honour to God as a Father in regard of Creation; which if it be a continuall worke of God for all times, and to all men, then it follows, that now as then.

Use 2. To teach men, and every one, if there be no other reason, that this requires of all obedience and honour to God, because they

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are his, he their father that made them. For if a man build the house, whose name must it serve but the Lords that built it? if he plant a Vineyard, who shall gather the Grapes but he that planted it? If a father beget a sonne, whom shall he rather serve and honour than his father, which begat him? And if this, then how much more to him that is the Father of Fathers, and of all things in earth and Heaven? It is heard from many men, when they reprove others for some dishonouring of God, and often, but as they thinke; It is not for your profession; doth it become a man of that zeale you make show of, professing so greatly as you doe. If they speake it that they are more bound, it is true; but if that they themselves are not bound, and more than they can performe, it is false; for wherein have they dishonoured God by the profession, that thy Creation binds not thee to doe, or from doing? See faith and repentance aside, things invisible not commanded in the Law, what is it thou art not bound to, either for piety or honesty, and that by the Creation? for the Law holds fast there, and Creation onely binds to all such duties. For even as the Heathen man saith, A man can never returne so much to his father as he ought, how can he to God, who hath given us more than all the fathers in the world? And if to dishonour a father, be a vile crime in a sonne, what is it to sinne and rebell against God, who is father so many wayes? Let every man then bethink himselfe of this, and see in himselfe how many things he hath to move him to honour God, though he never looke without himselfe; body, soule, all the faculties and powers and parts of both, because his hands made them: And if the Axe may not boast it selfe against him that heweth with it, Isa. 10. 15. how may it against him that made it? How may man dishonour his Creator, if not the And against the hewer, how the head against the maker? Shall those hands made by him, those eyes enlightened by him, that tongue made, and made speaking by him, dishonour, provoke, and revile with oaths and blasphemies? if they doe, know, that as all things are possible with him, and like easie to him; he can destroy them as easily as he made them, in a word, both. Oh then let those hands worke the workes of God, let those feet walke the paths of God, those eyes delight in the wayes of God, and that tongue speake the praises of God, and that whole man honour him that hath made it, for that he calls, If I be a Father, where is my honour? if I have made you, where is the service you doe me? Amongst men a Chapman of credit payes as much as hee received, and he would thinke use to be accounted a good pay master, and yet such deale nothing so currantly with God, neither when we looke for so much from God. Man will not give God so much, give him ourselves,

Aristotle.

and that we have received, one will give him his heart, another his body, not his heart, another will part both with him, as if he created not both as one, as if his title be not as great to one as to another, or to the whole, as to part: He is the Father of our spirits, and the Father of our bodies, or if thou wilt give one, and not the other, thou condemnest thy selfe by the one, for with-holding the other; for his right is in this respect to both, and must have both, and be honoured in the whole. But why pay they as much, because they would receive more, and have not yet enough? So in this no man is perfect, though he have received much. And why hath not God made him perfect? Verily it was, as one said, not because he was covetous and niggard, but because he was loving and bountifull, knowing that it was good for him to be such an one; not that he should be poore, but humble; not as alwayes needy, but as alwayes looking up to him, and remembring to honour him with that he hath given him, that he may receive that he wants, and further perfection: pay then thy debt, and pay it to receive more, that thou mayest be perfect, and thinke he speakes to every one; If I be thy Father, honour me; remember me thy Creator in the dayes of thy youth and thy age, even as one saith, so often as thou breathest, so often thou oughtest to remember God. And seeing thy being is ever in one, so thy thankfulnesse should be ever both for thy ever being. And as *Chrysostome*, thou wilt say, Lord keepe me as the Apple of thine Eye, he will answer thee againe, Keepe my Commandements as the Apple of thine eye; so thou wilt come to God, and say, Lord keepe me, for thou hast made me, I am thine, and the workes of thy hands. God will answer thee then, Keepe the words of my mouth, and so honour me, for thou art the workes of my hands.

Doctr. The election of God, by which he hath freely chosen men to be his sonnes and to be heires of eternall life, binds them to obedience, service and honouring of him: so the Lord reasoneth here, if I be a father, if I have adopted and chosen you for sonnes, where is my honour? He challengeth but that he hath title. To this purpose is that, Ephe. 1. 4. 1 Pet. 1. 17. Math. 5. 16.

Reas. Because his choise and adoption is so free, for it is without any merits or deserts of man, of his owne free will and pleasure, Ephe. 1. 5. long before there was any merit of man, for it was before he was, it is ancienter then the world, it is coeternall with God himselfe, for as he is from all eternities, so he hath loved his from all eternity, then free and most franke is this choice of men to be sonnes. Now benefits the more free & undeserved, the more they bind men to performe thankfulnesse for them, So in this: And this is that God would have for it. Honour him.

Becauſe it is ſo rare a beneſit, not all, not many, but few of many, Matth. 20. 16. *few choſen*. Beneſits that are rare, are pretious, *rara, chara*, and ſo deſerve and exact more: when as then God amongſt ſo many Nations of barbarous men, and in ſuch a multitude of condemned men, hath called a man to ſo happy a condition, that he ſhould be in the number of thoſe who are choſen, his ſons, and to inherit eternall life; the beneſit being ſo much the greater, as the number is ſmaller, muſt needs binde to this duty. *Reaſ.* 2.

This may ſerve to ſtop the mouth of deſperate wretches, that make the doctrine of Gods decree, an occaſion of careleſneſſe, and from it take liberty to diſhonour God; that reaſon if they be elected they are ſure to be ſaved, whether they live well or ill, and ſo *è contra*, whence they give all liberty to themſelves, and live licentiouſly, and diſhonour God; of theſe I would demand, whether they thinke the former teſtimonies, and this particular preface was written by the ſpirit of Chriſt? If they ſay no, they ſhew themſelves in the ſtate of reprobation, what ſoever God hath decreed of them: If they ſay it is, then let them compare the ſpirit they ſpeake with, and this ſpirit by which theſe are written, and ſee themſelves not to be led with the ſpirit of Chriſt, which can not ſo contradict it ſelfe? It requireth duty and reverence, ſervice and honour, becauſe thou art his, thou wilt give none; becauſe, if perhaps thou beeſt, thou needeſt not, if not, it is bootleſſe and doubtfull; in this thou determineſt not to honour God, but to diſhonour him. Tell me this, thou thou art a father and diſpoſeſt of all thy goods in ſecret before ever thy ſonne knows how, or hath enquired, and uſed means to know how, if he ſhould ſet light by thee, and carry himſelf undutifully towards thee, as if he would give thee an occaſion to give all away from him, if thou haſt not done it already; wouldeſt thou not thinke it a marvellous prepoſterous and impious courſe? and yet this is that which thou wilt doe with God, like a deſperate miſcreant, not knowing whether God hath purpoſed thee ſalvation and heaven, which he had diſpoſed and made his will of in ſecret, yea, not taking ſo much paines to ſearch and enquire by the booke of God, and the notes in it, whether thou be in the number, but yet ever thou ſeeke after it, to know whether thou be in his booke, ſo wilfully behaveſt thy ſelfe, as if thou meantſt to make him alter his will (if it were poſſible) if he were purpoſed to deale well with thee before. But know thou, if he were purpoſed to diſinherit thee, yet thou oughteſt to honor him becauſe he is the father. And this without all conſideration of Heaven and Hell, much more if he have elected thee, and thou be his ſonne this way too, oughteſt thou to honour him, *Uſe* 1.

And know, that if thou beest his, no such thought can possesse thy heart long, lesse allow thy mouth to speake it boastingly in a secure and careless course of life; what may come from a man of a troubled minde and in a temptation, that is not to this purpose, but the other can never bee: Nay know, that God disposeth all things sweetly and orderly to bring a man to this end if he have once chosen him; As a father that aymes at some state of life for his sonne, as to make him a Lawyer, or a Divine, he traines him up so, and brings him up in learning and studies and directions.

Use 2. This should admonish every one who by a divine search findeth himselfe the son of God by adoption or election, or thinks himselfe is one, to remember what he is, and what it requires of him, even to honour God as a father. The former binds, but this bindes more, as a twofold cord, the law because of our creation, the Gospell for our election and redemption, *we are no more servants, but sonnes.* Galat. 4. 5, 6. But must we the lesse serve him, or not? this were a gallant Gospell indeed. Nay we must the rather, because sonnes, Iala. 3. 16. we must not change our service, but the manner of our service; for he hath made us to serve him, Luke 1. 74, 75. *that hee would grant unto us, that we being delivered out of the hands of our enemies might serve him without feare, in holinesse and righteousnesse before him all the dayes of our life;* Not as servants for wages, but as sonnes in a more honourable kinde of service, with a free affection, in no mercenarie manner, otherwise this bindes us more then before, and to doe more if it were possible then the law requires. If the other, though free, yet not so rare, doe bind, how much more this so rare a benefit should bind us? *In the first, he gave me to my selfe; In the other he gave himselfe to me: To whom I owe my selfe for my being, to him I am more indebted for giving himselfe to me,* more is then due unto him, and more must we endeavour; if our being, and being men, require it of us, what this being sonnes, without which it had beene better wee had never been, yea a thousand times? If his bounty in creating us, what his mercy and love in electing us? The world, though peevishly and corruptly it upbraids those that are Gods, and in some sinister and corrupt affection, challenges more of them, then of others towards themselves, then towards God; yet those who are indeed Gods, must thinke such speeches are goades to pricke them forwards to more: For God hath done more for them, therefore more is required of them, yea, more then they thinke they ought to performe: Every one must argue as *David*, 2 Sam. 6. 21. *And* David *said unto* Michal, *it was before the Lord, which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel, therefore*

In primo dedit me mihi, in secundo dedit & se mihi, cui debeo me, propter me debeo plusquam me propter se. Ber.

will I play before the Lord : I will not ſerve and goe for currant if Gods children elected be not more diligent to honour him, then others.

Where is my honour ?] wee have ſeene by what right God requires this; we muſt ſee, now, the thing, it is honour, which is indeed childelike and filiall feare, to obey and ſerve him for love, rather then feare, as ſonnes doe their father; and of this I will thus ſpeak, firſt that men muſt give it to God, the ſonnes to the father. Secondly, how it differs from the ſervile feare. Thirdly, the effects of it, that it may be known, whether had or no: and if not, it may be ſought, if had, it may be joyed in.

First that Men muſt give it unto God.

Doctrine.

The Children of God, that is, his ſonnes and daughters ought to honour him, that is, to ſerve and obey him, to doe the good he commands, not for feare of puniſhment, or hope of reward, but for the love of good, and righteouſneſſe, and his goodneſſe and mercy, willingly and of conſcience: hereto may we apply that Pſal. 130. 4. and Rom. 12. 1. and 1 John 2. 1. inferred upon the ſecond.

Reaſ. 1.

Because elſe they can not be ſonnes and daughters, whoſe nature is to obey their parents, and doe them all ſervice of love, *feare is ſervile, if it flow not from love: and the honour which comes not from love is not honour, but flattery, a formall fawning.*

Servilis eſt timor quamdiu ſolum humanas, qui de amore non venit honor, non honeſta adulatio. Bern. ſerm. 83.

Reaſ. 2.

Because if they obey him and honour him for hope of good, and feare of evill, and puniſhment it is ſelf love that moves them, not God love, nor the love of righteouſneſſe, now if men require more, nor account not of this, when ſelfe love hath the sway, and men ſeeke themſelves, how ſhould God, and why ſhould men expect it from him? * One bleſſes God because he is powerfull, another becauſe he is good to him, another because he is ſimply good in himſelfe, Pſal. 118. 1. The firſt is a ſervant and feares. The ſecond is an hireling and lookes for gaine. The third is a ſonne and loves his father.

Eſt qui conſtituitur Deo, quia potens eſt, eſt quantum ſibi bonus eſt, eſt quia ſimpliciter bonus eſt, Pſal. 118. 1. 19. primus timet & fugit, ſecundus mercenarius & cupit ſibi, tertius filius eſt & diligit patrem.

Object.

There are many promiſes of good things for obedience, and threats of evill for diſobedience, are they made to ſervants, or written for them alone, or alſo for ſonnes? If ſonnes, why may not they look to them, and for them doe ſervice.

Sol.

Without queſtion whatſoever is written is for ſonnes not ſervants, or principally for them, yet is it not acceptable to God, when it is done for theſe, for nothing proceeding from hirelings or ſlaves can be acceptable: why then are theſe written? Namely, to helpe them in it, not to be the principall mover of it, *vide* James 2. 8.

Vse 1.

This proves that many mens workes and obedience are not the honour of God, nor things acceptable, though according to the law, and things commanded; (which in another are his honour, and accepted of him) the end or motive not being good and right as it should.

The second thing to be observed, is how this child-like and filiall feare differs from the other servile feare; and that it doth in divers things.

The first difference is in respect of the object, that is, of that which is feared, that is sinne; the one feares sinne as it is sinne; and because it is sinne: the other onely the punishment of sin, and not sinne at all but in regard of the punishment; the former curbs the action onely, the other the affection; the one liketh and loveth sinne, but he dare not commit it in regard of the danger that may ensue of it; the other hateth and abhorreth sinne, and would not commit it though he might doe it without danger at all, as Prov. 8. 13. *The feare of the Lord is to hate evill*, Psal. 97. 10. And because it deales with the affection, it is called *a pure feare*; Psal. 19. 9. *The feare of the Lord is cleane or pure*, for it purgeth the heart, as faith is said to doe, Acts 15. 9. The other is a melting feare, but this is a purging and refining feare.

Hosea 3. 5.

The second difference is in their grounds, the one is grounded onely upon the wrath of God, and for his justice; the other regardeth them, but specially his mercy and goodnesse, Psal. 130. 4. Hosea 3. 5. The filiall feare, to offend God in regard of benefits past; the servile, for evill to come: See the difference plainely, Jer. 5. 22, 23, 24. *Feare ye not me, saith the Lord? will ye not be afraid at my presence, which have placed the sand for the bounds of the sea by the perpetuall decree that it cannot passe it, and though the waves thereof rage, yet can they not prevaile, though they roare, yet can they not passe over it? But this people hath an unfaithfull and rebellious heart: they are departed and gone. Nor they say not in their heart, Let us now feare the Lord our God, that giveth raine both early and late in due season: he reserveth unto us the appointed weekes of the harvest.* If you will not have this filiall feare, yet at least shake not off this servile dread, if not feare in regard of good I have, yet of evill I may doe them.

By these two (for the present) may every one examine himselfe, whether he hath a servile or a filiall feare. If thou feareſt as a Childe, thou hateſt sinne as sinne, because it is sinne, thou art like a man that loaths a meate, and therefore would not eate of it. If only a servile feare, thou loatheſt sinne for the punishment, not for it selfe indeed, but the sequel; like a man that hath a minde to eate of something that the Phisitian hath forbidden him, and is hurtfull, and abstaines only because he dares not

touch

touch it for feare of further ingouvenience. If thou hast the childe-like feare, it is not the outward worke that displeases thee, and externall act of sinne only, but even the desires, motions and affections, and it is pure. That chaft is feare which pierces and kills the very desires of the flesh. If the servile onely, then the outward worke onely and practise of sinne is feared; if a filiall feare, then it will grieve thee to offend onely, to be provoked to offend so good and gracious, so merciful and loving a Father, who hath beene ever so gracious and good unto thee. But if but the servile feare, then onely when thou feelest his hand, or fearest an imminent danger, or hast the fresh remembrance of a judgement which is but new taken from him, for which a Child of God must and ought to feare: but then are not these the principall causes of feare in him, for these he feares, and flies sin, but principally for the other. If a filiall feare, thou art afraid to offend in lieu of thankfulnesse, for thy being and preservation, and all thy manifold blessings received already: If a servile, onely for feare of evills, or hope of that which is to come. It is the whip, the scourge, and the rod that causeth the hypocrite, as an Asse, a foole, and a slave to forbeare and leave sinne, but it is love, conscience, and obedience that maketh Gods Children willingly to abhorre it. *Nacianz.* If thou bee'st a slave and a servant, stand in feare of the whip or the scourge, if an hireling, worke for thy wages, expect thy reward: but if over and above all these, thou bee'st a sonne, doe good, because it is thy duty so please and obserue thy father, from whom thou hast received so much good before.

Ista sanctus timor, qui amorem & interficit carnis desideria. Ber.

The third difference of these two feares is this, the one is a loving feare, and the other is a hatefull feare; the first is joyned with love, such as good subjects beare to good Princes, and ordinarily children beare to their fathers. The second is joyned with hatred, such as servants beare to their hard and cruell Masters; the one would, if they could, withdraw themselves out of Gods government, and get out of his sight, as *Adam*, Gen. 3. as a fugitive servant, as *Hagar*, Gen. 16. the other would not willingly away from God, but submitteth himselfe unto him, and seeketh as he can, to presse neere or neerer, as farre as he dare with due reverence of his Majesty, like the Prodigall sonne, who came home to his father, and yeelded himselfe willingly into his hands. And therefore it is a true saying, that after sinne the wicked are troubled, they cannot get themselves farre enough from God; and the godly are troubled, they cannot come neere enough home to him: the one is afraid of the losing of God, the other is afraid of Gods finding of him: of that, filth *Augustine*, in 1. John 4. it is called *Castus timor*, a chaste feare.

'Tis

Aliud est timere Deum ne te mittat in Gehennam, aliud ne ipse à te recedat: ille non est castus qui non venit ab amore Dei, sed ex timore pœnæ, iste castus est quia venit ex amore Dei quem amplecteris. August. in 1. Joh. 4

'Tis one thing to feare God, lest he send thee to Hell, another lest himselfe depart from thee: that feare is not chaste, because it comes not from the love of God, but from the feare of punishment; but this is chaste, because it comes from the love of God, whom thou delightest in. So that this filiall feare agreeth with the love of Gods Majesty, yea it riseth out of love, a man is afrayd to offend one that he loveth, but the servile fear is joyned with the deadly hatred of God. And so as it is said, whom they feare they hate, and they desire he may perish whom they hate. So it may be said of this, that by it he is not *homicida*, a manslayer, but *Deicida*, a Godslayer, wishing there were never a God to punish him.

Quem metuunt oderunt, & quem oderunt perisse cupiunt.

The fourth difference of these two feares, is in their continuance, which is manifest.

First, If we consider them in divers subjects, for the one is but for a bront, like lightning that giveth a flash and is gone, and comes in an instant; never ceizeth upon the soule, nor dwelleth in the heart. For instance we may take *Pharoah*, Exod. Chap. 27, 28, 29, 30. so *Ahab*, when *Elias* had summoned him, hee feares, 1. King. 21. 27. but soone after he goes feareless to *Ramoth Gilead*, 1 King. 22. 26, 27. The filiall feare is permanent, and constant, as the causes of it are, Isa. 11. 2. Prov. 28. 14. For it is no naturall worke, but a supernaturall habit.

Secondly if we consider them in one subject, the one outlasteth and overlives the other. 1 Joh. 4. 18. *perfect love casteth out feare*; that is, servile feare, but Psal. 19. 9. *The feare of the Lord is cleane, enduring for ever*; that is, filiall feare, when it comes, it casts out that, because it brings with it assurance of God favour. It remaines still, having the lesse paine and trouble with it the longer it lasteth, and the more forward it commeth to perfection: And this feare is so lasting that it remaines after this life; not that the blessed shall fear either lest they should offend, for they are then without danger of falling; but in regard of Gods power, and his incomparable, and his incomprehensible graces, there shall be a reverent dread, and yet delightfull, such as the Angels have now in Heaven: As Angels feare, Isaiah 6. 2, 3, 4. when they are in the presence of God; for as we reverence a great man in regard of his place, though he beare us no evill will, nor we expect any evill from him; So no doubt, the holy Saints and Angels in Heaven in regard of God, though they neither feare to lose him, because they can not fall from him, nor to offend him, because there is no danger to displease him, yet they reverence him still in regard of his Majesty, which they can neither sufficiently admire nor adore.

Now

Now further by these two differences, as by the former, may every man examine himselfe, whether he hath a childelike or servile feare.

As by the first, whether thou lovest or hatest God for feate: wouldest thou flee from God, when thou hast offended, couldst thou wish he were not? If thou desirest that either he knew not thy sinnes, or could not or would not punish them; then thou wouldst that God were not, when thou desirest hee were ignorant, or impotent, or unjust: And hence thy wretched heart under this feare even hates God, thou hast but a servile feare; but canst thou yeeld thy selfe to God, and draw neere to him, fearing to be forsaken of God, being willing to yeeld thy self into his hands? this is filiall feare. There is sayth *Augustine* an unchaste adulterous woman, who feareth her husband, but she feareth him, because she loveth her naughtinesse, and therefore his company is not delightfull, but burthensome unto her, and loving evill she is afrayd of his comming, lest he finde her so. There is a chaste woman, she loveth and affecteth her husband, and liveth with him in good sort, and would never have him out of sight; now aske them both whether they fear their husbands? they will say they doe; there is the same answer, but not the same minde. Aske them why? and that will put the difference, the one answereth lest he should come home and finde her, and finde out her lewdnesse and lightnesse; the other, lest being present he should depart, and lest he should love her lesse, and by any offence of hers be estranged. As he much misliketh the former woman, so mislike thy self if thou fear God in that sort, and carry thy self so to God in this sort, as thou wouldst thy wife should be affected unto thee.

Deum tua peccata vindicare aut non posse, aut nolle, aut ea nescire, vis ergò Deum non esse Deum; qui vis eum aut injustum esse, aut impotentem aut insipientem. Bern. de Temp. 58.

Una vox, non eadem mens.

By the second, is thy feare momentany, soone come, soone gone, doest thou not feare alwayes? then feare thy feare it is not true. If thou hast overcome thy servile feare, and dost not feare still, thou canst not have true feare; for as love expels one feare and casts it out, so it causeth another, and that such a feate as is never afterwards extinguished, though the act & working of it be sometime more fresh then others, yet the habit is never lost.

The third thing touching this filiall feare is the effects of it. And these I reduce to these heads, such as lawfull and dutifull children have, and so may well be so resembled.

The first is a desire to know his will and pleasure, to finde it out, and a delight in doing of it. As a child will be desirous to know his fathers minde, that he may not offend him, and be ready to doe it of himselfe when he hath found it; hence that Psal. 112. 1. *Blessed is the man that feareth the Lord, that delighteth greatly in his commandements.* See it by the contrary, Job. 21. 9, 14. *Their houses are safe from fears, neither is the rod of God upon*

on them; Therefore they say unto God, depart from us: for we desire not the knowledge of thy wayes. Psal. 25. 12, 13. *What man is he that feareth the Lord? him shall he teach in the way that he shall chuse; his soule shall dwell at ease, and his seed shall inherit the Earth.*

The second is, a suspition and jelousy of particular actions, lest they should doe that unawares, which might be offensive to God. A good childe, if he doubt to doe ought that he thinketh his father will not like of, he will first aske the question, whether he will have him doe it or no, and let it alone till he know his minde in the matter: so a childe of God, he will be carefull to try all his workes by his will and his word, and to abstaine till he know what his good will, and his pleasure is. Thus was *Job* zealous of his children, Job. 1. 5. so of his owne wife, Job. 9. 28. Therefore the spirit commends him for a man fearing God, and such as none was like, yea as the devill could finde no fault with him, Rom. 14. 5. he will be fully perswaded it is Gods will, before he doe it. 1 Thessal. 5. 21. not enough to say, I doe not know it unlawfull; better debarre our selves of some lawfull things, then doe one unlawfull. Eccles. 5. 5, 6.

The third is, a wary shunning and avoyding of things he knows will offend, as an awfull child will hardly be drawn, or woed to do ought that his father hath expressely forbidden him, or that will displease him; as *Jacob* to lye and deceive his father, Gen. 27. or if he be drawn, yet if his father come suddenly upon him, and finde him about it or beginning it, he will stay his hand soone and bee ashamed of himselfe: so the man that feares God, will not be woed and urged to those things that he knoweth cannot but offend God. So *Joseph*, Gen. 39. 9. *There is none greater in his house then I: neither hath he kept back any thing from mee but thee, because thou art his wife; how then can I doe this great wickednesse and sinne against God?* Nehemiah 5. 15. *The former governours that had been before mee, were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver, yea even their servants bare rule over the people, but so did not I, because of the feare of God.* Or if by case of infirmity or strength of temptation he be violently carryed away, yet if he shall but once seriously thinke of the presence of God about him, it will make him for shame to stay, or breake off the practice of sinne, as in *David*, 2 Sam. 24. 10. Davids *heart smote him, and he said, I have done very foolishly.*

The fourth is, a griefe and a feare to see ought done by others that may provoke God to wrath, as a good childe will be loath any of his brethren or any of the servants should doe ought that may anger his father, if it be but the disquieting of him: so a true child of God will be vexed to see others take such courses as

may

may be offenſive to his heavenly father. So that 2 Pet. 2. 7. and *David*, Pſal. 119. 53. 136. 139. 158. ſuch are commended and marked, Ezechiel 9. as they are condemned, 1 Cor. 5. 1. who doe contrary.

The fifth, a trembling at the wrath and anger of God declared for ſinne either in word or deed.

Firſt, in word at Gods threatnings either againſt him ſelfe or others, as a child quaketh and trembleth at his fathers chyding, though it be with ſome others; ſo doe the children of God commonly when they heare the wrath of God denounced againſt others, ſo is it, Iſa. 66. 2. Pſal. 119. 161. 2 Chro. 34. 27. Jer. 26 18. Habacuk. 3. 16.

Now ſecondly, if at his word, how much more at his rod; if when he ſpeaks, more when he beats themſelves, or others: as a child if he ſee his father to take the rod in hand to correct any of the family, he ſtandeth trembling, and quaking, he feareth leſt he ſhould have a wipe by the way; ſo the child of God feareth as before Gods face, when he ſeeth the hand of God upon others, as when he feeleth it upon himſelfe, *David*, 2 Sam. 6. 7, 9. the Church, Acts. 5. 11. Pſal. 119. 119, 120. Habacuk. 3. 16.

Now theſe being the effects, and as it were the fruits of this filiall feare, it ſhall be good for a man to examine himſelf by them, whether he have it, or no; for by the fruits you ſhall know it: It is to be feared that if men will doe this ſeriouſly, but a few of thoſe who call God father every day, will be found to have this filiall feare, and ſo his ſonnes indeed. The firſt fruit, is a deſire to know, and finde out Gods will, and then to doe it; but alas how many have wee that refuſe to ſeek after the knowledge of his wayes; like thoſe, Job. 21. 14. but ſay ſome will ſearch the word, yet it is onely to furniſh themſelves with matter of diſcourſe; and not to finde out that which may ſerve to order and direct their lives; they are a curious kinde of Men, and as *Seneca* ſaith, *Schola non vitæ diſcitur*; they ſtudy ſchoole quirks, and not points of practice, others are ſorry many times, that they lighted on more then they looked after: As the yong man not anſwered to his mind, was ſorry he had aſked; Luke 15. 23. *Bernard* hath obſerved of his experience, *Cant. ſer.* 74. many (ſaith he) have I known made ſad upon the knowledge of the truth, becauſe they could not ſo pretend ignorance as before. Or if not this, but with the ſonne in the Goſpell ſtay, and doe not, or deferre as *Jonah*, or doe as *Balaam*, bleſſe when he would have curſed; ſo they, their hands go againſt their hearts, theſe, and ſuch like, muſt needs be voyd of this feare.

Ber. in Cant. ſerm. 74.

The ſecond is a jealouſie over his particular actions, but how many runne headlong into all actions, never regarding what

war-

warrant they have for them; that though never ſo many make doubt of them, and the lawfulneſſe of them, yet all is one to them, as they know nothing for them, ſo they know nothing againſt them: and they eyther doe as *Peter*, Luke 22. 49. 50. who cut off *Malchus* eare before he could heare his anſwer; or as Prov. 20. 25. *doe things firſt, and examine them after.* Theſe are farre from this feare; for where it is, there if any doubt ariſe about an action that ſeemed indifferent before, he will be jealous of himſelfe, and walke the ſureſt way, when he knoweth he may doe or abſtaine without offence, but he is in ſome ſuſpicion of the other, he will rather be ſure to goe on a good ground, than hazard the incurring of Gods diſpleaſure, though he loſe ſomewhat, yea much, both of his profit and pleaſure, knowing the feare of God is oppoſite to this manner of walking, and ſo 'tis made. Eccleſ. 5. 1, 5, 6.

The third is a carefull avoiding of knowne ſinnes, and things that will offend; but how many give liberty to their fleſh, runne with a full ſwinge into the practice of ſinne, and never care to returne out of it againe; who vaunt of this feare, and yet often vaunt of their ſinnes, and never ſhame at them. Nay, ſooner ſhame and bluſh to be a man noted, to have a care to avoid the common ſinnes of the age; how have theſe men any child-like feare? will they account that their children doe lovingly feare them, when they runne into all or many things they know will diſpleaſe them, and are aſhamed to be accounted more than ordinarily dutifull? Queſtionleſſe no; then let them be their own Judges, and ſhall; for they tell us, they have no feare, if that be their feare. Prov. 8. 13.

The fourth is a griefe to ſee others offend, but many boaſt of the feare of God, and yet they delight and take pleaſure in the ſight and hearing of other mens ſinnes, never caring nor regarding what others doe, ſo they be not like them. They can dayly ſee many *Laodiceans* neither hot, nor cold, amongſt us; many *Epheſians*, that have loſt their firſt love; many Jebuſites, Idolaters amongſt us, and ſwarming amongſt us; theſe they ſee, and yet they ſigh not at it; nay, either take pleaſure or make profit by it: it is but a boaſt, they are void of the filiall feare of God, becauſe they have no care whether he be honoured or diſhonoured; pleaſed, or diſpleaſed; as if a Child could endure his fathers diſhonour, if not be revenged of them, for want of power and ſuch like, yet will he mourne and ſorrow. How ſhould I beare my fathers diſhonour? and if theſe, much more thoſe who ſeeke to draw others to ſinne, ſwearing, whoring, drunkenneſſe, and ſuch like; they can have no true feare of God as Children.

The fifth, trembling at his judgments threatened or executed

upon

upon others. Many ſay they feare God, and yet they can heare the wrath and judgments of God denounced againſt ſinne, and it may be the ſinnes they practiſe, yet are never a whit moved at all, but goe as they came, as if the Word were but wind: As Jer. 5. 13. Their hearts melt not, nor they mourne not; nay, when they ſee Gods judgments upon others, they cenſure and condemne them, but feare nothing themſelves; nay, often when they are in the ſame condemnation, if they be not in the ſame puniſhment. Sure it is, they have no child-like feare at all, they are worſe than the beaſts, yea, ſenſeleſſe things, who tremble at his voice; and they ſhew themſelves Children of wrath: *Onely the children of wrath are feareleſſe of wrath*, as S. *Bernard* ſpeaketh. — *Soli filii iræ iram non ſentiunt.* Bern.

If I be a Maſter, where is my feare.] The application of the ſecond rule of nature; we muſt ſpeak of Gods Lordſhip, then of the feare he requires for it: He is a Lord in reſpect of his creatures, either generally or ſpecially: Firſt, generally, *jure Creationis & gubernationis*, by right of Creation and government. Secondly, particularly, *jure pacti & redemptionis*, by right of Covenant and Redemption. Firſt, *jure redemptionis*, Exod. 20. 2. 1 Cor. 6. 20. Secondly, *jure pacti & conventionis*, by right of Covenant and agreement. Thoſe who live in his Church, have made *a Covenant with him by ſacrifice*, Pſal. 50. and have bound themſelves by Oath to ſerve him, and have covenanted to be *his people*, Jer. 40. Here he meanes both, but not of the whole in both, but onely of government and covenant: for the other in the former, and by theſe he challengeth obedience and ſervice, as by the former; for that which is required under honour, is here under feare; the ſame thing, but differing in affection and ſome circumſtances, as before. But firſt of his government and juriſdiction, in reſpect of his bleſſings and preſervation.

Men, in reſpect of Gods government over them, ought to ſerve and obey him, being under him as ſubjects are under their Lords and Princes, by whoſe authority and Lawes they enjoy their lives and liberties, increaſe in ſtate and riches. So under God, he preſerving, protecting, increaſing them and their ſtates himſelfe. If I be a Maſter and Lord, and you enjoy theſe things by me, where is my ſervice and obedience? This is proved by, Iſaiah 1. 2, 3. That of the devill in accuſing *Job*, Chap. 1. 9, 10. ſhews that Gods government requires this; and his anſwer to his wife, Chap. 2. 10. alſo ſhews it. That of *David*, Pſal. 71. 6. is pertinent, and that of Jer. 5. 24. *Doctrine.*

Becauſe this is no leſſe benefit than the former of Creation; for that was once done, this is alwayes; and as it were every day, after a ſort, God creates man anew; ever preſerving that he *Reaſ.*

once created, shewing in this no lesse power nor love than in the other; and if for that obedience is debt, for creating in a moment; how much more for a continuall preservation?

Use. This may admonish all men, that as their Creation before, so their continuall preservation under Gods government, his Lordship, and Dominion over them, requires all the service and obedience they can performe, because they are his subjects and servants, he their Master and Lord. All Soveraignes and Lords looke for all feare and obedience from such as they governe, protect, and whose good and peace they procure: All Masters from servants they feed, and cloath, and governe; and this they yeeld unto them, how much more all men to God, who is King of Kings, and Lord of Lords, their Soveraigne, and Lord of all, and over all? Therefore all, high and low, Kings and Subjects, Male and Female, bond and free, rich and poore, owe this to him, and are bound unto him for it. For Kings rule, the great ones governe, the rich prosper, the poore live by him, yea, all are under him; he preserveth and governeth all. Whatsoever priviledge one man hath above another, yet there is no priviledge in respect of God. If the King reigned without him, if the Noble ruled without him, if the rich increased without him, it were somewhat; but when none of these, all is by his providence, and from his power, which makes him say to all, If I be a Master or Lord, where is my feare? The King is great but in respect of his subjects, nothing greater in respect of God than another; as the earth is but a small mote or point in respect of the Heavens: the rich are wealthy in respect of the poore, but, but poore compared with the Kings treasure, more poore compared with God: so that be they all great, and as high and as rich as may be, yet their Crownes and Crownets, their honours and riches, their states and lives are in his hands. And as a Ship in one day upon the Sea would perish without a governour, so would all these in a moment come to nought without him, his government, protection, and providence. See then how every one that acknowledgeth God his Lord and Master, and feeleth indeed his government and providence for good, ought to serve and feare him. If thou doest not beleeve that God moves all thy members when thou doest move, thou art not worthy the name of a Christian, saith one; for St. *Paul* hath taught it, Acts 17. 28. But if thou doest beleeve it, that thou receivest such from him, and yet darest provoke and offend him, I know not what name is evill enough for thee: so for this, if thou acknowledge not all is from God, through his providence, and from his care, that thou art as thou art, thou art not worthy the name of a sonne or servant: but if thou acknowledge it, and yet shakest off his feare,

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and performeth not obedience to him, what name is bad enough for thee? nay, what punishment is sufficient for such an offence? what then, if for life and continuance? how much more for a well and wealthy being? when mens portions are made better, and their state better, both than in former times, and also than thousand others; Gods providence and care more to them, their obedience and service should be more to him. And yet it is a lamentable thing, my eyes could cast out teares for it in secret, (as the Prophet) to see many men risen of nothing, when they had little, were diligent and carefull to serve and obey God in themselves, and in their families, and those who belong to them; but after that Gods government was more good to them, and they prospering better by it, I know not how; such is the corruption of our nature, they serve him now farre lesse in them and theirs, and yet it is thought excusable, as if a Subject, who lived under his King, and that onely lived without wealth, or honour, or advancement, or but with a small pittance of these, and then gave him service and all loyall duty, should after, when he had received these in bountifull measure, by his gracious bounty and government, either lesse respect him, or be lesse loyall, or more rebellious; and thinke it were tolerable enough, because he is now more wealthy, worshipfull, and honourable. But whatsoever he thinks, others would condemne him, and every of these who deale thus with God, then shall they be judged by their owne mouth. Oh that they would indeed judge themselves, that they be not judged of the Lord, 1 Cor. 11. 31. else undoubtedly he will judge them, if his, in this life punishing them in those things which have made them by their corruption lesse loyall unto him, as wealth, riches, honour, friends, and such like, that he may so bring them home againe, and let them see how they have wronged him, for great things giving him lesse. If he doe not, the case is more fearefull, he meanes to condemne them with the world. And though they will not now acknowledge they injure God any wise in thus dealing outwardly with him, yet the day shall come, and it is now at hand, when this injury shall be made manifest, and when as these complaints, which are now made by us, shall be heard, though men have now their eares so heavy, and their eyes so shut up, and their hearts so fat, that they cannot see, or heare, or understand to be converted and healed; It shall (saith one) be equall and right with God, that those who will not now open their eyes when there is time, and while the multitude of blessings they enjoy by Gods gracious government, doth invite them to serve and feare him; yea, I say it shall be just and right that their eyes shall be opened by the multitude of torments, which must continue for ever. But of you who heare

me this day, let mee hope better things; nay, let mee see them.

If I be a Master, God is a Master secondly, by covenant, specially in this place, for he speakes to such as professe him and his worship, and such as were in his Church, and had made a covenant with him; as his subjects, he their God and Lord. Psal. 50. 5. Jer. 50. 5.

Doctr. In the Church all ought to obey God, because of the covenant they have made with him; being in that speciall manner his servants, having covenanted with him, that he should bee their God, and they would be his people, Psal 50. 7. 14. Jer. 3. 4, 5. Isaiah 48. 1, 2. Luke 6. 46.

Reas. 1. Because if the former, and for the former reason, more for this; when God hath taken them so nigh to himselfe in speciall place: For if all subjects owe duty and obedience, more they, whom the King takes into his owne House and Court, into his Chamber of presence: So if all that are in the world, bee the Lords Kingdome, and ought to serve and obey him, and are bound by his generall government and protection, more those whom he hath taken into his Church, his House, his Court, and his Chamber of presence, and imployed them to some speciall service and office about his person, as it were.

Reas. 2. Because, if they be covenant servants, and that be professed, then must they remember their conditions, for without them no covenant is made, and the condition on their parts is to serve and obey him, and this very common honesty and servility requires of every servant.

Reas. 3. Because God tooke them into covenant, not as men doe commonly their servants, then when they were able to doe him service, and looke before they agree with them, what service they are able to performe them; but God (saith *Chrysostome*) farre otherwise, he receives them into covenant when they are able to doe nothing, and maintaines them long before they can doe any thing; therefore reason they should doe him service when they are able.

Use 1. A reproofe of many men, who live more disobedient and rebellious in the Church, then thousand heathens have done out of it, who onely are Gods servants at large, and yet doe they outgoe them in many things in the outward service, and subjection to God according to the law of nature, he hath ingrafted into them. Many sinnes, thousands of them would have blushed to have heard tell of, and been marvellous ashamed only to speake of them without detestation, which these in the Church, and for all their covenant shame not to doe, and blush not to brag of them: Questionlesse, as the same sinnes are greater in the Church, then out of it, for ignorance excuseth

tanto,

tanto, though not *à toto*; ſo the ſame and greater ſhall have greater puniſhment, howſoever they may carry it out for a time: Yea, and howſoever ſome dream, all in the Church muſt needs be ſaved, though the multitude without be condemned, yet they ſhall find as it is, Math. 11.22, 24. ſo it ſhall be eaſier for thoſe heathen, then for them; leſſer ſhall their torments be in Hell.

To inſtruct every man in the Church, who is Gods covenant ſervant, having made a covenant with him, with the ſacraments, and by them; that he ought to ſerve, and obey him with all faithfulneſſe and diligence: So doe maſters looke for, from their covenant ſervants, ſo will ſervants of any honeſty doe with their maſters: So God expects, ſo ſhould they performe: It is not the boaſting of their baptiſme, and comming to the Lords Supper, the renewing of their covenant, that will be profitable unto them, when they performe not their conditions to renounce the enemies of God, and to ſerve him; Nay it will be their ſhame & greater reproach, becauſe while they boaſt of the covenant, they ſhew themſelves covenant breakers, ſuch as common honeſty would bluſh at, the ſin of Gentiles who were given up to a reprobate ſence; If any man imagine that theſe ſet him at liberty, that is, carnall liberty, he marvellouſly deceives himſelfe: Truth it is, that it is true liberty, for the ſervice of God is moſt true liberty, but it is not their carnall liberty to doe as they liſt, but to follow the command of God, as the Centurions ſervants, for they have their preſſe money, or ſouldiers oath given unto them; yea, and being ſo nigh brought to him, they owe more ſervice, for their more honour, more obedience: he that imagineth it is an eaſie life to be a Courtier, to be imployed about the Kings perſon, in his preſence or bed chamber, doth much deceive himſelfe, as ignorant of ſuch things; for though they have more honour, more favour, and obtaine many ſpeciall ſuits for themſelves and friends, yet they have more labour, more watching; yea, more diligence and induſtry is looked for, from them; and they uſually performe; ſo in this, in the Church, Gods Court, there is more honour, more comfort, more ſuits obtained, but more ſervice required, or at leaſt more bonds of this ſervice, & more reaſon they ſhould performe it. That *Chryſoſt.* urgeth touching virginity of a woman, a virgin and married, may be here applyed; that if there be any liberty to mind earthly things, to follow the pleaſures of the world and ſuch things; it is to thoſe who are out of the Church, not to thoſe who are in it, further then helps them to this ſervice.

Vſe 2.

Ro. 1. 30.

Where is my feare?] Wee have ſeen the reaſons why this is due, and why God doth chalenge it; wee muſt now ſee the

duty, and this is ſervile feare; feare in generall, is but the expectation of an imminent evill, this feare riſes from the conſideration of the power and juſtice of God.

And of this, firſt, a man ought to performe, and give it to God.

Secondly, the effects of it; Of the differences were ſpoken before.

Doctr. The ſervants of God (howſoever they be ſervants) even in the Church ought to feare him, that is, to ſerve him and avoyd the evils he hath forbidden them, for fear of his power and juſtice, Jer. 5.22. and 10.7. Math. 10.28. Pſal. 33.8. 2 Cor. 5.10, 11. Rom. 11.20. Revelat. 15.4.

Reaſ. 1. Becauſe he is able, as he made them with a word, and the whole world at firſt, ſo to deſtroy them, and bring them to nought with a word, when they diſpleaſe and provoke him. Now in reaſon, as naturall men (as *Tully* ſaid) doe more regard what he can doe to them, in whoſe power they are, then what he will doe with them. For being able he may, when he will, come upon them and deſtroy them, but being willing and not able, he cannot at his will; ſo in reaſon ought all men to deale with God, and towards him.

Reaſ. 2. Becauſe his juſtice will not ſuffer him to paſſe over the breach of his law unpuniſhed, no more then he will or can be unjuſt, nay no more then he will not be God; for if unjuſt, no God; if he let things ſlip over unpuniſhed, he muſt be unjuſt, except in things where men judge themſelves firſt.

Uſe 1. Then in the Church muſt there be feare of God, namely of his juſtice and power, and not of his mercy only; contrary to ſome who thinke, in the Church, onely men ſhould feare God for his goodneſſe? I anſwer, that it is true this ſhould be the principall thing for which they ſhould feare; but in the Church, though we be all one mans ſervants, yet we are not all one mans children; yet if all were ſo, becauſe of the unregenerate part this ought to be, in that a man is not altogether freed, and made a ſonne, but is partly a ſervant, &c.

Uſe 2. Then ought every one in the Church to endeavour to know his power and juſtice, and to acknowledge them; for howſoever it is true that all are alike in the hand of God, and his dominion over all, as the Pſalmiſt ſpeakes, yet all doe not regard and take notice of it. A great many doe not beleeve, nor are perſwaded of them, and that maketh them, they feare not God as they ſhould. For as *Ignoti nulla cupido*, there is no deſire of that which is unknowne ſo *nulla formido*, there is no feare; for feare riſeth not ſo much out of the outward evill, as it doth of the inward apprehenſion of it. And therefore not the neerneſſe of the danger, but the conceit of the evill

vill, raiſeth the affection of feare in the heart; therefore *Eſaiah* ſaith of ſome, that they goe downe laughing to Hell, they play merrily upon Hells mouth, as the Child without feare, playeth upon the Cockatrices den, becauſe they are ignorant what danger they are in. So then it is not all who are in his power, and over whom his authority and juſtice is, but ſuch as know them for preſent, or how they may feele them after, that feare and ſtand in awe of him as they ſhould.

To teach men, if they have not the ſpirit of ſonnes, the love of God and righteouſneſſe, that for conſcience they will obey, yet at the leaſt, that they endeavour to obey him for feare of his power and juſtice, as ſervants, if not as ſonnes. The other is that which is acceptable, yet this is that which God calls for, and men ought to doe, even the outward act of Gods ſervice for feare of his power and juſtice. Though I cannot ſay it hath any promiſes of good things, yet hath God ſhewed good, and given bleſſings to thoſe which have it onely. As to *Ahab* and the *Ninevites* for their repenting at the feare of his judgments and threatning: To ſhew how he will much more accept the repentance of his, yea, and to draw on ſuch ſervants to the like, for that is a ſpeciall benefit to his Church, they be orderly in the outward duty. *Vſe* 3.

The ſecond thing concerning this ſervile feare, is the effects of it, which are theſe:

The firſt, that it is *tanquam frænum adequum*, as a bit and a bridle to men, to with-hold them from ſinne, from the wilfull practice of wicked things; it is the ſtrongeſt curbe that can be to keepe mans corrupt nature from running forth into outrage, if it be ſurely ſetled once in them. Manifeſt in *Laban*, when he purſued after *Jacob*: Gen. 31. 29. And that of *Paul*, when he ſheweth that the want of this maketh the open high-way to the practice of all ſinne, Rom. 3. 18. And that this ſhould be ſuch a reſtraint, it ſtands with reaſon; becauſe there are two maine things which draw men to ſin, and the practice of wickedneſſe. The firſt is, the deſire of ſome good men may get by the committing of it, but this deſire is croſſed by feare, which is the ſtrongeſt and moſt violent affection of all others, and ſo ſtopperh the paſſage of all other deſires; ſo that it is neither profit nor pleaſure that can make a timorous man hardy, or can maſter and overcome feare in any mans minde, but it will overcome all deſire of them, and no deſire of it; nay, not the pleaſure it ſelfe, all the pleaſure in the world cannot comfort a condemned perſon, nor baniſh feare out of his minde, ſo long as the halter hangeth over his head, ſo long as he dayly and hourely looketh to be drawne to execution. But feare is able to expell pleaſure, and the deſire of thoſe things we love moſt; as in *Sampſon* in *Dalilaet*

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Lees lap, when a noiſe of Philiſtims and a falſe Alarum was upon him. Gods feare expells all other feares, as is manifeſt by the Midwives. Exod. 1. 17. Jer. 1. 17. Iſaiah 8. 12, 13. As a ſtronger nayle drives out a leſſe, ſo the feare of God other feares; the greater feare the leſſe, the feare of Hell-fire will carry the maſtery of all other feare. Luke 12. 4, 5.

Uſe 1. We may make uſe of this, firſt, to prove many men amongſt us not onely void of a filiall feare, which makes men avoid ſmall ſinnes, and to ſhun the act of any ſinne, but of this ſervile feare, becauſe great ſinnes are ſmall or no ſinnes with them, and they have the very habite of all ſinne, living in the practice of ſome one, or many groſſe and impious ſinnes, whoredome, adultery, murther and blood, oppreſſion and cruelty, covetouſneſſe and uſury, ſwearing and blaſphemy, &c. ſo that whatſoever they ſay, we may ſay, Pſal. 36. 1. *The tranſgreſſion of the wicked ſaith within my heart, that there is no feare of God before his eyes:* when as then men goe on in their wicked courſes, and a ſmall pleaſure or deſire of it will carry them to the fulfilling of the luſts of the fleſh, and to all voluptuouſneſſe, and practice of all pleaſure, a ſmall feare make them commit any ſinne, and either coveting ſome pleaſure, or thinking to avoid ſome diſpleaſure of the world, they onely neglect not the good, but make no bones to commit ſin, and to lye in it; they have not certainly come ſo farre as to have this ſervile feare, and ſo they are not ſonnes, no not ſervants of God: nay, though they have the ſhape of men, as *Nabuchadnezzar* had, yet they have not ſo much underſtanding as a beaſt, leſſe than he had. For as *Bernard* ſaith, *Diverſ.* 12. Let us lade and over-burthen an Aſſe, and toyle him with labour, he cares not, becauſe he is an Aſſe: but if we aſſay to put him into the fire, or thruſt him into a Ditch or Quarry, he ſhunneth all he can, becauſe he loves life, and feareth death. And yet theſe run headlong to Hell, and breake forth into all kind of impiety, as the Horſe into the battaile, when they know theſe will worke their everlaſting confuſion.

Uſe 2. This may teach every man who would keepe himſelfe free from the practice and trade of ſinne, and that neither the pleaſures nor diſpleaſures of the world, the delights nor the dreads of it, ſhall draw him to be enticed, and openly ſinne: to labour for this feare, by which he ſhall be able to overcome temptations on all ſides. For if he have this feare, a man would never ſell himſelfe to eternall torments for a draught of pleaſure, or for a Million of Gold, when it might be ſaid to him, as Joſhua 22. 18. *Te alſo are turned away this day from the Lord: and ſeeing yee rebell to day againſt the Lord, even to morrow he will be wroth with all the congregation of Iſrael.* Loe, to day he offendeth, and to morrow God will be wroth, and he ſhall periſh in his wrath, ſurely

ſurely no profit or pleaſure tendered unto him, would make him incurre this danger. And for the other temptation, hee would eaſily overcome it by this, even the feare of mans feare, with the feare of Gods punishments, and ſay happily as *David*, though he ſpoke it more ſanctifiedly, Pſal. 119. 161. *Princes have perſecuted me without cauſe, but mine heart ſtood in awe of thy words.* If he have this feare, hardly ſuch temptations will aſſault him. For as *Chryſoſt. Hom. 15. ad pop. Ant.* If in the ſtreete knowne and heard that an armed Souldier ſtands watching in a houſe for the defence of it, there is neither thiefe nor robber, nor any that practiſeth ſuch evill, will come neere it. So, when feare is the keeper of mans heart, there is neither the temptation of pleaſure, or profit, or worldly feare will ſet upon a man, but will fly away, or be eaſily expelled, ſubdued as it were by the command of feare. God hath ſet two Schoole-maſters over us, *Pudor & Timor*; ſhame and feare; that ſhould lead an ingenuous nature; but if not that, yet this ſhould, unleſſe we will be worſe than beaſts.

The ſecond effect of this feare is, that it is *tanquam acus ad filum*, the needle or the briſtle to the threed: that is, that as they goe before, and make way for the threed, but abide not there when it is once come, but goes out againe: So this feare firſt entereth the heart of man, and makes way for love or the Child-like feare, that loving feare, firſt when he is converted; and it entereth in for this end, to bring or draw in love after it, and love when it is once entered, caſteth feare out of doores, that made entrance before. 1 John 4. 18. This is further manifeſt by the example of *Paul*, Acts 9. 3, 6. and *Joſiah*, 2 Chron. 34. 19, 27. ſo Act. 2. 37, 38. and 16. 30. Rom. 7. 10.

Becauſe God reſpects and accepts men to give them grace when they are troubled, and are ſmitten with this feare, Iſaiah 66. 2. and it is ſpoken *excluſivè*, none but them; this then muſt needs goe before. *Reaſ.* 1.

Becauſe mans heart is not capable of grace without this; firſt, without this it is not fit to receive the impreſſion of Gods Spirit. It gives no grace, but it makes capable of grace; as we ſee fire, though it give the metall no faſhion, yet it maketh it liquid, and fit to be caſt in any mould; it maketh the waxe fit to receive any impreſſion of the Seale. So this feare, though it worke no grace in the heart, but leaveth it as corrupt as it findeth it, yet it mollifieth it, and maketh it pliable for Gods Spirit to worke upon, which before could not take the ſtamp of Gods grace. *Reaſ.* 2.

This manifeſteth that many men muſt needs be without grace, becauſe many have not had this feare, which is ever before grace, whereſoever it comes; and grace never comes any where, where this Uſher hath not beene before; it is the fore- *Uſe* 1.

runner

runner of grace, as *John Baptiſt* was of Chriſt: As God appeared to *Elias*, ſo he approacheth to the ſoule, 2 Kings 19, 12, 13, 14. he was neither in the winde, nor earthquake, which rended the earth, and clave the rockes, nor in the fire that devoureth all before it, I not he went not before them; but he was in a ſoft voyce which came afterwards; So is the ſpirit and grace of God, it goes not before the ſervile feare, it is not with it, when it rends the hard hearts of men, and when it melts and mollifies them with the fire of Gods wrath; but it cometh after, and ſpeaketh peace and reſt to the ſoule, whereas many never taſted of this feare, and ſhew it by their lives they have no feare of God, nay in words brag, they had never no ſuch rentings, and meltings of heart, nay jeſt at thoſe which have, they ſhew themſelves, voyd of grace, of true grace; yea, many who are not ſo outragious, but civill, or rather ſecure, who indeed never felt any ſuch trouble, and ſight in them, any ſuch feare or terror, but all things is, and ever was at peace within, they are men voyd of true grace and ſaving grace; they may have the ſhaddow and ſimilitudes of grace, but no ſubſtance and truth of it.

Uſe 2. This may teach every man that hath this feare in him, to make much of it and nouriſh it, it being the forerunner of grace, and as it were the harbinger of it, without which it never appeares; as God never comes with grace, unleſſe this apparitor go before; as men therefore who deſire the Prince, and joy in his comming, will rejoyce at the comming of his Harbinger, and make much of him, ſo ought they of this feare; yea, and the greater this feare is, the more rejoyce at it, aſwell as men may rejoyce in feare, for the greater grace follows after, for in the examples of the Scriptures, thoſe who have had moſt feare and conflicts in their converſion, have been the beſt men and women, moſt full of grace. God (ſaith *Bernard*) hath two feet, the one of feare, the other of love; and when he would enter a mans Soule, he is wont to ſend afore, or ſtep firſt in with his foot of feare, then after, his foot of love; and the greater the feare is, which went before, the greater the love is which follows after.

The third effect of this feare is, to make the party it poſſeſſeth credulous, apprehending every ſurmiſe againſt him, making him encline to the worſt, and forecaſt the utmoſt of the evill. As in that feare which the Goaler was poſſeſt with, Acts 16.27. he apprehended the worſt and utmoſt. In Samuel and Joſiah, ſo in the Ninevites, Ion. 3.5. therefore it made them apprehend the worſt, and beleeve it would be ſo.

Reaſ. 1. Becauſe feare brings to minde a mans ſinnes and deſerts, even thoſe which were long before committed, and for them makes

him

him apprehend danger, and deeper then indeed it is. As in the brethren of *Joſeph*, Gen. 42. 21. no marvell then, if it make them eaſily beleeve that ſuch things may fall upon them.

Becauſe they know by themſelves, that thoſe who are injured and offended, doe hate the offenders, and where hatred is joyned with power and might, there muſt needs be danger of ſome fearefull effect, and ſo makes them ſuſpect the worſe; It is ſo betwixt man and man, Gen. 50. 15. So betwixt man and God. *Reaſ.* 2.

This teacheth us that undoubtedly there is a great want of this feare amongſt moſt, becauſe they doe not apprehend or beleeve the dangers imminent, or as great as they be; but if a little, yet they will not make the worſt, but the beſt of every thing. They read often the judgements of God written; they heare them threatned againſt particular ſinnes, and it may be their owne; they ſee them executed upon particular men daily, every moment, and every morning he drawes forth his judgements, yet they hang in ſuſpence, whether he will doe with them, as they ſee him doe with others before them: They have the root of gall and bitterneſſe, Deut 29. 18,19. How many ſcoffers have we, who will not beleeve that Hell fire is ſo hot as the preacher tels them; no Hell but in this life, the gall of the conſcience, which they can cure with company, and good fellowſhip. How many have we that thinke the mouth of God is not ſo hot againſt ſinners as men ſpeake of, not ſo grievous as we would make them beleeve; and though now and then ſome be ſmitten, yet that he muſt for example ſake, to keepe ſome more orderly; but no great feare there needs be of it, ſo long as a man is not outragious? how many that think repentance is not ſo difficult, as men would make it, for at their deaths for a little confeſſion and proclaiming of their ſorrow, they ſhall have a fellow pronounce pardon unto them; how many thinke that death is not ſo ſuddaine, and ſo uncertaine as ſome imagine, few dye ſo, and that they need not much ſuſpect, and feare to be prepared, but they ſhall have time enough. And for a little good at their death, they heare many Preachers not tell of the ſinnes of men in their lives, for that will not be born, but of their good at their deaths, and include every bodies ſoule in Heaven. But theſe men are all voyd of this feare, for if they had it, they would be eaſily perſwaded of theſe things in their Soules; yea, they would ſuſpect farre more then we could ſuggeſt, for ſo ſuſpitious is feare: and as every affection is prone to the apprehenſion of thoſe things, that feed that affection; as love, joy, hatred, &c. So ſpecially if feare. *Uſe* 1.

Particularly, every man may try himſelfe, whether hee hath this feare or no. Is he like to the ſonnes in law of *Lot*, when their *Uſe* 2.

their father told them how that God would destroy Sodome, Gen. 19.14. *He seemed to them as one that mocked*; So when the Ministers threat particular or generall judgements, he is but as one that mockes, and because of Gods patience after their Preaching and denouncing, thou thinkst nothing will come; but say, as some have been heard speaking, the Ministers doe well to threaten sharpely, and speake great words, and tell the people of fearefull things, but yet we hope for farre better things, feare thy selfe, because thou canst not feare the things they speak, and believe them, much lesse apprehend more, never casting the worst, but making the best of every thing: this security argueth that thou wantest this servile feare.

The fourth effect of this feare is humility; for feare beates downe the pride of the heart, and makes men not stand upon their pantofles, man to man, not to stand upon tearmes, as betwixt *Benhadad* and *Ahab*, 1 Kings 20. 31, 32. so in this where the feare of Gods power is, the former examples of Ninevites, Israelites, *Saul*, *Goaler*, sheweth it plainly, as that Rom. 11.20. *Bee not high minded, but feare*: a proud spirit and the feare of God can never agree.

Reas. 1. Because they know there is no wisdome nor power against the Lord, and so he is to be crept to, not held at defiance, for common wisdome teacheth those who are in danger of others, and under their power, when they know their power and justice, not to carry themselves proudly, but humbly towards them. As in *Benhadad*: so women and friends, who sue to Judges for their friends, doe petition them submissely. *Chrysostom.*

Reas. 2. Because it will make every man out of love and liking with all things he hath, and to take no joy in them, or at least no pride in them, when he feares his power who can take them from them in a moment.

Use 1. This, as the former, sheweth that many men are destitute of this feare: they are so highly minded, they stand so upon their tearmes, and prerogatives, in most things, not with men but God, not in small things but matters of salvation. They stand upon their reputation and esteem amongst men, when as God cals upon, and sounds an Alarum, not to the eare by us, but to their heart and consciences with us, calling them out of their course of life, as their ambitious, lying, deceitfull, covetous or carnall, civill course, and submit themselves to the word & to the meanes of salvation, forsaking such courses, and living humbly, dealing plainly, walking contentedly, having religious and holy conversations, they fear men will mock & scorn at them, & think meanly of them, say they are become superstitious, or turned precise, or they cary themselves otherwise then becometh men of their place and state, like *Zedekiah*, Jer. 38. 19. Like those rulers, who be-

beleeved on Chriſt, but of a proud and ambitious humour, they were aſhamed to profeſſe him. John 12. 42, 43. They thought it too baſe a matter to yeeld themſelves to be governed by ſo meane a man, as had none almoſt but a few Fiſhermen to follow after him, ſo ſtanding upon the reputation of their eſtate and places, they refuſed to ſubmit themſelves to the meanes of Salvation, and continued in their damned eſtate. How many have we like to theſe in all places, Cities, Townes, Villages, houſes, all full of them, as many as there are, ſo many have we, that yet have not this ſervile feare.

Particularly, every man may try himſelfe whether he hath this feare or no; where this *Timor* is, there is not *Tumor*, ſaith *Bernard*; there this feare hath pierced that bladder, and let out all the wind in it; thou art growne humble and lowly, and ſtandeſt not upon the reputation or eſtimation of men, ſo thou may'ſt doe what God commands when he calls to any duty; but if thou doeſt, there is no feare in thee. For inſtance, thou haſt in the time of thy ignorance or prophaneneſſe, either when thou waſt a ſervant, defrauded thy Maſter to get a ſtock to ſet up by, as is the cuſtome of divers; or being free and in Trade, thou haſt deceived and defrauded many men, and the treaſures of wickedneſſe are yet in thy houſe. Thou comeſt to the Church, thou heareſt the Word, the Lord ſmites by the ſword of his mouth, and calls for this, that thou with ſpeed make reſtitution; thou wilt not doe it; why? thou ſtandſt upon thy credit, for if thou make open reſtitution, then thou ſhalt be accounted a fraudulent and deceitfull man, and every body will caſt it in thy teeth upon any breach, if privately, thy credit will ſo ſinke, for thou art not able to drive a trade as before, and to maintaine thy ſelfe, wife, and children. Know this, thou art void of this ſervile feare, while thine heart is ſo full of pride, that it will not ſtoope to God and his commandement; for if thou feareſt his power and juſtice, thou wouldeſt not ſtand upon this reputation with men. Can he not make thy wickednes knowne to thy ſhame? and can he not make thee as poore to thy diſhonour? If thou diddeſt feare this, thou wouldeſt never ſtand upon that. The like may be ſaid of men who make profeſſion of converſion and Religion, and yet neglect the duties of it, for feare of the ſcornes and reproaches of men, and ſtand upon reputation; they have no feare. But if thou canſt be content to hazard thy credit to obey him, that gives credit, and honour, and riches to whom he will, and takes them from he pleaſeth, it will prove to thy ſelfe and to others that thou haſt this feare at leaſt, what elſe may be more, if not, then the contrary, for there can be no place for feare, where the heart is puffed up with pride. To obey God in honourable things, and things to be done without

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crosse or hazard of credit, is but to serve themselves.

The fifth effect of this feare is diligence and carefulnesse, that is, it will never let a man rest, till he have used all the meanes whereby he may have any hope to escape that which he is afraid of. Instance for the feare of man in *Jacob*, Gen. 32. 6. &c. manifest in *Ahab*, 1 King. 21. 27. Exod. 9. 20. Acts 2. 37. Acts 9. 6. *Ninevites*.

Reas. 1. Because this feare is credulous, makes a man beleeve that will come which is threatened, and that such things are not scarre-crowes, but if they be not prevented, they will come, and suspects often more than is uttered. Now, that men beleeve, they use meanes to compasse it, if good; to avoid it, if evill: If good, hope for it; if evill, feare it, and so seeke to avoid it.

Reas. 2. Because feare breeds a desire, whether a man feare he shall not enjoy some good he would have, or lest some evill should come upon him he would escape; the desire to have, and the desire to escape is increased by his feare. He that feares neither, may have some desire; but when feare comes, it increaseth his desire: yea, as the feare increaseth, so doth this. Now a desire, and a desire enlarged, gives a man no rest, till he use the meanes to have, or escape; desire is never without endeavour for it, or against it, to use all the meanes knowne unto the desirer.

Use 1. This, as the other two, argues great want of this feare, because men are so secure, and use no meanes at all to avoid Gods judgments here, or to come; or use them carelesly and coldly, which must needs prove want of feare: when they heare that no adulterer, usurer, blasphemer, or any that loves and lyes in any sinne, shall inherit Heaven, but shall have their portion in the burning Lake, without faith and repentance, which can never be had but by diligent and carefull hearing of the Word, this they contemne, or regard not; if it come not to them well, they will not seeke after it; if these fall into their mouths, well it is, but otherwise they will never trouble themselves further about either of them: For if they be elected, they are sure to be saved, and therefore they will leave all to Gods disposition. This some say desperately, but more deale thus, and shew plainely there is no feare of God in their hearts, or before their eyes, for that would keepe another manner of coyle in them, and would not suffer them to sleepe so securely in sinne, never regarding what became of themselves. If they had this, we should not need to threaten the wrath of God, not to excite them to flye from the wrath to come, and by well-doing to seeke honour and immortality. And we should need lesse to doe it, or at least we should more prevaile with them; for then workes the hammer when the Iron and metall is mollified and softened by

by the fire; then the Word, when men are softened and mollified by this feare: then the Word is most regarded, when the heart is wakened by the present feeling, or feare of judgment to come. Questionlesse the generall security that hath overgrown the whole body of our people, that they neither seeke to escape the vengeance to come of themselves, nor yet when the Ministers of God doe with one consent threaten them: though many *Johns* have preached for a long time, that the Axe is laid to the root of the tree, yet they come not to enquire what to doe, as the people did, Luk. 3. 9, 10. Our age as *Chrysostome* observed, is like to the old world, our Cities like *Sodom* and *Gomorrah*, still secure. The plague of God that was upon our houses and persons, hath not wakened them, the Sword that was even at our heeles, hath not made them shake off security, and begin to feare: what is this but a fearing of some judgment that will make our hearts to ake, and the eares of posterity to tingle when it shall be told them? according to that of Jer. 2. 19. *Thine owne wickednesse shall correct thee, and thy turnings back shall reprove thee; know therefore and behold, that it is an evill thing and bitter, that thou hast forsaken the Lord thy God, and that my feare is not in thee, saith the Lord God of Hosts.* Yea finally, (to knit this to our present matter) what proves this else, but that the men of our times are so farre from the truth of Christianity, howsoever they professe themselves to be Christians, that they are not come so farre as yet to be Gods servants, worse than servants, yea than beasts, yea than Sathan, Jam. 2. *who beleeves, and trembles.*

This may teach every man so try whether he have this feare or no; feare breeds carefulnesse to avoid that is feared, or is and ought to be fearefull. Doth any man heare of the judgments of God sounded out many wayes by the words and workes of God, is he careless of them for himselfe, for his family, if he have a charge, and possessed with the security of the age, not seeking all meanes to avoid them, not as the masters of the families, Exod. 9. 20. *such then as feared the Word of the Lord among the servants of* Pharaoh, *made his servants and his cattle flee into the houses.* But as *Gedaliah*, when it was told him by many the danger by *Ishmael*, he beleeved it not, and so would not prevent it, Jer. 40. 14, 16. and saith, the Lord will doe no such thing, and so will not take the meanes to avoid them: thou hast not so much as this feare. And dost thou thinke thy selfe a good Christian, when thou goest not so farre as carnall, naturall, yea, Heathen men have done? But is any otherwise affected, when the Ministers threaten, when God thunders, and shewes some manifest proofe or signe of an approaching evill? Is it to thee like as *Dalilaes* voyce was to *Sampson*? The Philistims are upon thee,

Use 2.

thee, making thee flee out of the lap of thy pleaſures, and all the delights of thy ſins, in making thee to ſeek all means poſſible to avoyd the evill to come, by hearing, believing, repenting and ſuch like, then haſt thou this feare; which though it be not a purging fear, yet is it a reſtrayning feare, not a ſaving feare, and grace itſelf, yet it makes way for that, which never comes before. Endeavour for it, and ſtrive to adjoyn the other, that thou mayeſt begin a ſervant, proceed to a ſonne, and ſo at length abide in Gods houſe for ever, John 8. 35.

Saith the Lord of Hoaſts unto you, O Prieſts] In Gods accuſation we have ſeene the ground and the reaſon of it; we are now to proceed to the accuſation it ſelf, and here firſt, the Accuſer, God; Secondly the accuſed, Prieſts; Thirdly the Crime. It is not the Prophet who accuſeth them, who might happly bee ſuſpected to have done it, on ſome humor, and heat, and ſome ſiniſter reſpect; but the Lord himſelf, which the Prophet affirms to ſtrike more reverence in them to his meſſage, and to affect them to look to their wayes, and he is called the Lord of Hoaſts, who can eaſily puniſh all their wayes, having all at his command.

For the ſecond, the perſons accuſed are the Prieſts, yet not excluding the people, as before the people were accuſed by name, and the Prieſts included; and the Prieſts are alone expreſt, not that they ſinne alone, but being chiefe and greateſt ſinners, becauſe the people might extenuate their fault by ignorance, and by pleading example of Prieſts; but the Prieſts could have no excuſe, and the Prieſts duty was to reprove others for prophaning Gods worſhip, and give examples; and therefore by negligence, and impiety teaching the people to bee prophane, they are juſtly here accuſed.

Doctrine. Miniſters as well as others, are lyable to be checked, and reproved by the word.

Doctr. Such as the Prieſts are, ſuch commonly the people are, and therefore all are reproved in their name.

Doctrine. The Miniſters ſpecially, and in generall all who have the charge of others (to make the Doctrine more generall) ought both to teach and doe, be an example both in word and deed.

Doctr. The ſinnes of every man are ſo much the more grievous, the more they croſſe the mane end of his particular calling and profeſſion; as in theſe Prieſts, which was to ſee the honour of God duly regarded: for the common people it is not ſo much that they make light of Gods honour, but for the prieſt, as it was not to be expected, ſo not indured, the contempt of Gods name a great deale the more grievous ſin, becauſe it was clean contrary to the end of their profeſſion; and ſo in all other men: As trea-

treachery in friends, their profeſſion being fideliy. Micha. 7. 5,6, 7. Eccle. 10. 5. the error or the wrong is ſo much the more grievous, that it commeth from the ruler or Judge; who ought to doe nothing but juſt, 2 Cor. 11. 26. St. Paul reckoning up his dangers, he reſerved the laſt for the worſt, in perils among falſe brethren, Cant. 1. 5. the Church accuſeth and complaineth onely of her owne Mothers ſonnes, as if they onely had offered her the wrong, and yet who knowes not what hard meaſure was done to her in all ages by tyrants on the one ſide, as Lions, and by heretiques on the other, as Dragons, but paſſing by them, complaineth onely of thoſe who ſeemed to be of the ſame body; other injuries affected her nothing ſo much as this, Gen 3. 12. Job 2. 9. the ſerpent the devill doing it, was nothing in reſpect that the women, their wives, their owne fleſh given as helps for them, and comforts to them, ſhould be hinderers and deſtroyers.

Becauſe where a man is bound to the duty by more reaſons and bonds, there the breach of it muſt needs be more hainous, and the greater; when as every one, then is bound as a man, more as a Chriſtian, but more, when he hath a ſpeciall profeſſion for it. This threefold cord binding the harder, makes the breach the more grievous. *Reaſ.* 1.

Becauſe thoſe things come commonly unexpected, and that which is unexpected, and unſuſpected, it commeth alwayes more ſuddainely, it lighteth more heavily, and is taken more to heart. This made *David* complaine ſo much of the injury of a friend, as a thing that came ſo unexpected, and did ſo pierce him; Pſal. 55. 12. And ſo may God ſay and complaine of us. *Reaſ.* 2.

Becauſe every thing, the further it is out of his place, the more irkeſome and troubleſome it is; As it is a rule in nature, that the elements doe not weigh heavy in their owne places. As in water, a man diving under it findes no weight; but a ſmall quantity in a veſſell is more then he can goe under: the reaſon, becauſe before it was in its owne place, now it is out of it, in the place of another element; ſo in this, vice is nothing ſo offenſive, when in its own ſea and ſubject; as when it is in the place of a contrary vertue. *Reaſ.* 3.

Hence we obſerve that as all ſinnes are not equall, ſo not the ſame ſinnes are equall, when they are pertormed by ſeverall parties, and men of ſeverall profeſſions. For inſtance, Ignorance is a ſinne, but one mans ignorance is greater then another, not of private men only, becauſe their meanes of knowledge by education, or living in the place of inſtruction, are or have been divers, but the ignorance of the Miniſter, more then the people; for ignorance is in his proper place in the people, but *Uſe* 1.

but for the Priests and Prophets to be ignorant, that should be instructers of others, where ignorance is in the seat of knowledge, here it is the more hainous. And though both shall fall into the ditch, yet more shall be his torments. So for injustice, for a man to be robbed by a professed theefe, or to be wronged by a Judge: So for deceit, to be cheated by a man that lives by his wits, is not so much, as to be deceived by one that he traffiques and trades with, who professeth to deale honestly, and uprightly; so for unfaithfulnesse in an enemy, 'tis not so much as in his professed friend: so the same sins in the Church are more hainous, then out of it, of Protestants, then Papists; for these professe all against them, but they professe unfaithfulnesse, treachery, deceit, murthers, treasons against every Hereticke, because he is *ipso facto* Excommunicated, and needs but the Popes Excommunication, for more declaration of it, and more certainty, as *Thomas in summa*, and *Bannes* upon it.

Use 2. To teach every man as to avoyd all sins, as hainous and displeasing unto God, so as more hainous those which are against the main end of his calling wherein God hath placed him. As the Minister must labour against ignorance, idlenesse, suffering his gifts to decay, not increasing his talent; and he must endeavour to search, and beat out the simple and sincere sence of Gods word and will, and impart it unto the people, to bring them to life eternall: for it is a hainous sin, for him to be ignorant, or *to handle the word deceitfully or corruptly*, as Saint *Paul* speaks, *or to wrest the sense of it*, as Saint *Peter* speaks to their purposes. And so as it is Isaiah the 3.12. *They that lead thee, cause thee to erre.* So the lawyer must not use unfaithfulnesse or cunning dealing, he must search out the proper grounds of the law, to direct his client to proceed warrantably, to see his wrongs redressed, or recover his right; for, for him to spend his time in devising quirks and distinctions, which may serve to obscure the truth, and make contentions and suits rather then end any, or to delay his clients cause when he may well haste it and bring it to an issue, and as many doe use their cunning to this purpose, it is the greater sinne in them; so a Physitian, and a Surgion must imploy all his skill to cure, for him to deferre, and sometimes to help forwards, and then pull backwards againe, to make gaine of his patient, and empty his purse, and hurt his body, is very hainous; both of them worse then theeves by the high-way, making Gods ordinance a cover for their theft, not so punishable by humane laws, but as culpable before God, and shall as severely be punished. So if a sonne omit the honour due to his father, or a servant the feare due to his master, is a greater sinne; for others to doe it to the same men, is not so hainous; so tis the duty of a wife to be a helper, that she must indeavour in all things:

For

For, for her to be an *Eve*, who was given as a comfort to make *Adams* life more joyous, for her to be a broker to bring death, she that was taken from him as part, to be shot at him as a dart; to the wounding and murthering of his soule, as *Basil* speaketh; or for her, who was taken out of his side, to guard and hemme in his heart, to be a ladder to the Devill to scale the heart of her husband, as *Gregory* speaketh of *Jobs* wife, was more hainous then when the Serpent and Devill did it, who were professed enemyes, and so now, being directly against the end of her creation and calling; and so of all, they are thus to thinke of their sinnes, and thus to avoyd them.

That despise my name,] The sinne they are accused of is contempt of his worship, not the omitting of it, or the not doing of it at all; but the doing of it corruptly, carelesly and contemptuously. The name of God signifies, First, himselfe; Secondly, his properties. Thirdly, his commands or his authority. Fourthly, his workes; Fifthly, his word and worship, which is here meant, and which they not only omitted, which might be through ignorance or some forcible temptation, but contemned or despised, for many could not pretend ignorance, and at this time there was no persecution to compell them to dishonour God: but many did it out of a base conceit they had of Gods majesty, thinking any kinde of service would serve the turne; the word signifies to trample under feet, as we doe vile things, Math. 5. 13. 2 Kings 9. 33. but did the Preists doe thus? *Aben* answereth, things are oft said to be done, which are intended to be done, because nothing is wanting in them why it should not be done, who have a will to have it done.

Contempt of Gods name, that is, when men doe indeed the works of Gods worship and service, but doe them negligently, carelesly and contemptuously, thinking if the deed be done it is enough, but how for the manner it matters not greatly, it is a grievous sinne: Manifest, that it is here made the grand sinne of this people, and these Priests for which the burthen is threatned in the beginning, and many particulary judgements afterwards. This people did the work of the Lord, brought their Sacrifices; but they did it carelesly and contemptuously, brought any thing, as thinking it good enough. This was one difference betwixt *Abel* and *Cain*, though faith was the main, yet how carefull the one was, that thought the best was bad enough, the other, the worst would serve, for he brought a Sacrifice. Gen. 4. 3, 4. Hence are the qualities of the sacrifices described in the Law, God requiring not only Sacrifices, but such as were perfect without blemish, Levit. 22. 20, 21, 22, 23. Deuter. 17. 1. But why this? but to shew how he requires the manner of doing, aswell as the deed, and that he cannot endure corrup-

Doctrine.

corruption here. Hence *Saul* laboured to lessen the fault, because they saved the chiefest for the Lord. 1 Sam. 15. 15. Hence is that, Malach. 1. 14. which we shall see hereafter.

Reas. 1. Because this argues a great contempt of God, and as we may speake, of his person; for when any man is respected either for love or feare, there the offices and duties that are performed about him, are done neither negligently nor carelesly, but with all diligence. The Wife that loves her Husband, the Child that honours his Father, the servant that feares his Master, doe their duties with all diligence and care. Where the duties are done of course, and coldly, there is not the respect of the person that should be: so it is in our carriage towards God.

Reas. 2. Because it is grosse hypocrisie, when men doe thus performe the act, and yet their hearts and affections are farre remote, and so are no living sacrifices, but onely dead carkasses, such as must needs stinke in the nosthrils of God; yea, and thus honouring him, they doe dishonour him, Isaiah 29. 13. St. *Sabrian* speaking of such as worship God corruptly, saith, *Non tam insanis criminis fuisset ad Templum Domini non venire, quàm sic venire; quia Christianus qui ad Ecclesiam non venit, negligentiæ reus est; qui autem venit, sacrilegii; minoris enim piaculi reus est, si honor Deo non deferatur, quàm si irrogetur injuria: ac per hoc quicunque ista fecerunt, non dederunt honorem Deo, sed derogaverunt.* *De gubern. Dei*, lib. 8.

Vse 2. This being such a sinne, argues the age we live in, guilty of a great deale of sinne before the Almighty; his worship is performed, but yet contemned marvellously amongst us: As they brought the sacrifices, so doe we the workes, but so corruptly and carelesly, that he speaks to us Ministers and people, *Ye despise my Name.* The Word is preached and heard, prayers are made, Sacraments are delivered and received, but alas, so carelesly, curtarily and customably, that it is but the contempt of them, and the contempt of God in them. How many Ministers preach the Word but for gain, for vain glory, for law, and for custome, and not of conscience; as law and customes bind them, when they have gifts and body able to doe it, oftner to the edifying of the Church; some in preaching make it serve their own turne, and serve themselves out of it, and not God. How many hearers, that heare for law or custome, that being present, sleepe, or suffer their eyes to steale away their hearts, or let their soules and minds be possessed with their severall feares, joyes, pleasures, profits, that they are present in body, and absent in mind, thinking yet that is good enough for the Lord. For prayer, how many Ministers runne it over like journey-workes without affection and zeale, making the people to abhorre the sacrifice of the Lord? How many of the people

come

come late, carry themſelves without all reverence, ſitting gazing, reading, and ſuch like, and there is no fault, all is well enough. The like may be ſaid of Sacraments, any preparation, any affection good enough, (but of the particulars more afterwards.) How many that deferre the ſervice of God till they be old, till the even; the morning and freſh thoughts of themſelves and ſervants for the world, for their Chapmen, not for God; drowſie prayers, ſpirits ſpent, good enough for him. Here I may apply that of *Seneca*, He who deferres to be good till he be old, ſhews plainly he would not give himſelfe to vertue, if he were fit for any thing elſe. So of both theſe, and their like, who ſhew therein the contempt of Gods Name, thinking any thing good enough for him.

Qui ut bonus ſit in ſenectute, differt, aperte oſtendit, ſe nolle virtuti dare, niſi tempus ad omnia alia inidoneum. Seneca.

To teach every man to labour to ſee and know himſelfe guilty of this ſinne, to humble himſelfe for it, and to repent of it, as of one of his great ſinnes. Now there is no repentance where there is perſeverance in it, when it is not left, and the former good done: for as he verily is wicked, that is not juſt; he is ungratefull, that is not thankfull; ſo doth he deſpiſe, that doth not honour God. The contrary evill is ever where the good is not, where, and when it ought to be; therefore muſt every one labour for the good, that is, to honour God, not to doe the things and workes of his ſervice onely, but to doe them as his ſervice ſhould be done, being more carefull for the heart and affection, which God more reſpects than the action: thinking not as hypocrites, any thing is good enough, but that nothing is ſufficient: As *Paul*, who is ſufficient? ſo what is ſufficient? what care, diligence, endeavour of the heart and whole man? It is not the omitting of the worſhip of God, nor the neglect to leave ſome things undone, that is onely diſpleaſing unto the Lord; but when the Act is done, he may be as much offended: As here, the not offering of the ſacrifice was not the thing that diſpleaſed him, but when the ſacrifices were not ſo qualified as they ought, that he accounted contempt, becauſe it argued contempt: ſo in this, the quality of the ſervice is that which he accounts contempt, when they thought the deed was enough. The outward worke muſt be done as the ſacrifice ought by them to have beene offered; ſo God hath commanded, ſo muſt example be given to others; but the intention, the heart is that which muſt make it acceptable unto God, as *Gregary*.

Vſe 2.

And ye ſay, wherein have we deſpiſed thy Name?] Here is their excuſe and defence, in which they adde more impiety to their former prophaneneſſe; they put God to his proofes, and ſeeme to charge him for accuſing them unjuſtly. They ſtand upon their defence, *Wherein have we, &c.* we have highly thought of thy

thy Name, and ſpoken of thee moſt religiouſly, why then are we accuſed? But obſerve we Gods reply.

VERSE VII.

Ye offer uncleane bread upon mine Altar, and yon ſay, Wherein have we polluted thee? In that yee ſay, The Table of the Lord is not to be regarded.

YE *offer uncleane bread upon my Altar.*] Here is Gods reply to their defence. They who offer polluted things to God, deſpiſe his Name; but ſuch are you, for ye offer polluted bread upon my Altar: where we muſt examine the ſenſe of three words: Firſt, Altar. Secondly, Bread. Thirdly, polluted or uncleane.

Firſt, by the Altar, there are ſome, and not of the meaneſt, who underſtand in this place the table of Shew-bread that ſtood in the Temple and Tabernacle, juſt over againſt the Candleſtick on the North-ſide, and the right hand of it. In the Tabernacle there were three diſtinct places; the Tabernacle, the holy place, and the moſt holy: The table of Shew-bread was in the ſecond, whither the Prieſts onely came. By the Altar then is underſtood the Altar of burnt offerings, which ſtood in the outward Court, whither both Prieſt and people came, and had like acceſſe when the Law was read, and their dayly ſacrifices were offered. And thus doth *Theodoret* and *Cyrill* underſtand it upon this place: ſo that we expound not this by that which is in the end of the Verſe, but that by this, becauſe we find in the Scripture the Table put often for the Altar, but not the Altar for the Table.

Secondly, by bread, ſome underſtand onely the Shew-bread, as *Hierome*; ſome, of bread which was offered with the burnt-offering on the Altar, Levit. 6. 20. Numb. 28. 6. Some, not of the bread onely, but of the fleſh alſo, or whatſoever thing elſe was offered there upon the Altar, which is the beſt acceptation; for the word here uſed ſignifies not bread alone, but alſo other victuall and meat, as it is uſed in the word, and as *Cyrill* expoundeth this place, and ſome other, for the bread of the ſacrifice; and eſpecially the Prophet himſelfe, *verſ.* 8. when he ſhews that he meant the ſacrifices and meat that was offered upon the Altar.

Thirdly, by uncleane, what is meant; it is agreed of by moſt, that it is not any thing that is uncleane by nature, or naturally; that is, ſuch a thing as is abhominable to humane ſenſe, as Ezek. 4. 12, 13. nor yet any thing that is uncleane morally: as all things

things are ſaid to be morally vile and polluted, that God doth diſallow and diſlike of; *Nullum eſt vas ſordius aut fœtidius* (as *Gregory* ſaith) to us, as the ſpitters ſoule in the ſight of God. But it is myſtically unclean, that is, in regard of ſome myſticall ſignification; God having pronounced them typically unclean, to inſtruct ſome further matter, that thereby he would more men the rather to abhorre them. And thus are all things ſaid to be unclean which are prohibited in the law ceremoniall; and ſo it is in this place. But theſe things were either unclean by others, or of themſelves? in the firſt by touching a dead corps, or any uncleane thing; in the ſecond either in their kinde, as Iſaiah 66. 17. or in quality only, that is, when it comes by ſome accident, of which, Deut. 17. 1. of this is meant in this place, as the 8. verſe ſheweth.

And ſo here ſeemes to be a double fault taxed by the ſpirit of God; one in the people, and the other in the Prieſts, and ſo a double duty exacted of them; the peoples fault was in bringing of polluted offerings, and preſenting them unto the Prieſts; their duty was to have brought ſuch as were ſound, entire and perfect; the Prieſts fault was in receiving them at their hands, and not reproving and prohibiting them; his duty was to have inſtructed them what ſacrifice they were to bring, and to reject that which was uncleane, and not according to the Law. Now theſe ſacrifices were to be cleane, and pure, and perfect, *ad typum capitis*, to ſhew the perfect purity of Chriſts humane nature, 2 Cor. 5. 21. 1 Pet. 1. 17. Secondly *ad typum corporis*, to ſhew what they ſhould be who are members of him, and that offer theſe ſacrifices unto God; that they ſhould be *perfect to every good worke*, 2 Tim. 3. and Rom. 12. 1, 3. So that then, beſides that which hath been ſpoken for the ſacrifice, we may gather out of the peoples fault, (comparing outward things with inward,) the type with the truth; that ſeeing God reaſons on this ſort; if they who bring polluted offerings unto me, contemne me, then ſuch as come polluted in themſelves, much more.

Doctrine. They who come to the publique ſervice of God, and come to offer him any ſacrifice muſt not be uncleane and polluted in their hearts and lives, but muſt come with holineſſe and purity; for if their ſacrifice muſt be ſuch, their themſelves, and the ſacrifices were commanded to be ſuch, becauſe they themſelves ought to be ſuch. When God reproved Iſrael for it, Iſaiah 1. and 66. 3. and Jerem. 7. 9, 10. he ſheweth what is required of them and of others; to this purpoſe is, Pſal. 24. 4, 5. Gen. 35. 2, Joſhua, 24. 16, 19, 23.

Reaſ. 1. Becauſe God elſe will not accept their ſervice; for he firſt looks to their perſon, and then their ſervice, Gen. 4. 4. for the

ſacrifice

sacrifice doth not sanctifie the person, but the person its; as *Haggai*. 2. 13, 14. Proverb. 15. 8.

Reas. 2. Because else that which God offers and gives to them, is made hurtfull unto them; not that God gives any evill, but because they are evill that receive it. As the Sacrament to *Judas*, Christ gave not that which was evill; nor did he, being the Physitian, give the poyson; but *Judas* being wicked, it became evill unto him: for as the spyder and the adder turn good meat into poyson; and as a corrupt stomacke, abounding with choler and such like, turneth the meat they eate into choler, and the finer the meat is, it is the sooner turned to corruption; so is it in this thing, Titus 1. 15. *Unto the pure are all things pure, but unto them that are defiled, and unbeleeving, is nothing pure, but even their mindes and consciences are defiled.*

Use 1. To reprove all such as have no care to purge and purifie themselves before they come unto the house of God, to his service; that come without repentance, without preparation, full of their drunkennes, whoredomes, usuries, adulteries, and such like sinnes. They are more guilty of contempt against the Lord, then if they withdrew themselves altogether from his obedience and house. A man having committed some offence against his Prince, & being summoned to appeare personally in his presence, if he refuse to come at him, and shun his sight, may well be condemned of contumacy, but not of contempt, for he may do it out of fear; and contempt and fear cannot stand together in one subject: but if he shall confidently come & appeare before him, as if he had done no such thing, or not offended him, shew no sorrow for his offence, make no promise of amendement, nay shall rather stand in it, & with an impudent face avow it, & professe to persist in it, this must needs be judged a grosse & outragious contempt. Now the place of Gods worship is his presence, and he that commeth thither, commeth to look God full in the face, as *Cain* was cast out from the *face* of the Lord. Gen. 4. 16. If he come not, he shall suffer as *contumax*, as rebellious and disobedient; but he that commeth pollured, with the filth of his sin unrepented of, with a purpose to persist, he shall be punished as a contemner. They who refused to come were shut out, but he that came in his old cloathes, was bound hand and foot, & cast into utter darknes, Math. 22. he that is willfully absent, excluding himselfe from the society of the Saints, in the time of grace, shalbe barred their company in the time of glory for ever; but he that presumeth to appeare there, with the guilt of his sinne on him, shall have a farre greater portion in Hell fire, he shall suffer as in case of contempt, like an insolent rebell, that boardeth his Prince to his face in his owne Palace; and in the mean time all their prayers are unaccepted, yea they are turned

into

into ſinne to them, they obtaine nothing of God more then he would give them, though they never prayed, with which he feeds them but for the ſlaughter; yea, and hence we profit not them by preaching, but make them worſe; wee are not the ſavour of life unto them, but of death by the word, they are hardned in their ſins, by this two edged ſword they are daily wounded; becauſe their ſinnes are not wounded, their perſons are, and the more fearefully, becauſe their wounds are not ſenſible; yea by the Sacraments the Devill, as upon *Judas*, ſo upon them, taketh more ſure poſſeſſion, and raignes in them.

To teach every one to labour to be holy when he commeth to Gods houſe; holines becomes it; to put away iniquity and ſin farre from him, when God cals him, caſt of his patched cloak, as did blinde *Bartimæus*, Mark. 9. we deal ſo when we go before Princes, as *Joſeph* did, Gen. 41. 14. much more we ought to doe ſo with God. *Moſes* and *Joſhua* were commanded to put off their ſhoes when they approached to God, and were to ſtand upon holy ground: we are hereby taught, ſaith *Ambroſe*, Ep. 16. to ſhake off the duſt, and ſcoure off the foyle that our ſoules and lives gathered by fleſhly occaſions, and worldly courſes, ere wee come to tread the Courts of Gods houſe. There was a Laver of braſſe, Exod. 30. 18, 19. for *Aaron* and his ſonnes to waſh in before they offered any thing at the Altar, to ſhew what we ſhould doe being made the Lords Prieſts; to this *David* alluded, Pſal. 26. 6. *I will waſh mine hands in innocency, O Lord, and compaſſe thine Altar.* And this ought we to doe, that our prayers may be heard and be acceptable, that our hearing and receiving of the Sacraments may be fruitfull unto us; elſe Pſal. 66. 18. *If I regard wickedneſſe in mine heart, the Lord will not heare me:* and we being corrupt, this muſt needs be hurtfull unto us, unleſſe we learne that wiſdome from the Serpent, to caſt our poyſon before we come to drinke. *Uſe 2.*

Out of the peoples fault, (comparing outward things with inward, the type with the truth,) we have gathered, that the people that bring offerings to God, they who perform any ſervice to him, ought to be holy and pure; for if their ſacrifice, much more they. Now out of the Prieſts fault we may gather, that if they ought to reject unclean and unfit ſacrifices, then thoſe alſo who brought them, being unclean; yea they ought to put a difference, and to diſtinguiſh betwixt the clean and unclean, to receive the one, and refuſe the other, as Levit. 10. 10. And ſo from the proportion we may gather ſome obſervation for our times.

The Miniſters of the Goſpell and new Teſtament ought to make difference betwixt the godly and the wicked, as much as lyeth in them; to accept and receive the one, and to reject and *Doctr.*

exclude the other from the publique prayers of the Church, and from the ſacred Table of Chriſt: Hence is the command to the Church of *Corinth*, and to the Paſtor, as the principall man, 2 Cor. 5.13. Jer. 15.19. the Liturgie of our Church commendeth *Ambroſe*, then Biſhop of *Millaine*, for dealing ſo with the Emperour himſelfe, *Theodoſius* the younger, till he ſhewed himſelfe ſorry for his ſinnes. So 1 Tim. 1.20.

Reaſ. 1. Becauſe if they under the Law, Prieſts and Prophets ought to doe it, much more they in the Goſpell. For as many things were then tolerable which no ware not, becauſe, ſaith *Auguſtine*, *Many things are tolerated in the darkneſſe and dawning, which are not in the day when the Sunne is up*: ſo muſt it follow, that that which was not tolerable then, cannot be now.

Reaſ. 2. Becauſe by their continuance and ſuffering them, and not cenſuring them, they may by many meanes be hurtfull, and infect the cleane and holy; theſe being more capable of the others evill, than they are able to communicate their good to them. As health is not ſo communicable as contagion, 1 Cor. 5.6. then if they deſire to keepe them whole from pollutions, they muſt ſeparate the wicked, as Shepherds, ſaith *Chryſoſt.* ſeparate the infected and ſcabbed from the whole.

Object. Chriſt admitted *Judas* to the Supper, a devill, after he knew he had taken money to betray him.

Anſw. Firſt, it is denyed that he was admitted to it; but ſay he did, as to the Paſſeover, yet this follows not, that a Miniſter muſt not, as much as in him lyeth, exclude the wicked; for, firſt, this was a hidden ſinne, not open, but ſmothered and kept cloſe: Chriſt tooke notice of it by his divine power, not humane nature. Now the excluſion is for knowne ſinnes, not ſecret, thoſe muſt be left to Gods judgment; and this croſſeth not the excluding for known ſinnes. And it is probable, that our Saviour admitted him to the Paſſeover, becauſe his hypocriſie was not yet unmaſked: whereas after, when he had unmaſked him by giving the ſop to him, (as St. *Hilarie* well obſerveth) and ſo made him knowne, what he was, to the reſt, he ſent him out of the way while he celebrated the new Paſſeover.

Uſe 1. This ſheweth what manner of men they ought to be, who muſt exclude and ſhut out others; if not without ſinne, yet without open ſcandall and blame, as St. *Hierome*, *Sine crimine, non ſine peccato.* Hence was it ordained, that whoſoever of the Prieſts or Levites had erred, and beene defiled by Idolatry in the time of the Captivity, or of any of the Idolatrous Princes, and ſo became a ſcandall, ſhould not ſerve any more in the Temple. Ezek. 44.10, 12, 13, 15. *Neither yet the Levites that are gone back from me, when Iſrael went aſtray, which went aſtray from me after their Idols; but they ſhall beare their iniquity. Becauſe*

they

they ſerved before their Idols, and conſtit the houſe of Iſrael to fall into iniquity, therefore have I lift up mine hand againſt them, ſaith the Lord God, and they ſhall beare their iniquity. And they ſhall not come neere unto me, to doe the office of the Prieſt unto me, neither ſhall they come neere unto any of my holy things in the moſt holy place; but they ſhall beare their ſhame, and their abominations which they have committed. But the Prieſts of the Leviter, the ſonnes of Zadok, that kept the charge of my Sanctuary, when the children of Iſrael went aſtray from me, they ſhall come neere me to ſerve me, and they ſhall ſtand before me, to offer me the fat and the blood, ſaith the Lord God. 2 King. 23. 9. And this the Church after Chriſt did obſerve; for *Cyprian, Epiſt.* 2. 1. mentioneth a Canon made by him and other of the Biſhops of *Africk*, that no Biſhop or Prieſt, that had beene ordained in the Church, and after either had fallen into hereſie, or beene touched with Idolatry, ſhould be received againe upon their repentance, otherwiſe than as lay-men. And *Epiſtola* 1. 7. he chideth *Fortunatianum*, who once was a Biſhop, and had in the time of perſecution burnt incenſe to Idols, and after came home againe to the Church, and would have kept his place ſtill. *Dares he challenge that Office or Prieſthood which he hath betrayed, as if it were lawfull, after he hath ſerved at the Idoll-ſtoole of the Devill, to draw neere to Gods Altar?* *Novatianus* and *Novatus* made a Schiſme from the Church, becauſe one *Trophimus* a Prieſt, with ſome other, were received, after they had fallen for feare in thoſe horrible times. *Cyprian* anſwereth, *Epiſt.* 4. 2. * Trophimus *is indeed received, but admitted onely into the place where Lay-men communicate, not into the place of a Prieſt.* All teach, that ſuch ſhould not be received; for what if *Peter* and *Paul*, (the example of the one, and the calling of the other extraordinary) were received, yet the equity is great, that thoſe who muſt judge the leproſie of others, ſhould be free from it themſelves; or if they be not, ſhould be expelled as *Uzzah*, when the leproſie once ſprung out of his forehead. And that the Church ſhould not receive Popiſh Prieſts to be Miniſters at Gods table, beſides that it is like to be hurtfull, becauſe the myſtery of iniquity workes thus cunningly, as they, *Ezra* 4. 1. *They came to* Zerubbabel, *and to the chiefe Fathers, and ſaid unto them, we will build with you: for we ſeeke the Lord your God as you doe, and we have ſacrificed unto him ſince the time of* Eſar Haddon, *King of* Aſhur, *which brought us up hither.* To whom anſwer ſhould be, *verſ.* 3. *Then* Zerubbabel *and* Jeſhua, *and the reſt of the chiefe of the Fathers of Iſrael ſaid unto them, it is not for you, but for us to build the Houſe unto our God; for we our ſelves together will build it unto the Lord God of Iſrael, as King* Cyrus, *the King of* Perſia *hath commanded us.* If they

Audet ſibi ſacerdotium quod prodidit vendicare, quaſi poſt aras Diaboli ad aras Dei ſua ſit accedere, &c.

* *Suſceptus eſt* Trophimus, *ſic tamen admiſſus, ut laicus communicet, non quaſi locum ſacerdotis uſurpet.* Cyprian.

have parts of learning, it were fit they ſhould bee imployed otherwayes then in the miniſtry, to the ſcandall and hurt of many.

Vſe 2. To admoniſh the Miniſters of their duty, that they would, as much as they have any power in their hands, reject and exclude the wicked, and not receive them, (as *Iohn* would not the *Phariſes* and *Sadducees*) till they confeſſe their ſinnes, and ſo give ſome teſtimony of their repentance. But yet this muſt not be done upon every ſmall infirmity, or hidden ſinne, but for hainous ſinnes, that are contagious in reſpect of the quality of them, & are ſcandalous in regard of the openneſſe of them; for hidden ſinnes muſt be left to the judgement of God, and infirmities muſt be otherwiſe dealt withall, mildly & with leſſe cenſures, Gal. 6. 1, 3, 4. ſecret ſins ſecretly reproved, Math. 18. onely publique ſins to be publiquely cenſured, and the offender to be excluded; and yet not at firſt, but, as in the matter of the Leper, ſo, he muſt not preſently expell him the Church, but admoniſh him the firſt and ſecond time, Tit. 3. 10, 11. and then expell him if he perſiſt obſtinatly in it; This being the laſt cenſure, and the greateſt. As Phyſitians ſeeke all meanes to cure, before they cut off a member.

Vſe 3. For the people to learn to ſubmit themſelves to the cenſure of the Miniſters of the Church, (as Hebr. 13. 17. *Obey them that have the over ſight of you, and ſubmit your ſelves, for they watch for your ſoules, as they that muſt give account, that they may doe it with joy, and not with griefe: for that is unprofitable unto you.*) to doe as they ſay, and be ruled by their cenſure, and that, firſt, for their own good, 1 Cor. 5. 5. *be delivered unto Satan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus*; For even *excommunication is the Churches medicine*: It caſts not off from the whole Church, but from a particular congregation or one viſible Church, to keepe him from infecting others, and to recover him from his owne corruption. The not yeelding is the rebelling againſt Chriſt, who hath ſo commanded his; and not carrying his yoake here, is to deprive themſelves of the Crowne there; yea, and when they are cut off from a particular Church, to perſiſt and contend, it is to cut themſelves off from the whole; whereas to ſubmit and to ſeek, the effect off it is their good, as it was *Oneſimus* his; and as a bone that is broken, if it be well ſet, groweth ſtronger againe, ſo is it with them.

Excommunicatio eſt medicina Eccleſiæ.

Doctrine. They who have the charge of others, by God committed unto them, are guilty of the offences that are committed by them, if they be not carefull to cenſure them for them; ſo is it here, and verſ. 9. *When I ſhall ſay unto the wicked, O wicked man, thou ſhalt dye the death: if thou doeſt not ſpeake and admoniſh*

Ezech. 33. 8.

the

the wicked of his way, that wicked man ſhal dy for his iniquity, but his blood will I require at thine hand. Yea, the Magiſtrates doe ſin in not puniſhing. Nehe. 13. 17. 2 Sam. 3. 38, 39. and for this is it thought, that law was made. Num. 35. 31. *Yee ſhall take no recompence for the life of the murtherer, which is worthy to dy, but he ſhall be put to death.* For by that he ſhould give others incouragement to kill, and make alſo the ſin his own; yea, and as the peoples ſins are the Miniſters and Magiſtrates, ſo the Childrens ſinnes are the Parents, 1 Sam. 2. 29. *Wherefore haſt thou kicked againſt my ſacrifice, and my offering, which I commanded in my tabernacle, and honoureſt thy children above mee, to make your ſelves fat with the firſt fruits of all the offerings of Iſrael my people*; ſaid the Lord to *Eli*, when yet his ſonnes only were guilty.

Reaſ. 1. Becauſe every man is commanded to reprove his brother, his friend, Levit. 19. 17. *Thou ſhalt not hate thy brother in thine heart, but thou ſhalt plainly rebuke thy neighbour, and ſuffer him not to ſinne*: If he may not beare with the faults of his friends, leſſe of children, ſervants, ſubjects, people; where not only the generall charge is in the command, but a ſpeciall one alſo, and ſo the twofold cord binds them.

Reaſ. 2. Becauſe every man is bound to prevent ſinne as much as lyes in him, ſpecially the ſins of his charge; but he that reproves not, corrects not, cenſures not, puniſheth not according to his place, prevents not ſinne: Becauſe every one that ſcapes without theſe, or ſome of theſe, is harmed and incouraged to commit other ſinnes, and others of the ſame condition, by him, ſervants, ſubjects, &c.

Reaſ. 3. Becauſe they are made keepers of both tables, ſuch as ought to looke that both tables ſhould be kept; therefore the command touching them is made the ſinews & ſtrength of the other, that if they be obeyed, the other are better kept; if they doe their duty, the breaches of the other are better withſtood: and therefore ſome think, the law of the ten Commandements was given to *Moſes* the Magiſtrate, for them all, Exod. 19.

Uſe 1. It ſhewes the wretched eſtate of Miniſters, Magiſtrates, Maſters & Parents, if they neglect reproving, correcting, puniſhing, cenſuring, as their place requireth, they have their Bill of indictment increaſed againſt the great day, by the ſinnes of other men.

Uſe 2. This teacheth us, that thoſe who have charge of others, have a farre greater account to make, then thoſe who have not; for it is enough for thoſe, if they keep themſelves from their owne wickedneſſe, the other muſt be carefull to keep others in a good courſe, and ſo from ſinne. The governours muſt care for thoſe who live under them, the houſholder for ſuch as are under his roofe, the Prince for ſuch as are within his Realm; it is not e-

nough they serve God themselves, but they must cause others to doe likewise: as *Abraham*, Gen. 18. 19. and as *Joshua*, 24. 15. the Master must looke his servant keep the Sabbath; to him is the command, Exod. 20. 10. he must come with his traine to the house of God, Psal. 42. 4. he must prepare himselfe for the Sacrament, and charge his, and sanctifie them, Job. 1. 5. yea, he must correct, censure, and punish, unlesse he will have their sinnes fall on him if he thinke he have not personall sins enough of his owne, let him be herein careleſſe; but he that thinks he hath enough and too many of his owne to answer for, let him seek to restrain others committed to his charge, by his censures and power, that he may be free from them: which is done two waies, and two things are required of him, that he keep himself free from others mens sins: The first is, to pry and enquire into the lives of those that are committed unto him, into their carriage and behaviour, that he may see what is amisse. It is enough for a private man if he reprove an offendor, when he seeth him comitting sinne, he is not bound to enquire and take notice of what they doe, or curiously to watch over them; but not so a Magistrate, Minister, &c. He must, Prov. 27. 23. *bee diligent to look to the state of his flocke, and look well to his heards.* The Minister is *Episcopus*, a pryer, to signifie it is his charge to pry and look to the lives of those who are committed to him; and so ought every particular master of a family, for his house is his Diocesse, though he may not be *curiosus inspector*, to meddle in another family, 1 Pet. 4. 15. It is not enough for them to take notice of things that are offended in the open view, but they must enquire into their secret carriage: many imagine they are bound no further then to take notice of open sinnes, and think ignorance of close crimes will excuse them; but such affected ignorance, when they might have knowledge, increaseth the sinne; for they might either prevent it, or humble themselves for it, as *Job*, or reprove them, as *Elisha* did his servant, 2 Kings 5. and free themselves from their sinne. The second thing is, that they have power to punish, when they cannot prevent; it is enough for a private man, when he seeth a sin, to reprove it, to bewaile it, and pray for him that sinned; but not for him that hath charge, he must use the power of the sword, being a Magistrate; of the keyes, being a Minister; of the rod, being a Master, or Parent, yea and in obstinacy, disinherit: as *Abraham* cast out scoffing *Ismael* and his Mother; and expelle his house, as *David* said he would purge his house, Psal. 101. And without this can they not keep themselves from the sinnes of others.

Use 3. To teach every inferior to submit to his superior, or to him that hath charge over him, to be pryed into, reproved, or corrected,

fested, as their power is. It is profitable to have an enemy prying, profitable to have a child tell us the cloake hangs awry, as *Chrysost.* more profitable to have a friend, of whose faithfulnesse we doubt not, and whose duty must make us beare with him, as with Physitians, though they deale with us very homely.

And you say, wherein have we polluted thee.] The second reply of this people, adding denyall to denyall; they would not grant that they did so, that they offered polluted bread.

Doct. One sinne drawes on an other, the first a second, that a third, and both a greater; we may say of sin, as *Leah* said of her sonne that her Maid *Zilpa* bore *Jacob*, Gen. 30. 11. *a troope commeth*: we see it in our first Parents, in *David*, 2 Sam. 11. in *Asa*, 2 Chro. 16. so in *Peter*.

Reas. Because one sinne must serve to bolster and uphold another, or else to smother and conceale another: This people thought it a shame, having once denyed their fault, not to defend it, and stand out to the utmost. But it is manifest in the example of *David*, of which *Basil* thus; the Devill seeing that after the doing of it he was ashamed of what he had done, and willing to hide his shamefull wound, he made that shame of his a broker to another sinne, and so drew him to draw one after over another, while seeking to cover his adultery with murther, he made him an author, and so guilty of both.

Use 1. This ought to teach men not to give place to sinne, to any one, great or small, but to resist them all for, as Proverb. 17. 14. *The beginning of strife is as one that openeth the waters*: Therefore ere the contention be medled with, leave off. As when a man maketh a way to a current or streame of a river, which (when he hath once let into his grounds) he cannot stay again, though he would never so faine; so is the begining of sinne. *To give the waters passage, is to let the tongue loose, for the carelesse winde stealeth away by degrees till it fall, and he that is not carefull of idle and harmlesse words at the first, commeth soone to wicked and hurtfull words at the last.* *Greg. past.* 3. the like may be said of other sins. The way to Heaven is upward, hard and difficult; the way to Hell is downward: Now he that runneth down a Hill, cannot stay when he will; or, if he set downe with himselfe how farre, and where he will stay, he is not like to observe it; so in sinne, he cannot take up himselfe when he would, to say thus farre, and no further I will sinne: for the corruption of his nature is as fierce horses, and the devill is the driver, he shall not command himselfe when he would. Did not *David* fall from idlenesse to wantonnesse? and from adultery to murther; from a filthy sinne to a bloody crime? did not *Salomon* from excessive buildings, where his sin begun, for he was as long again about his own house, as he was about Gods house, to abundance of wives; and from

the love of ſtrange women to the ſervice of ſtrange gods? Did not *Aſa* fall from diſtruſting God, to the impriſoning of Gods Prophets, and from that to oppreſſing of his people; yea from diſtruſting in God to truſt wholly in Phyſitians? and are we better then theſe? who was like them in Iſrael, and what is our ſtrength in compariſon of them? It is good then that we withſtand ſmall ſinnes, and the firſt.

Vſe 2. If any be overtaken with ſin unawares, let him ſhake it off with ſpeed, leſt he come to binde ſin to ſin, and ſo ſhall he be ſure not to eſcape unpuniſhed: let him labor to riſe out of it, and to ſtay himſelfe, as *Job* 40. 5. *Once have I ſpoken, but I will not anſwer; yea twice, but I will proceed no further.* So, ſay thou, once have I ſinned, but I will doe no more; yea twiſe, but I will proceed no further: And to leſſen thy fault, excuſe not thine offence, ſeek no excuſes and pretences to cover or colour it, for that will bring thee to be more intangled; the further and longer, the harder it will be to riſe; and the ſmaller the ſinne is, the harder haply to riſe; for hee that fals lightly, he makes no great haſte to riſe againe; whereas he that fals hard and foul, hee haſtens to riſe; ſo in this. It is Sathans policy not to draw men to great ſinnes at firſt, but by degrees, leſt they ſhould abhorre them, before the conſcience be inured and ſomewhat hardened. As the way to good is by degrees, becauſe of the difficulty of it, ſo to evill, becauſe of the horribleneſſe and ſhame of it: And by one ſinne, if it be lived in without repentance, there is left in in the heart a more provocation to ſinne the ſame ſinne againe, yea, and a greater proneſſe then before to any other ſin whatſoever, of the ſame quality, yea and of a ſtep or a degree higher. Hay or ſtubble or any combuſtible matter, dryed and heated by the Sunne, ſoone takes fire, the reſiſting of humidity is taken away: ſo in this. For when temptation is offered to ſome or other ſinne, that the conſcience ſhall at firſt ſeeme to make nice of, the corruption of the heart will be ready to make anſwer, and ſuggeſt, that he may as well, and as ſafely, doe this as the former, there is no more danger in the one then in the other; and therefore that it is to no end to make dainty of the one, ſeeing he is ſo farre ingaged in the other. Therefore hee that would be free from greater, when the leſſe hath ſeaſed upon him, let him haſte, and by true repentance, as by an *eſſuſion of ſinne*, caſt him out of poſſeſſion. Take the ſinnes when they are little, and if not at firſt, yet, as they come in by little and little, caſt them out by little and little, and go backe againe by degrees, as the ſunne went backe in the Diall of *Ahaz*.

As one ſaith, beginnings are with more eaſe and ſafety declined when we are firſt, then proceeding when we have begun: ſo ſmall beginings then continuance.

3. This may teach every man to account it a mercy and goodneſſe

neſſe of God to him, when he gives a meanes to prevent his entrance into a ſinne, or his continuance in it, when he hath ſlipped aſide to any, though but a little one. St. *Aug.* ſaith, that *Omne peccatum*, &c. Every ſinne that God prevented in him, and kept him from committing of it, he accounted no leſſe mercy, than if he had pardoned him. And doubtleſſe in this reſpect the mercy is more; for while that ſinne was prevented, more and, perhaps, greater ſinnes were prevented in him. Men are nothing ſo ſenſible in this, but it is their corruption, as they are not ſo ſenſible of the benefit, being kept from tranſgreſſing the Law, as getting a pardon after, nor in preventing a diſeaſe, as in removing it after. But the mercy is great, whether it be by the voice of a Miniſter, if he open his heart to it, or the voyce of a judgment, or the voice of his conſcience, or the voice of the Spirit, Eſ. 30. 21. It is a benefit when a man is ſetled or ſecure in his ſinne, by any of theſe meanes to be admoniſhed, as *David* was by *Nathan*, after he had ſinned in numbring the people, and *Peter* was by *Chriſt* after the third denial: though it had beene greater, if the admonition and prevention had beene at the firſt or ſecond ſtep. So ſhould men eſteeme it when they are turned, or turning to the right hand, or to the left, by pleaſure or profit. It is good that God will ſo admoniſh them, and prevent this, by whom or howſoever, by publick or private meanes, by good or bad. And let them hearken and obey, and be thankfull to the Authour and the meanes; As St. *Bernard* ſpeakes, *No word that edifies to godlineſſe, to vertue, and good manners, is to be heard negligently, becauſe there is the way in which is ſhewed the ſalvation of God.* And a little before in the ſame Sermon, ſaith he, *The admonition of the righteous is not to be contemned, which is ſinnes ruine, the heart's health, and Gods way to the Soule.* And in S. *Aug.* to the ſame purpoſe, of publick hearing and admonition; *Let every one heare as he can; and as he is conſcious to himſelfe, ſo let him either grieve, being to be corrected; or rejoyce, being to be approved. If he finde that he hath gone aſtray, let him returne, that he may walke in the way: if he find himſelfe in Gods way, let him walke unto the end, let no man be proud out of the way, nor ſlothfull in it.*

Nec ullus eminus ſermo qui adificat ad pietatem, ad virtutes, ad mores optimos, negligenter eſt audiendus, quoniam & illic iter quo oſtenditur Salutare Dei. Bern. in Cant. ſerm. 57.

Si corripuerit me juſtus in miſericordia, id ipſum ſentiam, ſcienter quia emulatio juſti & benevolentia iter faciunt ei qui aſcendit ſuper occaſum. Bonus occaſus, cum ad correptionem juſti ſtas bonus, & corruit vitium, & Dominus aſcendit ſuper illud, cum culcans hoc pedibus, & contemnis ne reſurgat. Non ergo contemnenda increpatio juſti, quæ ruina peccati, cordis ſanitas eſt, nec non & Dei ad animam via. Bern. Ibid. Unuſquiſque pro modulo ſuo auditus, & ſicut ſibi conſcius fuerit, ſta vel doluit corrigendus, vel gaudeat approbandus. Si ſe deviaſſe invenerit, redeat, ut in via ambulet: Si ſe in via invenerit, ambulet ut perveniat. Nemo ſit ſuperbus extra viam, nemo piger in via. Aug. in Pſal. 31. præfat.

In

In that you say,] That is, thus thinke in your hearts, and this is known to God. 'Tis not likely they were so impious to utter their prophane conceits of Gods service; but as it is, Pſ. 14. 1. Pſal. 36. 1.

Doctrine.

Corda, Deo & aures & os gerunt.

Not onely workes and words, but even the thoughts are known to God. The very hearts of men have eares to heare God, and mouths to speake to God, saith St. *Aug.* As God said to *Moſes* in another case, Exod. 14. 15. so to the wicked, *Why cryest thou against me?* when haply they speak no word, but onely blaspheme God in their hearts, as it is, Pſal. 10. 13.

The Table of the Lord is not to be regarded.] They aske wherein they have despised and polluted God: In that they think basely of his service, they pollute him in polluting his Altar. They who thinke basely of Gods board, they contemne and pollute God, whose board it is. By Table is understood, not that of the Shew-bread, but the Altar of burnt-offerings. And so is Ezek. 41. 22.

Doctrine.

Whatsoever abuse is committed in the worship of God, or against the meanes of his worship, it is held to be done against God himselfe. Thus answereth God this people: In polluting my Altar, you pollute me; the meanes of Gods worship with us are the Word, Sacraments, and Prayer, as the Law, Sacrifices and Sacrament were with them. Now then, as the contemning of these were the contemning of him, so is it with us: It is that which is 1 Cor. 11. 27. to be *guilty of the body and blood of the Lord*, that is, of a heinous offence committed against his person: he is absent, so was God from the sacrifices, yet he was polluted in them, because they were offered unto him. So is it in these Sacraments of ours, because he offereth them unto us, as signes of himselfe. Hence it is, Luke 10. 16. *He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.* And wherefore they more than other men? but for this, because they were the Candlesticks that held forth the light, they were they who brought the Word to them, and that was it, not for their persons.

Reaſ. 1. Because he that denies God all worship and honour, must needs contemne and despise him; but he that contemnes the meanes, doth deny it him; for he will have none but by the meanes he hath appointed, all others are things he abhorres: And this we may observe from Micha. 6. 6, 7, 8.

Reaſ. 2. Because he delighteth to magnifie his Word, Isaiah 42. 21. and to be magnified above all things by his Word. Pſal. 138. 2. Then the contempt of it must needs be the contempt of him.

Reaſ. 3. Because he hath given unto them things that are proper to himselfe; which argues he would exalt them, and takes their disgrace to himselfe. To the word it is given to save, and to

destroy,

deſtroy, and to judge, when it is he, that doth it by it. Jam. 1. 21. Joh. 12. 47, 48. the *Paſſeover* is called *Chriſt*, and *Chriſt* it, 1 Cor. 5. 7. 1 Cor. 10. 16. and 11. 24. *Baptiſme* is ſaid to *ſave us*, Tit. 3. 5. and ſuch like. It muſt then be the diſhonoring of him to diſhonor them.

This proves that our times and age are full of many contemners of God, becauſe we have ſo many contemners of the meanes of his worſhip, the Word, Prayer and Sacraments. To ſay nothing of Athieſts that are amongſt us, who make a ſcoffe at all things, and make the word mans invention, and ſuch like; To paſſe by our Papiſts, who account the word hard, difficult, inſufficient, the cauſe of error and Hereſies; I ſay, to paſſe by theſe, in the number of Proteſtants, who would goe for good Chriſtians, are many who contemne the Lord, there is ſuch contempt from them in the meanes of his worſhip, ſundry waies and in ſundry manners they contemn them; they have too much of this light food, their ſoules loath it. Some men like the words only in a new teacher, and can never long tye their eare to any, no not their own Paſtor: Like thoſe that like any meat better abroad, then at home, though more wholſome and better dreſſed. It were infinite to deſcend to all particulars. How many contemn the word and Sacraments, Prayer and Preaching, when they have nothing neere ſo much care to prepare themſelves to the hearing, or receiving, or performing them, as they have for the comming to their own table. *Vſe* 1.

To take heed how we uſe and account of the meanes of Gods worſhip, Luke 8. 18.

The Table of the Lord is not to be regarded,] The reaſon they thought thus baſely of the table of Lord, was, becauſe the blood and fat powred upon the Altar, were things but baſe and vile in themſelves; ſo they thought of the worſhip of God it ſelf, not conſidering for what end God had appointed theſe things to be done, and what ſpirituall uſe they were to make of them.

Doct. The maine cauſe and originall of the common contempt and neglect of holy things is, becauſe men fix their eyes only on the outward meanes, and regard not the end and uſe of them, and the grace and bleſſing of God accompanying thoſe baſe meanes, that he hath ſanctified in that ſort, to all thoſe that in holy and reverent manner have to doe with them; as is manifeſt here. As it was with *Naaman* the *Syrian*, 2 Kings 5. who for a time contemned that which God purpoſed him health by, becauſe he fixed his eyes upon the baſeneſſe and commonneſſe of the meanes, the water of Jordan, verſ. 10, 11, 12. ſo doe men theſe holy and ſpirituall things, becauſe they looke but unto the outward things. To this purpoſe is that where *Paul* ſheweth that neither Jewes nor Gentiles regarded the Preaching of the

the word, for that they thus looked upon the outward things. 1 Cor. 1. 22, 23. *The Jewes require a ſigne, and the Grecians ſeeke after wiſdome: But we preach Chriſt crucified, unto the Jewes even a ſtumbling block, and unto the Grecians, fooliſhneſſe.* As if he had ſaid, the Jewes looked for ſtrange, great worldly workes to be wrought by the *Meſſias* at his comming, they dreamed all of an earthly Monarchy, and a worldly eſtate ſuch as *Salomons* was; which becauſe they ſaw not in *Chriſts* perſon, they would none of: The Gentiles, and ſpecially the Grecians, noted for learning, and the Philoſophers buſied in the ſtudies of humane wiſdome; they look for deep matters and profound principles of Philoſophy, and finding the Scripture written plainly *ad vulgi captum, not in words of humane wiſdome*, 1 Cor. 2. for this cauſe they contemne it, as too baſe a ſubject for them to buſie their brains, and take up their time with; and this made him in the 21. verſ. to call it fooliſhnes of Preaching, not *ex animo*, but *ex eorum opinione*: thus muchbe intimateth, *Let no man deſpiſe thy youth, but be an example in word in converſation &c.* intimating, that without better carriage of himſelfe, his young yeares would be an occaſion to hinder the profit of his miniſtery, men would be apt to contemn the miniſtery, for ſome infirmity in the meanes: This is intimated in as if the meanes and inſtrument were more glorious and admirable, good would be effected, and for the baſenes of the inſtrument they contemn holy things. This is that which the Apoſtles ſaith, that men *eate and drink unworthily*; 1 Cor. 11. 29. becauſe they put not a difference betwixt this ſpirituall food, 1 Cor. 10. and that corporall food, becauſe they judge not aright of theſe holy myſteries.

1 Tim. 4. 12.

Luke 5. 30.

Reaſ. Becauſe men live by ſenſe and ſight, not by faith; They are not able to diſcerne of things that are hidden, but eſteem of things as they ſee or feele them: They wanting faith, cannot pierce within the vayle, and draw, as it were, the curtaine to ſee the excellency of ſpirituall myſteries in earthen and baſe veſſels; which makes them grow in contempt and neglect; which the Apoſtle ſhews, 1 Cor. 1. 24. for if faith makes that men conceive and underſtand them, and receive profit by them, it is manifeſt that the other is cauſed by want of faith.

Uſe 1. This may teach us, why in and under the ſimplicity of the Goſpell, there is not ſo much devotion to holy things and the ſervice of God, as among Idolaters; there is a madding, and unreaſonable ſuperſtition to their Idolatrous ſervice; for there is good reaſon for it, becauſe under the Goſpell all outward things are plaine, without pompe and glorious ſhewes to the eye, onely plain and ſimple; whereas, in Idolatrous ſervice, all things are made glittering and glorious for the outward ſhew, by which the nature of man is marvellouſly catched and kept,

as

as fishes with baits. It is wondered of many, why Idolaters should brag so truly of a multitude as they doe, and so many follow after them, when the Gospell injoyes nothing so many: the reason is, because here all things are plain and simple, as was said of Christ, *There is no beauty in them*, for outward things, to make the flesh desire them; therefore they easily & soon overcome them. As God deale wisely with the Church in her infancy, fetching her infirmities; so have they deale cunningly with his people, he to hold them to himself, they to draw them from the Gospell. Because, saith *Christ*, the people of Israel, who were brought up in Ægypt, & had polluted themselves with Idolatry, would have sacrifices & ceremonies, so that if they were not permitted unto them they were ready again to fall to Idolatry; though God desired a people to worship him in spirit & truth, yet he granted them unto them, dealing as a wise Physitian, who having a patient sick of a feaver, by reason of heat desiring earnestly cold water, and unlesse it be given him, he is ready to seek a halter to strangle himself, or some waies to destroy himself; there the Physitian, compelled by necessity, gives him a cup of water prepared by himselfe, and commands him to drinke, but forbids him to drinke of any other but that; so God gave the Jewes goodly ceremonies, but so as it was not lawfull for them to use any other. And then were they grieved, saith he, when he shewed his wrath upon them, for making a calfe of their ear-rings, &c. So in cunning and mischievous policy hath the Church of Rome, when they saw how the nature of man was affected with holy things, because of the outward meanes, when simple and base; because the Gospell is such, they little regarded them; but glorious things were those that affected them, therefore have they fallen from the simplicity of the Gospell, to that whorish & Babylonish pride they are now in; when it was with her, as *Bonifacius* the Bishop and Martyr said to one that asked, whether it was lawfull to administer the Sacrament in woodden cups, he answered; In times past they had golden Priests, and woodden Chalices; then would they bragge of nothing such a multitude as now, when they have woodden Priests, and golden Chalices, since Pope *Urban* hath made all the ministring attire golden and gay: and so because they are led by their sences, therefore they are violently carried after this superstition. Isaiah 33.

This teacheth us, why in the Church the meanes of Gods worship, his word and table are so little esteemed or regarded, because men are so led by their sences; and when the meanes are base and simple, they thinke so of the worship it selfe: as *Hierome* said, *putabant altari deesse religionis sanctimoniam, quia deerat ædificationis ambitio*, they thought the Altar was not to be so religiously regarded, because it was not richly bedecked and adorned: *Use* 2.

dorned: ſuch are they as give no reſpect to the word, becauſe the Miniſter is of no great reſpect, but a meane plaine man; who have not learned more to eſteem the earthen veſſels for the treaſure, but leſſe to account of the treaſure for the earthen veſſels. Hence many ſet light by the holy Table, becauſe they ſee nothing here but bare bread and wine, very baſe and meane elements, ſuch as they uſe ordinarily to feed on elſe where; and ſo, as a foole or a naturall, if he light on an obligation or a deed, he maketh no more reckoning of it, then of a piece of parchment & a little wax; becauſe he underſtandeth not the contents and end of it: So in theſe things, not conſidering the end and uſe of them by whom they were appointed. As there are ſome who overvalue theſe myſteries, ſpecially the Sacraments, that tye the grace of God inſeparably to them, and make the *opus operatum* a matter of ſufficient vertue, that aſcribe ſome divine power to the very outward elements, and ſo bring a divine adoration of them; that of holy myſteries make magicall miracles, as the Church of Rome doth; ſo againe are there many in the Church of England, that undervalue them, that make no other reckoning of them, then as of ordinary elements, and repaire unto them as to the bodily food, becauſe they are in nature and ſubſtance the ſame; the Doctrine here being the ground of it, they being ſo dull ſighted, they can look no further then that which is object to the ſence of them, they can ſee no end nor uſe of them more, no ſecret grace nor vertue in them, and, that which is worſe, will not ſubmit themſelves to be taught, or if taught, not believe, when *oportet diſcentem credere.*

Vſe 3. To teach every one in theſe actions *ſurſum corda habere*, and to lift the eyes of his minde upwards, as with his bodily eyes he ſeeth the outward elements here, ſo with the eye of faith to apprehend the matter of it, that which theſe outward things repreſent to the minde. The word of God for letters and ſyllables is but the ſame with other humane writings; but it hath another manner of worke with it in regard of the ſpirit and grace of God accompanying it, unto thoſe that heare it with a ſanctified eare. As we ſee that ordinary water, and *aqua vitæ* in a viall or glaſſe, look both alike, but they differ much in work and effect, becauſe there is a kind of Spirit in the one, which is not in the other: ſo the Word, and the Sacrament, though the ſame in ſubſtance with ordinary Bread and Wine, yet they have a farre divers worke, and effect with them unto thoſe who receive them with a holy heart and a faithfull, in regard of Gods covenant (whoſe ſeales they are) in regard of the mercy of God of which they more aſſure us; in regard of Chriſts Death that they repreſent unto us, and put us in minde of; and in regard of the grace of Gods Spirit that accompaineth them in

thoſe

thoſe that ſo receive them for the effecting of theſe former matters.

VERSE VIII.

And if yee offer the blind for ſacrifice, it is not evill: and if yee offer the lame and ſicke, it is not evill: offer it now unto thy Prince: will he be content with thee, or accept thy perſon, ſaith the Lord of Hoſtes?

AND if you offer the blinde for ſacrifice,] The Lord proceedeth to prove that they deſpiſe him and his table, ſhewing how they have erred both againſt his law, and the rule of honeſty and comelineſſe, Levit. 22. 21, 22.

And if you offer the blinde for ſacrifice, it is not evill:] Theſe words are read of ſome by way of interrogation, *When ye offer the blinde, is it not evill?* Now a negative interrogation ever affirmeth ſtrongly: q. d. it is very evill, and yet yee doe it. *Hieron. Junius:* others read theſe words by way of affirmation, God continuing to tax their thoughts, you think it not evill, you think it is good enough for God, you make it no fault, and this is the common reading, which is more agreable to the context: but the matter is not great how we take it, both tend to one end and one effect, both a diſliking & diſallowing of ſuch ſacrifice.

For the ſacrifice here ſpoken of, ſome underſtand it only of the ſacrifice the Prieſts offered for themſelves. Levit. 4. 3. Heb. 5. 3. Others for the ſacrifice the people brought, which when they were burnt offerings, which were all conſumed upon the Altar, the Prieſts nothing regarded, but the ſinne-offering to be eaten by the Prieſts, for thoſe they were marvellous carefull they might be of the beſt; and ſome expound them of the peoples offerings in generall, whether they were burnt offerings, ſinne offerings, or peace offerings, or what ſoever, and thoſe words (*it is not evill*) ſome take for the Peoples words, it is good enough for the Prieſts, or it is good enough to be burnt to aſhes, others make the Prieſt hearkening the people in that practiſe, which is very probable, God before directing his ſpeech to the Prieſts. In ſumme, it is like to be both, as both are here accuſed.

The Prophet had told them of their base thought of Gods Table: to this they might happily reply or object; you take too much upon you, to see into our hearts, and to censure our thoughts. To this the Prophet makes by insinuation an answer, though closely, that he need not to dive so deepe, their life and practice taught as much; a man might easily read the prophaneneſſe of their hearts in the uncleaneneſſe of their gifts, and their contempt of God in their carriage. The thoughts of men are knowne either immediately and directly by God alone, Jer. 17. 10. Matth. 9. 4. or mediately and indirectly, and so man may know them; either as God revealeth them, Ezek. 14. 1, 2, 3. or as men discover them by their actions, looks, or speeches; First, Matth. 7. 16. *Te ſhall know them by their fruts: doe men gather grapes of thornes? or figs of thiſtles?* Secondly, Iſaiah 3. 9. *The ſhew of their countenance doth witneſſe againſt them.* Thirdly, Luke 6. 45. In this place the first is understood.

Now this people are not reproved for bringing no sacrifice, but faulty sacrifice, faulty for quality, contrary to the Law. Levit. 22. 21, 22. Now what is spoken of their sacrifice, may be spiritually applyed to ours, that we may make some benefit out of this. The Sacrifices of the Church in the New Testament are

First, men themselves, and that first in life, soules and bodies consecrated unto Gods service, both in their generall callings & their particular places. Rom. 12. 1. *Preſent your bodies a living ſacrifice*, not to slaughter them, but the corruption of them. Rom. 6. 6, 13. Now the mortifying of the affection killeth not the man, Psal. 50. 17. As the Ram, not *Iſaac* was slaine, though hee was offered. Read Gen. 22. Mar. 12. 33. 1 Sam. 15. 22. Secondly, in death, in offering their soules to Gods hand, Luk. 23. 46. Act. 7. 59. and their bodies for testimony of the truth, being called to it. Phil. 2. 17. 2 Tim. 4. 6.

Secondly, the Sacrifices of the New Testament are, some thing from themselves immediately to God, as praises and prayer; compared to *Sacrifice*, Psal. 50. 14, 15. *Drinke offering*, Psal. 116. 31. *Incenſe*. Psal. 141. 2. Hosea 14. 3. Apocal. 5. 8. and 8. 3, 4. Secondly, to man for God, as Almes. Heb. 13. 16. Psal. 41. 1. Matth. 10. 7.

Now as their Sacrifices signified ours, so their imperfection noteth ours. The first is blindnesse, which in the Scripture signifieth ignorance; as Rev. 3. 2. 1 Pet. 5. 9. shewing that he detested such service as was done of ignorance without knowledge. By lame, he may meane when things are done without mind and heart, with the outward man, not inward; for fashion, feare, praise, &c. By sick, when it is without spirit and affection: the spirit is gone when it is without zeale, fervency, affection.

Offer it now unto thy Prince.] The ſecond reaſon; they have offended againſt nature and civility. He that offereth the Lord of Hoſts ſuch things, as he would not offer unto a man, which the Prince will not accept, ſaith that the Table of the Lord is not to be regarded; ye offer ſuch, &c.

Offer now unto thy Prince, Captaine, or Ruler.] there was then no King in *Iſrael*; for the Kingly dignity was extinct in *Jechoniah*, Jer. 22. but they onely had Captaines over them, appointed by the Perſian King, to whom they were in bondage: As *Zerubbabel* is called the Captaine of *Iſrael*, Haggai 1. 1. and ſo it is made more offenſive, that they uſed God as they would not doe a meane man, not a King, but a Captaine: and it is as if God had ſaid, Now make tryall of the good will of your Captaine towards you, which is more familiar to you, being a man, and inferiour to a King; whom if thou laboureſt thus to reconcile unto thy ſelfe, thou ſhalt more offend, and excite againſt thee. What an indignity is this then againſt me, that I ſhould be no more, or not ſo much accounted of, as a meane Captaine? how ſhould not this, in ſtead of reconciling me, more diſpleaſe and provoke me? And what can you looke for from me, ſo mighty a God, to defend and vindicate my glory and ſervice from ſuch indignities, but wrath and diſpleaſure? *Will he be content with thee, or will it pleaſe him?* as if hee ſaid, undoubtedly it will marvellouſly diſpleaſe him.

Or accept thy perſon, or accept thy face?] That is, will he kindly and lovingly looke upon thee, and grant thee the things thou deſireſt? as Gen. 19. 21. Job 42. 8, 9. ſo here, Will he friendly reſpect you, and grant your requeſt? No, he will be more offended with you.

In the whole he anſwereth, that they might object, that he tooke too much upon him to pry into their thoughts & hearts; when he did no otherwiſe than ordinarily he might doe, judge their lives by their practices. The point then is:

The wickedneſſe of the life proclaimeth and preacheth to men the prophaneneſſe of the heart, as Pſal. 14. 1. *The foole hath ſaid in his heart, there is no God; they have corrupted and done an abominable worke, there is none that doth good.* Was not this enough to convince them of impiety and Atheiſme before God which ſearcheth the heart? So there is another way for man to know, Titus 1. 16. *They profeſſe that they know God, but by works they deny him, and are abominable and diſobedient, and unto every good worke reprobate.* And this is enough to condemne them of impiety and prophaneneſſe, of contempt of God, want of the feare of God, before man that ſeeth the outward man onely, and muſt by it judge of the inward. Matth. 7. 16, 17, 18. *Ye ſhall know them by their fruits: Doe men gather grapes of thornes,* *Doctrine.*

or figs of thiſtles? So every good tree bringeth forth good fruit, and a corrupt tree bringeth forth evill fruit. A good tree cannot bring forth evill fruit, neither can a corrupt tree bring forth good fruit.

* *Non ex foliis, non ex floribus, ſed ex fructu arbor bona malave dignoſcitur.* Bern. *Epiſt.* 107.

* A good or evill tree is knowne, not by the leaves or flowers, but by the fruits. 1 John 3. 10. *In this are the children of God knowne, and the children of the devill: whoſoever doth not righteouſneſſe, is not of God, neither he that loveth not his brother.*

Reaſ. 1. Becauſe the tongue will bewray the irreligiouſneſſe of the heart when it ſpeaketh folly; as Jam. 1. 26. *If any man among you ſeeme religious, and refraineth not his tongue, but deceiveth his owne heart, this mans religion is vaine.* And Matth. 12. 34. *O generation of vipers, how can you ſpeake good things, when yee are evill? for of the abundance of the heart the mouth ſpeaketh.* Hence is that, Matth. 26. 73. *So after a while came unto him they that ſtood by, and ſaid unto* Peter, *ſurely thou art alſo one of them, for even thy ſpeech bewrayeth thee.* Though the tongue may now and then prove a falſe glaſſe, yet it is then, when it maketh ſhew not of the worſe, but of the better; as falſe glaſſes doe commonly make men ſeeme fairer than they are, and not fouler.

Reaſ. 2. Becauſe the nature of man is ſo hypocriticall, and willing to be accounted good, that if any thing be in the heart that good is, it will ſhew it ſelfe; nay, though nothing be in it, yet it will diſſemble, at leaſt for time and place; ſo when there nothing appeares but evill, and the whole courſe is nought, it muſt follow that the heart muſt needs be ſtarke naught: Many Apples rotten at the heart, are whole ſkinned; but if rotten in the outſide, they have the taint of the heart.

Uſe 1. This controuleth ſuch raſh cenſurers, as will goe further than Gods Prophet, as will judge of men not by their lives and their actions, but by their owne fancies and conceits, contrary to their actions. If the Prophet, a man of that wiſdome and revelations, did content himſelfe with their actions, and joyne iſſue with them upon their outward carriage; ſhall theſe men, who have no ſuch thing, nor any extraordinary gifts to diſcerne ſpirits, ſit upon mens ſoules, and judge their ſecrets, and condemne them for hypocrites, and contemne them for deepe diſſemblers, though they can find nothing in their lives that may argue their hypocriſie and hollowneſſe?

Object. But doe ſuch wiſe men of the world theſe things without ground?

Anſw. It cannot be, neither is; but they are deceitfull grounds. The firſt is, the ſtrict courſe of life that the parties take they thus judge; a marvellous thing, different ſpirits. The Prophet condemnes men for their diſſolute lives, theſe for the ſtraitneſſe of their lives. Thus if any man doe make conſcience of ſinne, he

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is by them noted as a Phariſee, that is, an hypocrite: That, as he ſaid, *Non poteſt eſſe ſalvus, qui non vult eſſe malus; ſalvus ſaltem à linguis maledicis*; ſo it is, 1 Pet. 4. 4. *It ſeemeth unto them ſtrange, that ye runne not with them unto the ſame exceſſe of riot, therefore ſpeake they evill of you.* But as S. *Bernard* ſaid, that *Balaam*, when he thought to have curſed Gods people for hyre, did bleſſe them againe and againe, though againſt his will: ſo theſe men more commend, than diſcommend theſe perſons, where they ſeeke ſo to diſgrace them, while unwillingly they heape praiſes as reproaches upon them, and while they goe about to back-bite them, againſt their wills they acquit them, becauſe they object good things inſtead of evill againſt them, as if they could find no matter of evill in them.

But Matth. 23. 23. Chriſt condemnes the Scribes for ſtrictneſſe in paying tythes. *Object.*

But the latter part anſwers the former, and it ſheweth they are hypocrites not for doing the leſſe, but omitting the greater; as on the other ſide, that they are hypocrites who doe the greater, and omit the leſſe. If they cannot juſtly challenge them for omitting the greater, they cannot make them hypocrites: nay, happily theſe that are cenſured, may juſtly by Chriſts rule judge their cenſurers as hypocrites, becauſe they omit the leſſe, and are altogether negligent in them. For undoubtedly the heart can be ſound in neither, that is not in both. Luke 16. 10. *He that is faithfull in the leaſt, he is alſo faithfull in much; and he that is unjuſt in the leaſt, is unjuſt alſo in much.* It is a ſure token of an hypocrite, for a man to live apparently in the practice of any one known ſinne, though in other things hee ſeeme never ſo ſtrict. For Eccleſ. 10. 12. *Any one dead Fly corrupts the ointment.* But to condemne a man for an hypocrite, in being ſtricter than our ſelves in ſome caſes, and for being nice in matters of ſmall moment; when the whole tenour of his life is otherwiſe righteous alſo, it is to condemne him for that which Chriſt will commend him for at the laſt, when no man ſhall take his praiſe or his joy from him, Matth. 25. 21. But theſe men thus condemne themſelves; for as the Heathen, *Ut quiſque optimus eſt, ita quemque optimum eſſe putat*; ſo, *Ut quiſque peſſimus, &c.* as *Heliogabalus* thought every man diſhoneſt in heart, becauſe he was ſo himſelfe: ſo theſe men thinke that men cannot without hypocriſie either be nice in ſmall things, or very carefull and zealous in greater things, becauſe themſelves are not come to that ſincerity, to make conſcience of them themſelves, and therefore if they ſhould ſeeme to doe it, they ſhould but diſſemble; and they meaſure other mens conſciences by their owne. In a word, thus to judge is a moſt corrupt courſe, as if a man would needs have it, that the tree is rotten at the roote, *Anſw.*

becauſe

becauſe the fruit of it ſeemed to be good, or at leaſt becauſe the fruit of it ſhewed better and fairer then the fruit of many other trees that grew neer it. Then, as Math. 7. 1. *Judge not, that yee be not judged.* Elſe if thou thus judge Gods ſervants, take heed of a cenſure from him, and, it may be, from thoſe whom thou thus cenſureſt, becauſe 1 Cor. 6. 2. *The Saints ſhall judge the world.*

The ſecond ground of theſe mens judging, is ſome ſtrange judgment that befals them that ſeeme thus religious and carefull: for if one that hath made conſcience of his wayes be overtaken with any judgement, an unuſuall croſſe, or dye ſuddenly; then judge they of him, as *Jobs* friends did of him, *that God hath found out his hypocriſie*; what would they doe if he had dyed in that miſery? and yet might he have done well enough for all that, and did truſt in God, Job. 13. 15. *Loe, though hee ſlay me, yet will I truſt in him, and I will approve my wayes in his ſight.* Thus the *Barbarians* judged of St. *Paul.* Acts 28. 4. And ſo the Diſciples, John 9. 2. But as men ſhall not be judged before God for that they have ſuffered, but done; ſo men ſhall not be judged of men: for ſo Chriſt ſhewed, by croſſing his Diſciples judgement, John 9. 3. as alſo theirs, Luke 13. 3, 5. as he ſheweth not only by this which might come from the malice of *Pilate*, but from that of the 18. who periſhed under the Tower of *Siloam*; for the like may befall to another and themſelves.

Object. But may not a man judge at all by Gods judgements?

Anſw. Yes, in theſe and the like caſes: if God have foretold ſuch a thing, Numb. 16. 29, 30. when it comes we may judge; or if the judgment befall him that hath been, and ſo continues, a notorious wicked man; as in *Athens*, when a beame of the houſe fell in a banquet, and knocked a profeſſed Atheiſt alone on the head; there is then ſome ground for our cenſure, for then the word and worke of God meet together, elſe there can bee no certaine judgement, becauſe, as it is, Eccleſ. 9. 1, 2. *I have ſurely given mine heart to all this, and to declare all this, that the juſt and the wiſe, and their workes are in the hand of God: and no man knoweth either love or hatred of all that is before them. All things come alike to all; and the ſame condition is to thee juſt, and to the wicked, to the good, and to the pure, and to the polluted, and to him that ſacrificeth, and to him that ſacrificeth not; as is the good, ſo is the ſinner, he that ſweareth, as he that feareth an oath:* And that which is befallen another may befall thee; for it is no faith, but a fancy, whereby any man thinketh himſelfe excepted from any outward calamity, having no promiſe for freedome. Therefore ſhould no man judge another, that liveth outwardly well, by ought that befalleth him; for it may befall him, and that in Gods juſtice, as Proverb. 24. 17, 18.

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This tels how it is warrantable to judge and censure of other men, such as are wicked and prophane, and yet cry out that any man should sit on them but themselves; and of those wee meane who boast of as good and sincere a heart to God as the best, though their lives be not so religious as theirs; yea when they are prophane and notoriously wicked, yet men must judge charitably of them, because they can not see into their thoughts, and know what there is there. But we answer them, that their lives tell us what lyes hid: nay that which is within cannot be hid, because their lives are such: For Math. 7. 18. a man need not dig into the ground to see what the root is, the fruit will easily discover the tree; so is it with the heart & actions; by good actions we may be deceived, because of the disposition of the partie, Math. 6. *Alms and Prayers by vaine glory*, or want of sincerity, are not good at all to the doer: but evill cannot be good by good intention; for that which is evill in it self, cannot be made good to any for any end. And so evill actions still argue an evill heart, as bad fruits an evill tree: And so it is a very ridiculous thing for men to brag of a sound and good heart, when their lives be as they bee. For Jam. 3. 11. *Evill words*, saith the Apostle, *corrupt good manners*, their own and others, much more evill workes good men; yea, they argue the doer corrupt within; for it is not the fruit makes the tree bad, but it is the badnesse of the tree that maketh the bad fruit; the fruit discovereth the naughtinesse of the tree: For as the Adder hath a sting before he stingeth, so are men wicked before they work wickednesse; then is it knowne she hath a sting, and they corruption: for as the mouth speaketh from the abundance of the heart, so the heart worketh from the abundance of the soule; so that lawfull it is for me to judge a common swearer, a known adulterer, a manifest deceiver, an usuall drunkard, &c. to have a corrupt heart: for when the earth is broken up, and a filthy stench commeth out, argues it not that there was some dead corps there? so when men send out cursings, blasphemies, swearings, raylings, and such like, that a man should not be able to endure, from whence issue these, but from a dead and a rotten soule? these carry about them then the grave and sepulcher of the Soule. Now that which is said of the words, may be applyed to the workes. As a man therefore comming to a tombe, though never so costly and curiously, or so royally decked; yet if at some vent he apprehend a filthy savour issuing out of it, he knoweth well there is not only a dead, but a rotten carkasse within; so when a man feeleth a filthy and unwholsome sent, either of prophane speech, or of dissolute life issuing from the heart, which is the fountaine of both, he must needs conclude, neither is it against charitie to censure it, that there is a soule

Use 2.

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not only dead and buried, but even rotten in ſinne and corruption. Therefore let no man delude himſelfe, while he would deceive others, to beare men in hand that he is ſound at heart, when he is unſound and corrupt in his life; as if a man might be perſwaded that it is a vine or figtree which he ſeeth hanging full of crabs and wildings. Nay it muſt needs be otherwiſe; therefore as Chriſt ſaid, Math. 12. 33. *Either make the tree good, and his fruit good; Or elſe make the tree evill, and his fruit evill: for the tree is known by his fruit.* If thou hate ſinne, ſhew it in thy life; if thou feare God, ſhew it by thy carefull walking in his waies, and ſeeking to pleaſe him; If thou loveſt the word, frequent the aſſembly with diligence and devotion, and not careleſſely and ſlippily: If thou thinke reverently of the ſervice of God, be carefull reverently to addreſſe thy ſelfe to the performance of it: Otherwiſe know, thy practice proclaimes the want of theſe things; and thinke not much if others judge thee by that, for they have their warrant from Chriſt their King; *By their fruits yee ſhall know them.*

If yee offer the blind,] The Lord he requires not all the ſubſtance of a man to his ſervice, but a few things, and thoſe not very coſtly, yet he requires the choiſe and beſt in their kind, and they be accounted of better then any others; the beſt ſhould not be deare to them, nor too deare for him.

Doctr. Men ought to offer their beſt things to God, and to thinke nothing too deare for him, either to give to him or for him, Gen. 22. 2. 2 Sam. 24. 24.

Uſe 1. This ſerves to reprove all hypocrites, ſuch as the world & the Church is full of, who offer not the beſt, but the worſt unto God, & think thoſe things good enough, having many things too dear for him, when as nothing is too good for their back & bellies, for their pleaſures & delights, to ſerve the fleſh & world withall. But generals touch not, for particulars. Firſt, the maintenance of the Miniſters is the Lords portion, as not to ſeek it fare off, Mal. 3. 8. for if the ſpoiling of them, be the ſpoyling of him, then *è contra*. But how many have we that thinke every thing is too much that they have, and any thing is good enough for them? I ſay nothing of them who beſtow all on pleaſures, and give nothing to the Lords portion, who, as they think playing better then preaching, beſtow much on Players, but nothing on Preachers. But I aime at ſuch as account of Preaching, and injoy the benefit of the miniſtery, and yet a vaine man will beſtow more on a player in a yeere, then they in many on a Preacher. Almes to the poore, is a gift to God, as the Scripture teacheth; but how many have we, I do not ſay rich churles, like him in the Goſpell, that will not give crums to *Lazarus*; but, that will give ſome thing, but it is almes of moldy bread, tainted meat, that ſcarce

doggs

doggs will eate, or cannot be ſpent otherwiſe; whoſe ruſt of their ſiver, & their mothearen garments ſhall be a witnes againſt them, & eate their fleſh. Any thing is too much for theſe, nothing too good for their bellies, pleaſures, or pleaſant companions who delight them. *Wretched men had rather give to parasites and flatterers then to Chriſt from whom they have ſo many benefits.* Theſe ſhall have of the beſt, thoſe of the worſt; theſe liberally, thoſe ſparingly. If I ſhould tell you that a Citizen in the end of the ſickneſſe being ſome few miles from the City, when the plague was beginning hotly, going thither but of pleaſure, at his meate would have given a Crown for a ſet of Muſitians to delight himſelfe withall: when motion was made in the company to give ſomewhat to the reliefe of the ſick and poore in that towne, as men who could not forget the miſeries of the poore, from the experience of their own, he among the reſt gave but a penny or two pence at the moſt: I ſay if I ſhould tell you of ſuch an one, (I ſay not I know the party and the thing,) I know you would all condemn him in your thoughts. But this I ſay, I know many who will not ſticke to ſpend a crowne, 10, 20, 30, 40ſ. upon one idle journey for their pleaſure and delight, (which I doe not ſimply condemn,) when as it will grieve them, and they cannot finother it, to beſtow in a whole yeere upon the Lords Levites and his poore Lazarites, a crowne or 10ſ. or the like portion farre inferior to their ability; how are theſe not reproved here? And if theſe, then thoſe who give to the Lord not the flower and youth of their age, but to the fleſh and devill, and the dregs of their age to God; their ſtrength and health to the world, their weakneſſe and ſickneſſe to God. The firſt fruits are too good for God, though he call for them, the gleanings are good enough. Many have children, ſome are of good parts, good gifts, and towardlines; it is pitty they ſhould ſerve the Lord, and be for his miniſtery; they are fit to ſtand before Kings and in great places, Dan. 1. 3, 4, 5. but if any be of no gifts, hee is fit for no other uſe, turne him to the miniſtery, 1 Kings 12. 31. 2 Chron. 13. 9. and this muſt be his refuge againſt poverty; many betake themſelves to the reading of the Word, and come to the Church when they have nothing elſe to doe, neither their bellies to feed, nor their backs to deck, nor the world to follow, the weather not for them to walk in the fields; as Luke 9. 59, 61. Many will offer ſmall and petty ſins to God, that they have no pleaſure or profit by, but retaine their maine ſinns which give delight, 2 Kings 10. 28, 29. Mark 6. 17, 18, 20. Math. 23. 23. yea many can be content to part with their outward goods, not inward corruption, but buy out their ſins with almes, Mich. 6. 6, 7. Now a number of ſuch hypocrites as theſe are manifeſtly here reproved, that they thinke

Jam. 5. 2, 3.

Miſeri homines parasitis & aſſentatoribus diſtribuere malunt, quam Chriſto qui tot ſibi beneficia contulerit.

things

things too deare for the Lord, and please themselves, when they offer of the worst unto him.

Use 2. To teach every man to honour God with the best he hath, to thinke nothing too good for him, and to labour that nothing be deare to him in comparison of him, if he call for it. To take *Salomons* advice, Prov. 3. 9. *Honour the Lord with thy riches, and with the first fruits of all thine increase.* Defraud not his Levites of their portion, thinking it too much that is bestowed on them; for 1 Cor. 9. 11. *If we have sowen unto you spirituall things, is it a great thing if we reape your carnall things?* And Galat. 6. 6. *Let him that is taught in the Word, make him that hath taught him partaker in all his goods.* And if men be straitened this wise, it may be just with God to take their Ministers from them. * Unless the people bring Oyle, the light will goe out in the Temple: so in ordinary course and Gods judgment. Feed the poore with the best, and deale liberally with them: Deut. 14. 29. Nehe. 8. 10. Make them heires and co-heires with thy children and kindred; as *Chrysost.* When thou art dying and going, though it is farre better thou shouldst nourish them living, and before thou depart. *Hom. 25. ad pop. Ant.*, remember God in the best of thy dayes, health, youth, strength, Eccles. 12. 1. Deut. 6. 5. If thou hast children, thinke none too good for God to carry Gods Name, to stand in Gods stead, 1 Cor. 2. 16. and 5. 20. And if God will have him, if he be as *Isaac*, freely offer him; the better, the more acceptable to himselfe. Give God the time that is meet, and he requireth, though it be precious to thee, and may be imployed to profit otherwise, Exod. 34. 21. Offer to God the greatest and sweetest sinnes, neerest and deerest, Matth. 5. 29, 30. as Heb. 11. 17. yea, give God the heart, and honour him with outward holinesse. Prov. 23. 26. In all things be an *Abel*, not a *Cain*. Gen. 4.

Nisi dederit olam populus, extinguetur lucerna in templo Orig.

The blind.] Sacrifices were Types both of head and body; and for body, of the persons and service. And thus God rejecting their sacrifices for their blindnesse, shews how hee condemnes blindnesse in those who serve him: And blindnesse is ignorance, and want of knowledge. Revelat. 3. 2 Pet. 1. 5, 9. And so from hence observe:

Doctr. Nothing that is done in obedience of God can be good, or a good worke, unlesse it be of knowledge, zeale, charity, devotion; good intention cannot make it good, if knowledge be wanting, for it is a blind offering. The knowledge we speake of is a generall knowledge of the Will and Word of God, and speciall knowledge of the lawfulnesse and goodnesse of that action. 2 Pet. 1. 5, 9. Deut. 5. 27. Matth. 28. 19, 20. Rom. 10. 2, 3. Rom. 14. 23.

Reas. 1. Because the Lord respects not the outward shew and pompe

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of works, (as the multitude and greatneſſe of them,) but conſiders them inwardly, whether they flow from true obedience, or no. Now true obedience is then, when we beleeve by the Word of God, that both he requires ſuch workes, and they are thoſe which pleaſe him. Now this cannot be without ſome meaſure of knowledge.

Becauſe as he condemnes the vaine pompe and outward ſhew of Hypocrites, ſo doth he all fained ſervice and will-worſhip, Col. 2. 23. Now then it is will-worſhip, not onely when things not commanded are done, and men thinke by them to doe God good ſervice; but when things commanded are done, and they know not the command, but for ſome other reſpects doe them: for as good no commandement, in reſpect of them, as they not know it. And if things done, which he had commanded, be rejected, as will-worſhip, Iſaiah 1. 12. becauſe they were not done in that manner he had commanded, though they knew his will; More this: for as they in *Iſaiah* did their works not in conſcience to God, but for ſome other end; ſo theſe can not, becauſe they know it not, and ſo it cannot be acceptable. He that doth a man a good turne, and meant it not, but aimed at himſelfe, profit or glory, or whatſoever, cannot look for any great thankes from him, for whom it fell out ſo well. *Reaſ. 2.*

This confuteth Papiſts, as touching ignorance, which they much advance and commend; though they be aſhamed of the old poſition, that ignorance is the Mother of devotion, yet they accuſe knowledge for want of devotion; they practiſe to keepe the people in ignorance, and defend it ſtill to be good. For when we urge the neceſſity of knowledge, for all our actions, and that whether from the Word, Fathers, or reaſon, they oppoſe themſelves againſt all. Beſides, their manifold reaſons, for which they have beaten their braines, to prove the people ought not to have the Scriptures in a knowne tongue, and ſo not knowledge; when we object unto them, Joh. 5. 39. *Search the Scriptures*, and juſtly complaine of their ſpirit contrary to Chriſts, *Durew* denies that this is ſpoken to all Chriſtians; for how ſhould (ſaith he) the ignorant and unlearned ſearch them? We anſwer, that if Chriſt had then ſpoken to the learned onely, his exception had beene good; but if he preached to the whole people, as then he did; if to all the Jewes, why not to all Chriſtians? Let them ſhew a difference; but if none, but that both Jewes and Chriſtians muſt by them have the knowledge of Chriſt and eternall life, when theſe are common to all in the Church, why not to other? when we urge that, Acts 17. 11. *The* Bereans *ſearched the Scriptures whether thoſe things were ſo. Bellarmine* anſwereth, that was becauſe they doubted whether he was an Apoſtle or no. The matter is not why they exa- *Uſe 1.*

mined, but that they did, and are commended for it by the holy Ghost, that they compared his doctrine with the doctrine of the Prophets. Then ought all Christians thus to doe, to try the Spirits, for now may doubt be made, more then at that time, 1 John 4. 1. and no search can be but by the Scriptures, and knowledge of them. When we urge that, Collo. 3. 16. then they exempt the ignorant, and say it is not for all, but commend unto us the decree of the Councell of *Trent*, who have allowed such to read as have licence from their Ordinary, upon testimony from their Curates that they are humble and devout persons, *Rhemist. præfat.* that is, none but their Pope-holy, devout Catholiques, and yet the Apostle speakes generally; and if the People be rude, and, as they still object, ignorant, we answer, that is no reason, or of no force to prove they must be kept from the Scriptures; this is the way to make them still rude: this ought not to be so, and that which is a fault in them, can be no argument against this, as if a man should be denied the benefit, not of light, but of salve because his eyes are sore. When we object unto them the fathers, as *Chrysost.* upon the place of the Colossians and divers other places, or that of him, *Hom.* 2. in *Matth. & aliis*: *Heare I pray you, O yee lazy, buy you Bibles, the medicines of your soules, if you will buy you nothing else: get the new Testament, the Acts of the Apostles, and the Epistles.* To this the *Rhemists, præfat. sect.* 14. answer, that he speakes this as a Pulpit man, not as giving rules in the Schooles. As if he would speake one thing in the Pulpit, another thing out of it, or made the Pulpit a place to utter lyes. These who thus censure the fathers, no marvell though they often be sawcy with *Luther* and *Calvin*. But *Bellarmine* answereth, *de verbo Dei, lib.* 2. *cap.* 16. that he spoke that then, because many men were given to be at theaters and stage playes, and other vanities, and never read the Scriptures, no not such as had understanding; and he exhorteth all, not that he would have all to read them, but that they should doe it, which could doe it with profit: for he knew he had to deale with those who need such amplifications: marke that *Chrysost.* is made an Orator, no Preacher; one that for advantage would speake more then he thought. When upon Col. the 3. 16. hee exhorts not only in generall tearmes, but specially; *heare O you worldly men, that have wives and children, he commands you to read the Scripture; and not lightly and slightly, but diligently and painfully*: How can they restraine those with any conscience, to some, which is spoken generally to all? And for this reason holds it not now, have we not playes, they and we, theaters fuller then Churches, to the corrupting of the minds and manners of our people? finde we not many, of good capacitie, more affected with any thing then the scriptures? Then as necessary it is

they

they ſhould be exhorted, and read them; and yet with them may a man read any thing but Scriptures: by all which, as they themſelves make gaine of them, ſo they make them and their ſacrifices, ſervice and obedience, whatſoever it is, unacceptable unto God, becauſe they are blind ſacrifices, ſpecially that, when they teach them to pray in an unknown tongue, where every word muſt needs be a blind ſervice.

Uſe 2. To reprove all ſuch as keep themſelves in ignorance and without knowledge, being blind, they will be blind ſtill; they need not that any law forbid them the reading of the Scriptures, they can be a law unto themſelves; and what ſoever others can object, that they have againſt themſelves, of the difficulty, the hardneſſe, the obſcurity and danger of reading them; Or if not that, yet that they muſt learne from their miniſters, that which *Durœus* the Jeſuite ſaid impiouſly, *that Chriſt left Paſtors to to the people, not Bibles*, they ſo practiſe; for they will not once almoſt look in them, only they will heare from the Miniſters, and would to God they would heare conſtantly and carefully; they might have more knowledge: but while they onely heare, they remaine ſtill ignorant, and hearing ſo careleſſy, by ignorance they doe the things that God hath commanded now and then, but without all true knowledge; and ſo make them unacceptable to God, when they worke by imitation, and often enquire of the lawfulneſſe after the deed.

Uſe 3. To perſwade every man, that hath any deſire that his ſervice may be acceptable to God, whatſoever it be, to labor for knowledge that it may bee a ſeeing ſacrifice; for that which the Apoſtle hath, Hebr. 11. 6. is here more; if not without faith, then not without knowledge: Now what ſervant or child is it that obeyes and doth ſervice to his father or maſter, and knowes it is not acceptable, and yet if he be told what way he may take to have it accepted, will not? ſo in this if there be any deſire to pleaſe him, labor not ſo much to doe, as how to doe, or to know what you doe; and this not onely by ſiting at *Gamaliels* feet, and hearing the Miniſters, but by reading the Scriptures and word of God your ſelves diligently and painfully: for the Apoſtle ſo perſwades, *Let the word of Chriſt dwell in you pleenteouſly in all wiſdome, teaching and admoniſhing your ſelves in Pſalmes and Hymnes, and ſpirituall Songs, ſinging with a grace in your hearts to the Lord*; not, as *Chryſoſt.* well ſaith, that the word ſhould be in you, that is, come as a ſtranger, and ſtay for a night, a ſeaſon, and gone againe; but it muſt dwell in you; and that not ſparingly, but copiouſly and abundantly. *Chryſoſt.* exhortation is not ſo neceſſary for theſe times and this audience, to get them Bibles, for they muſt have them in their hands and houſes, but to uſe their Bibles, which moſt neglect. Therefore as he *de*

Col. 3. 16.

Semper hortor, & hortari non deſinam, ut non hîc tantum attendatis iis quæ dicuntur, verum etiam cum domi fueritis, aſſiduè divinarũ ſcripturarum lectioni vacetis. Quod quidem & iis qui privatim mecum ingreſſi ſunt non deſiſto inculcare. Chryſoſt.

Lazaro, Hom. 3. I againe and againe exhort you, not only here to attend to the things that are ſpoken, but when you are at home, to read the Scriptures carefully, which I uſe to preſſe upon them that are about me. If this may prevaile, a little more may that of *Moſes*, Deuter. 6. 6, 7, 8. and that of Chriſt, John 5. 39. and the former of S. *Paul.* But alas, how may that complaint of *Chryſoſtome* be applyed, *Homil.* 13. in John, Who is it, that when he comes home doth any thing worthy of a Chriſtian? who is it, that ſeekes the meaning of the Scripture? None at all; we may ordinarily finde you at Tables or Dice, but very ſeldome at your Bibles. Doth not he deſcribe many of our Chriſtians, and their familes; and ſo, that being without knowledge, all they doe is unacceptable. Let us labor then for this knowledge, and be not Idols in the Church, who have eyes and ſee not; & ſo much knowledge is required, as there is capableneſſe and meanes.

Quinoſtrũquaſo repetit domi aliquid, aut Chriſtiana dignum operi aggreditur? Quis Scripturarum ſenſum perſcrutatur? Nemo ſane: ſed alveolos & talos frequenter invenimus, libros quam rariſſimos. Chryſoſt.

And if yee offer the lame,] Lame ſacrifices forbidden ſignified the diſlike that God had of ſuch ſervice as was done by halfes, in body, and not in minde; *è contra*, in hypocriſie, for faſhion and cuſtome, and ſuch like.

Doct. Lame ſervice, which is done to God, is unacceptable unto him, whether it be done with the body without the heart, or pretended to be done with the heart, when the body goes another way, when it is hypocriticall and diſſembling, or by parting or ſharing with God, it is abominable and not acceptable unto him, therefore rejected he the lame ſacrifices: the ceremony leads to this ſubſtance, the ſhaddow to this body, 1 Kings 18. 21. *And* Eliah *came unto all the people, and ſaid, how long halt yee between two opinions? If the Lord be God, follow him: but if* Baal *be hee, then goe after him. And the people anſwered him not a word.* This God complained of, Iſaiah 29. 13. Jer. 12. 2. Ezek. 33. 31. Act. 4. 36. with 5. 1, 2. Math. 6. 2, 5.

Reaſ. 1. Becauſe all and the whole is his, both body and ſoule, by his three-fold right of creation, redemption, and preſervation or gubernation: therefore he will have all, or nothing can be accepted of him.

Reaſ. 2. Becauſe this is to make a falſe God of him; for it is a poſition full of truth, that a true God, as hee will not be worſhipped with fained and counterfeit worſhip, ſo not with partiall worſhip, but he will have all, or none: whereas falſe gods will be content ſo they may have but a ſhare. But the true God is like the true Mother, 1 King. 3. 26. will not have it divided.

This

This condemneth all preſenting of the body before an Idoll, or in Idols ſervice, under pretence of keeping the heart to God, whether it be done by feare, fancy, or for profit and gaine. This is to offer up a lame ſacrifice to God, ſuch as he abhorres, it is without any preſident or precept in the Scriptures: nay the Commandements, precepts, lawes, admonitions, judgments of the Law and Prophets of the Old and new Teſtament are all againſt it, commanding to fly Idols and Idolatry. The companions of *Daniel* choſe rather to bee caſt into the fiery fornace, then to bow to the Kings Idol. The mother in the *Maccabees*, and her children embraced death rather then they would eate ſwines fleſh contrary to the law of God. Infinite are the Martyrs of all times, who have couragiouſly embraced death, before they would doe any ſuch thing; who had been all very unwiſe, and fooles, if this would have ſerved, and God would have accepted ſuch lame ſacrifice. *Uſe 1.*

But for all this a man may goe to maſſe, and ſuch ſuperſtitions, may he not? *Object.*

No more to the one then to the other; for this is the greateſt Idol in the world, and for it more abominable Idolaters are the Papiſts then any other: for never any worſhipped the thing it ſelfe, as they doe the breaden God and the croſſe, but they worſhipped God at it, and in it, as their old diſtinction hath been. *Anſw.*

But we goe to make us abhorre it, when we ſee their follie and vanity. *Object.*

This were as if a man ſhould goe into a harlots houſe or ſtews, under pretence to ſee and to abhorre: whom ſhall he make beleeve that is his end? if it were apparent, yet what madneſſe were it for a man to lay himſelfe open to bee taken with ſuch a danger? He preſumes of his ſtrength, nay he provokes God to take his ſtrength from him, and to let him fall into it, as in *Peter*: This is not the way to abhorre it. But as he that would abhorre uncleaneneſſe, or drunkenneſſe, muſt not take that courſe, to go to ſtewes, or to frequent tavernes, for that is to make him more in love with them; but muſt labor for a chaſte and ſober heart, and that will make him abhorre it; ſo here for a religious and holy heart: for it is not the ſeeing of evill that makes men abhorre it, but the ſeeing of good. If men labor for true grace they ſhall eaſily abhore ſinne; and in this, as in all others, evill muſt not be done that good may come: Nay, though never ſo much good would enſue, yet when God hath forbidden it, when he diſlikes it, it muſt be avoyded. *Anſw.*

This condemneth all prophane men who talke of ſerving God with their hearts, howſoever they ſerve him not with their bodies, and they doubt not but God will accept them. The Lords *Uſe 2.*

day, is a day God hath required men to doe him publique service in; how many spend that day either in journeying for some small affaires, or with drawing themselves upon some small occasion; and yet tell us they doubt not but God will accept their thoughts and their heart, as they ride, or the like: as if he that dishonors God in his body, could honor him in his heart at once the same time; or, if he could, he would accept it: As if he could serve him within, that rebels against him without: As if a child or servant could think to perswade his father or master, that hee respected and served him in his heart, when he disobeyed and dishonoured him in all his outward carriage, and did not that he bade him: Nay, the contrary is most true, so for alms, that it is enough to looke upon the poore rufully, and speake mournfully to them, and seeme to have affections within, but their goods they bestow upon harlots and vaine persons, their labour and strength upon them; And yet they thinke God will accept their heart, as if a subject should pretend a loyall heart to his Prince, and thinke to be accepted for it, when he gives his goods, and spends his strength in a service against him, serving his Enemy.

Use 3. Here is condemned all lame service of God, when men will give their bodyes, but reserve their hearts from him; they will come before him, and draw neere to him with the outward man, heare the word, pray, and offer him prayses, and receive the sacraments; but in the meane time their hearts are absent, they are without their soule; for all things are done without understanding, praying and hearing, &c. they were as good be done in a strange tongue in respect of them, yea better; for they had the more excuse. Their affections which are as their hands, either to receive that is offered to them, or to hold up that which they bring to God, are so full of their covetousnesse and worldlinesse of their feares, joyes, severall pleasures and delights, that they can receive nothing else; but whatsoever is offered them, is as water powered upon a vessell that hath the mouth full stopped, and so all runneth by; or if they receive a little, yet their pleasures, or covetousnesse, or such like doe soon exclude them, or choak them, as thornes doe the corne or seed.

Use 4. To teach every man to endeavour, and performe services to God both in body and soule, as 1 Cor. 6. 20. seeing his right is to one as well as the other; and the giving of him one condemns a man, for not giving of him the other. If God was so angry with *Ananias* and *Sapphira*, that he divided them, because they had devided that which they ought to have given whole unto him; how will he accept a man that shall divide himselfe, when he comes to him? *Their heart is divided, now shall they be found faulty.* Hosea 10. 2. we must bring both body and soule

to

to the service of God, to pray with the mouth, and to pray with the understanding, to hear with the eare, and to speake with the heart, for the body hath both *os* and *aures*, to speak to God, and to hear him. Men must give God the bodily presence when hee calleth for it; they must come to his service, but they may not leave their hearts behinde them, or suffer them to be carried away when they are present, but leave every thing, when they come, behind them, that may hinder them; as *Abraham* did at the foot of the mount: yea, when they would fall upon his service, as the fowls would upon *Abrahams* sacrifice, Gen. 15. 11. drive them away, and performe all duties with the whole man, that it may be a whole, and so an acceptable sacrifice, 2 Sam. 5. 8.

And sicke.] Sick sacrifices of beasts were condemned, to shew how God dislikes that service that is without spirit and affection, faintly and drowsily performed.

Sick service God dislikes, when things are performed without spirit and affection, when the duties are done without zeal and fervencie, without alacritie and cheerfulnesse. This was the reason why *Aaron* and his sons would not eat the sin-offering, because they could not doe it cheerfully, Levit. 10. 19. Hee would have all things done cheerfully, fervently, zealously, Isaiah 58. 13. 1 Cor. 9. 17. Rom. 12. 8, 11. 2 Cor. 9. 7. Eccles. 11. 1. *Doctrine.*

Because when things are done dully and coldly by one, it argues little account of Gods Person, and small desire of the things he hath; but the contrary is, when they are done fervently and busily, when a man sets his heart to the work, as that, Dan. 6. 14. when as the cold and careless performing of these things, argues no account nor love to God and his service; no marvell then though he dislike it; and contrariwise, accept it, being done with fervencie. *Reas.*

This condemneth those who condemn zeal, fervencie, and heat in the service of God. *Use* 1.

To teach every man to labour to doe all things in the service and fear of God, with zeal, alacritie and earnestnesse; not to goe about it as sick men doe about the works of their callings, faintly and feebly, but earnestly, whether they pray, or preach, hear, or give almes, whether for a short time or long. It is not enough that the Lords day be kept, that the Word is heard and preached, that the Prayers be made, almes given, and such like, unlesse they have that affection which God requires, and be done with that sense and feeling, that zeal and fervencie which is fitting. The work is common to hypocrites and profane men, with the Children of God, the affection is proper to his owne; not that the other have not the naturall affection, but that they have not the sanctified affection: Their affections are about worldly things, *Use* 2.

things, pleaſant or profitable; theſe about Spirituall things. As the vaine men, or worldly men are tickled, and marvellouſly affected with the things they goe about; ſo ought men in the ſervice of God. And though happily it is not to be attayned unto, to have as fervent affections to the things of God, as carnall men have to the things of the world, becauſe they are wholly carnall, theſe but partly ſanctified; they have nothing to hinder them, theſe have great hinderances and pull-backs, even their own corruptions; yet muſt they endeavour, what they may, to doe every thing with all cheerfulneſſe, and even grieve to ſee them goe about their ſports and profits, their delight and gaine, with greater ſpirits, and more cheerfully, then themſelves about theſe holy things; yea let it grieve them that they themſelves follow worldly things more eagerly and affectionately then ſpirituall things, and find greater chearfulneſſe in the one then in the other. And ſo things done drowſily and heavily, without cheerfulneſſe, ſhall not be accepted.

Queſt. But what if this affection be wanting, ſhall a man therefore not doe it, or doe that which will not be accepted.

Anſw. Nay, that follows not; for then ſhould God have no ſervice of the beſt, who finde themſelves ever unfit; but onely of hypocrites and carnall men, who think any thing good enough: but though wants this way be, yet muſt not this be left off; for ſo we read the Children of God have done. *Nehemiah* unfit to pray, yet prayed, Chapter 1.4. *Hanna*, 1. Sam. 1. Our Saviour Chriſt himſelf, when his heart was full of ſorrow (though this was in him an infirmitie without ſinne, though not in us, becauſe of the corruption it draws from our veſſell, as new wine put into a muſtie veſſell.)

Uſe 3. To teach men not to deferre the ſervice of God till ſickneſſe and old age, when they muſt needs be without heat and affection.

Uſe 4. To teach every one to whet on one another, and to labour to ſet an edge on one another, and to ſtir up their affections, when they are with them, to come to the ſervice of God; ſpecially ſuch as have charge of others, for their charge. As they have any deſire that God may have the ſacrifice and ſervice that is pleaſant unto him, and to keep themſelves free from their ſinnes: they ſhould, as Prov. 27.17. *ſharpen*: and Deutr. 6.7. *whet*, and in generall, Hebr. 10.24. *provoke one another.*

Offer it now unto thy Prince.] The ſecond reaſon and proof of their offence, becauſe they had gone againſt civilitie and common honeſtie.

Doct. This is the corruption of mans nature, that he preferreth man before God: loving, fearing, ſerving, ſeeking his honour before Gods. Gen. 27.12. 2 Kings 5.18. John. 12.42,43. *Neverthe-*

leſſe

leſſe even among the chiefe rulers, many beleeved in him, but becauſe of the Phariſees they did not confeſſe him, leſt they ſhould be caſt out of the ſynagogue; for they loved the praiſe of men, more then the prayſe of God. Joh. 5. 44. Yea in all things man is more carefull of all duties, and maketh it much more hainous to faile in duty to the one, then to neglect and ſet light by the other.

Becauſe they ſee and converſe with men daily, not ſo with God: it is the reaſon why *John* gave him the lie, that would brag of the love of God, whē he lived in the hatred of men. 1 Joh. 4. 20. *Reaſ.* 1.

Becauſe love being the ground of all duties to God, or man, and affection to man is naturall, to God ſpirituall, that we have of our ſelves, this is the gift of God; therefore meere naturall men have care of duties to men, more then to God, becauſe they have this Love, not the other: And regenerate men too, becauſe after converſion nature helpes us with the ſpirit to the ſervice of man, but to God the ſpirit onely workes, yet but weakely; Men being more fleſh then ſpirit a long time after converſion. *Reaſ.* 2.

Becauſe men have a carnall underſtanding, becauſe they are able to ſee what they receive from men, but not from God: hence no good turn from men goes unrecompenced, at leaſt not without thanks, but from God many goe without thanks; we have carnall eyes to ſee what men give us, not ſpirituall to ſee what God beſtowes; to ſee the Inſtrument, not Author. *Reaſ.* 3.

Becauſe men have perverſe and partiall judgements; for that which befalleth a man, every one thinkes may befall him; but that which toucheth or diſhonoureth God, they think it toucheth not their freehold at all. *Reaſ.* 4.

To teach every man to ſee the corruption of his heart, when when he findeth that he is in himſelf and others more carefull of the duties that belong to men, then to God; where the fayling of the one troubleth him more then the neglect of the other. In himſelf he is carefull to live civilly and honeſtly in the world, to give every man his own, &c. But in the mean time he is careleſſe in the duties of Gods ſervice. This bewrayes the corruption of his nature, for that he may doe by the light of nature, and ſo have heathen men both cōmanded & done. And as it is meer hypocriſie, for a man to be carefull in duties unto God, when he is careles in duties unto men; ſo the contrary is but meere civilitie: he that is truly religious, is carefull of both: hee that faileth in the one, is ſhort of many Heathen and Infidells; And in the other, hee that goes no further, is ſtill but a naturall and carnall man. They have carnall affections and underſtandings, and are men of perverſe judgements: we ſhall finde that true of them which Saint *Auguſtine* writ *de mendacio*, * *Men eſteem thoſe ſinnes worſt, that are moſt injurious to this life.* And again, *Non odimus eos qui nulli moleſti ſunt*, Wee doe not hate thoſe that live in the practiſe of *Vſe* 1.

* *Nulla homines graviora peccata eſtimant, quam quæ huic vitæ faciunt injuriam.* Aug.

of ſinne, be it never ſo great againſt God, as long as they are not injurious and offenſive to man, from this corruption is it, that men feare man more then God, are more deſirous to pleaſe him, to keep and recover his favor then Gods. If a great man be offended with them, as *Chryſoſtome*, they will intreat friends and neighbours and others, tend patiently many dayes, entreat humbly once and again, a 100. times, and if he will not bee reconciled, they can not be in quiet: but when they have offended God, they can lye and ſleep ſecurely, and take their eaſe, and follow their pleaſures, ſhews not this their corruption? From the ſame corruption is it, that if they receive any benefit from men, or by them, they labor to be thankfull, and to recompence; but though they cannot but looke upon ſome of Gods bleſſings, they return none to him. As men are liberall in thanks for their feaſts and refreſhings, to the inſtruments, not to the author: as *Baſil.* As little children that thinke they have their coats from the taylor that maketh them, and bringeth them home and putteth them on, by reaſon of their weake conceit: from this corruption is it, that men miſlike diſobedient ſonnes and bad ſervants of other men; becauſe it may be their owne caſe to be abuſed ſo by their own, and the bad example of others may be a meanes to effect the like in theirs; when they no waies be like affected when they are rebellious to the word of God. Maſters will be bitter to ſervants for unthankfulneſſe, negligence and careleſneſſe of their commodities, whereas they never take notice of their lying and ſwearing, (that brings in gaine) of prophaning of Gods day; becauſe the one concerneth them, and may be a meanes of their danger and loſſe, and the other nothing ſo neere toucheth them, which maketh God give them over to their corruption, to be more unfaithfull to them. To be briefe, all hate a covetous man more then a prodigall man, and an oppreſſour, more then a filthy liver, As S. *Auguſtine* ſaith, becauſe the one is ſuch as he is more like to injure us then the other; though the other diſhonour God as much, and doe as much hurt. Theſe and many ſuch things argue directly the corruptions of men, that preferre duties to men, before duties to God.

Uſe 2. Thus ought we to labor againſt this corruption, and to ſtrive to feare God, to love him above all, to make more conſcience of duties to him, then to men; to be more grieved with ſins that are againſt him, then againſt others or our ſelves; which will never be, unleſſe we get our carnall affection changed, our carnall underſtanding reformed, our partiall and prepoſterous judgement altered, and get our affection ſanctified, our underſtanding enlightned, our judgment rectified. Then ſhall wee love him and the things he loves, more grieve to offend him then the greateſt man in the world; to alienate him then the beſt friend

friend in the world, and more sorrow for it; then shall we see him that is invisible, as the Authour of all our blessings; and praise him more than men; then shall we measure sinnes, not as they are against us, but in themselves, and against God, against whom they are principally committed; and which makes them sinnes: Not *læsio nostri*, but *offensa Dei* makes them sins, therefore we should hate them, those especially that least concerne our selves, that our zeale may appeare to be a severity rightly grounded, and judgment well informed, as *David*, Psal. 69. 9. *The zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen upon me.* when for his owne he saith, Psal. 39. 9. I was dumb, and opened not my mouth, because thou diddest it: but Gods wrongs he could not brooke. As *Moses* for himselfe was very meeke, Numb. 12. 3. but Gods dishonour Exod. 32. made him exceeding hot. Finally, let us not be partiall, and expresse it in exacting those duties of men, that we are careless of performing in regard of God; like that people, Phil. 2. 21: who sought nothing but their owne profit, and for their person, which overthroweth all both in Church and Common-wealth.

The thing he reproves them for, as contemners of him, is, that they had offered that to him, which they would not doe to man, and an inferiour.

To offer unto God that which man will not accept, or to serve him as man will not be served, and with such service as he would not serve man withall, is a sinne; and the contempt of him, or preferring man and the duties to him, before God, and the duties to him, is a sinne. Matth. 15. 6. 1 Col. 2. 20, 21, 22, 23. *Doctrine.*

Not because of the greatnesse of Gods mind, who looks for so great things, for he will be content even with small matters, after a mans ability, when there is a willing mind; a Cup of cold water, or a Widows Myte, or a paire of Turtle-doves and young Pidgeons: But because of the basenesse of his conceit, who gives and brings such things, who having more, and being able to bring better things, yet brings them not, as accounting this good enough. *Reas.* 1.

Because it comes from the corruption of the heart; now such as the root is, such fruit it brings forth: for, as Job 14. 4. *Who can bring a cleane thing out of filthinesse? there is not one.* So of this, and such an egge, such a bird. *Reas.* 2.

Because it is against the royall law; Thou shalt love the Lord with all thy heart, &c. Now as S. *James* in another case, James 2. 8, 9. But if ye fulfill the royall law, according to the Scripture, which saith, Thou shalt love thy neighbour as thy selfe, ye doe well. But if you regard the persons, you commit sinne, and *Reas.* 3.

and are rebuked of the law, as tranſgreſſors; ſo in this, being againſt the royall law, accepting perſons, any before God, muſt needs be evill and ſinne.

Vſe 1. To teach men to examine their lives and their practices, and to ſearch whether this ſinne be not in them; that though they be carefull of God, as they perſwade themſelves, yet they preferre man before him, and uſe him ſo as they would not uſe man, neither doe, and as they know man would not accept. To give ſome particulars; they are to carry a Preſent to keepe or recover the favour of ſome man: will they carry of the worſt things they have, ſuch as they cannot well beſtow otherwiſe? they will not, leſt they ſhould gaine diſpleaſure rather than favour, and yet for God and the uſes he hath commanded, they will offer that which they have no uſe for otherwiſe. Are they not then guilty of this? Will any man ſerve all his youth againſt his Prince as a Rebell, and after in old age, when he is unfit for ſervice, come and proffer him his endeavour and fidelity? he will not, leſt he ſhould be puniſhed by him, rather than accepted. Or ſay he called for his ſervice when he was in health and ſtrength, and he refuſed to worke with him, will he offer it when he is weake and ſick? he will not, leſt he ſhould be rejected and puniſhed: and yet his youth will he ſpend againſt God in the ſervice of ſin and Satan, yea, his ſtrength and health, though God called for it and challenged it; and offer himſelfe, when he is in age, weakneſſe, and ſickneſſe, to doe him ſervice: And is he not guilty of this ſinne? Will a man, when he is in a good eſtate, in a flouriſhing and proſperous condition, refuſe the friendſhip and familiarity of another man, and thinke when he is in miſery to have it and enjoy it to his good and comfort? he will not, leſt he be then ſcorned and rejected. As Judges 11. 7. *Jephtha* then anſwered the Elders of *Gilead*, *Did ye not hate me, and expell me out of my fathers houſe? How then come you unto me now in the time of your tribulation?* And yet many men refuſe the friendſhip and familiarity of God, by ſpeaking to him in prayer, and hearing him ſpeake to them againe in preaching, when they are in health, wealth, proſperity, and flouriſhing eſtates; and thinke he ſhould not be ſtrange to them, when they are in ſickneſſe and trouble and affliction, never fearing what is threatned, Prov. 1. 24, 25, 26. *Becauſe I have called and ye refuſed, I have ſtretched out mine hand, and none would regard; but ye have deſpiſed all my counſell, and would none of my correction: I will alſo laugh at your deſtruction, and mocke when your feare commeth.* Are not theſe then guilty of this ſinne? And ſo in many other particulars, which men practiſe, may they ſee themſelves, if they deceive not their owne hearts, that they are guilty even as this people, and that God ſpeaks to them alſo, as well as to the Jews.

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He that ſhall find himſelfe guilty of this, (as who is he that ſhall bring his heart and life to this Touch-ſtone, that ſhall not find himſelfe exceedingly guilty this way?) muſt humble himſelfe, and repent himſelfe for it, as for other ſinnes; which ſtands not in the ſorrowing for, and diſliking of that which is paſt, but in ſtriving againſt it for the future time; ever taking this as a rule, for ſo God intends it; for reproving their corruption by this, he intends it ſhould be their rule to meaſure out duties to him, by that duty which they owe unto man, and performe unto him; becauſe they are naturally more prone to the one than to the other. As he made the love of a mans ſelfe the rule of his love to others, becauſe it is more naturall unto him by much; ſo in this, when any man is then about duties to God, if not otherwiſe he have a heart to doe them in all ſimplicity, yet, as *Chryſoſt. Hom.* 16. *in* 1 Tim. if not otherwiſe, yet, as ſervants obey us, ſo let us the Lord. So as wee would doe duties to men, doe them to God, if not otherwiſe; and thinke whether the Prince, or a man of any worth, would accept ſuch things from us. If God ſend his meſſengers and Miniſters to us, bringing glad tidings of peace, thinke wee if the Prince ſhould ſend an Ambaſſadour unto us with good comforts and great promiſes, how would we heare him, and ſtrive to it; how uſe him with reverence and reſpect, by no meanes deny him any obedience, much leſſe abuſe him in word or deed? So for the Miniſters, if they were ſent from men to men, what faithfulneſſe, care, and diligence would they uſe? Thinke when thou art to pray to God, how thou wouldeſt put up a petition to the Prince, with what ſubmiſſion, reverence, attention, and humility. If thou art to come to his Table, and called to it, thinke how if the Prince called thee to his, thou wouldeſt remove impediments, ſet aſide excuſes, come with all preparation as a gueſt fitting his Table. God requires ſervice of thee as his ſervant; thinke if thou were the Kings ſervant in ordinary; what wouldeſt thou doe for the time thy ſervice is required: doe that, and wholly that, and little of thy owne, the moſt of the day ſpent in his: So thinke if thou beeſt Gods ſervant, what is required of all the dayes of thy life, the chiefeſt and greateſt part of it. God requires almes and reliefe of thee, a portion for his ſervants and houſhold, his Levites and Miniſters, and the poore. Doe not uſe them as men doe the Kings takers, hide the beſt things from them, and thinke every thing too good; thou knoweſt he will not then accept thy perſon, but be angry with thee. So in this; Thou wilt ſay many Miniſters are wicked and unworthy, ſo thou maiſt ſay of many takers and purveyours; yet if thou deny to them the Kings due, though they ſhall be puniſhed, yet ſhalt thou be checked. So in this looke to God, and not them.

VERSE IX.

And now, I pray you, pray before God, that he may have mercy upon us: this hath beene by your meanes: will he reward your perſons, ſaith the Lord of Hoſtes?

AND *now, I pray you, pray before God.*] After the Prophet had reproved their ſinnes, he comes to threaten them for them in the reſt of this Chapter: and theſe judgments or puniſhments threatened, may be reduced to theſe two heads; they are either privative, that is, a withdrawing of Gods mercies, *verſ. 9. ad 14.* or they are poſitive, an inflicting of a curſe, *verſ. 14.* The firſt is double, a rejecting of their prayers and ſacrifices, *verſ. 9.* and a rejecting of them who did pray or ſacrifice, *verſ. 10.* ſecondly, a removing of his worſhip from them to the Gentiles, *verſ. 11, 12, 13.*

In this Verſe is the rejecting of their prayers.

And now, pray.] This ſome take to be an exhortation to Repentance, and to ſeeke the Lord; as *Zephan. 2. 3.* but ſome, and the moſt, underſtand this *Ironicè*, by an *Ironia*, and thinke it is ſpoken in deriſion, like Iſaiah 47. 12. 1 King. 22. 15. So here he commands nothing, but derides them who thought thus to reconcile God by ſuch ſacrifices: As if he had ſaid, Long may ye doe thus, but prevaile nothing at all.

Pray before the Lord,] Some read, *entreate the face of God*, that is, the favor of God; for ſo is face taken for favor, Pſal. 31. 16. ſome read, *Pray to turne away the face of God*, that is, his anger: as Pſal. 34. 16. ſome *before the Lord*, to the Lord himſelf, or in the place where he ſheweth himſelf, ſeeking unto him by prayer, Pſal. 27. 8. And of theſe this is the moſt probable.

That he may have mercy upon us,] He alludeth, as it is thought, to that, Numb. 6. 25. (*i.*) that he would be gracious and mercifull unto us, forgive us our ſinnes, and multiply his mercies and bleſſings upon us, (upon us) Prophet and people: the Prophet putteth himſelfe amongſt the reſt, as partaker of the ſame miſeries and troubles.

This hath been by your means,] Now the Prophet laieth upon the Prieſts the cauſe of this curſe that is befallen the people: ſome referre this to the former part, ſhewing that they ſhould pray, becauſe they had been in fault. It is true that they ought chiefeſt to ſeeke to turne to God, that are authors of his wrath; But then

then ſhould this be taken by way of exhortation, not upbrayding. But this is referred of ſome to the latter, ſhewing the reaſon why God will not heare nor accept, becauſe they are authors of this evill, and therefore unfit to pray to God for the reſt. This hath been by your meanes, by your fault hath this evill happened unto us; for it is not ſo much the fault of the people, who bring ſuch imperfect ſacrifice to the Temple, as yours who receive them for gaine, and neither reprove the impiety of the people, nor inſtruct their ignorance, as by your office you ought.

Will he] That is, he will not; the Interrogation denies more ſtrongly.

Regard your perſons] will he accept your perſons and faces? To accept ones face is to ſhew himſelfe courteous and gracious to any.

He will give to none of you, nor accept your prayers. That which was ſpoken cloſely by an Ironie, and carried the face of a permiſſion or command, that is now plainly and without figures ſpoken, ſhewing that he rejected both them and their ſacrifices.

Saith the Lord of Hoſts] He that made all in Heaven and Earth, and is ruler over all creatures, the mighty Lord. As it were to meete with the baſe conceit they had of God, preferring every meane man before him.

In the firſt place, of this covert rejecting of their prayers; and firſt of the manner, then the matter. The manner is an ironicall ſpeech, or ſpeech of deriſion.

It is lawfull for the Miniſters of God, and for holy men to uſe Ironies, that is, ſcoffing ſpeeches, deriding taunts againſt the wicked: For ſo is it here by the Prophet. So *Elijah.* 1 Kings 18. 27. *And at noone* Eliiah *mocked them, and ſaid, cry aloud, for he is a God; either he talketh, or purſueth his Enemies, or is in his journey, or it may be that he ſleepeth, and muſt be awaked.* Eccleſ. 11. 9. Iſaiah 44. 12, 13, &c. 1 Kings, 22. 15. Now examples are warrants, where precepts be not againſt them. *Doctrine.*

Becauſe this is a ſpeciall meanes, as to ſhew a mans deteſting of ſuch things, ſo to draw them to the diſliking of ſuch things as they are affected with or dote upon: ſuch ſpeeches often more prevaile, then greater matters, men being more impatient of a ſcoffe, then many ſerious reproofes. *Reaſ.*

This refelleth their conceit, who deny any uſe of theſe things, they deny there are any ſuch things in the Scripture, they ſay they are lyes: they ſay that the Apoſtle forbids them, Ephe. 5. 4. *neither jeſting.* I anſwer, that there is an uſe of them and that in the Scripture, as the former examples prove. Neither are they ſuppoſed unfitting the Majeſty of the Scripture: For though it *Uſe. Object. Anſw.*

be true that a man ſpeakes one thing and thinkes another, yet the manner of his words and ſpeech doth bewray his minde, and that indeed there is no contrariety; for the hearer may eaſily diſcern his minde. As in that of *Michaiah*, 1 Kings 22. 15. for verſe 16. *Ahab* diſcerned well his meaning, that he did but ſcoffe at him and his falſe Prophets; ſo that he ſpeakes as he thinkes, not for the very words, but for the matter of the words. Neither makes the place in the Epheſians againſt this, becauſe it forbids ſcurrility, when men ſcoffe and reproach others raſhly, when there can be no edifying of others, or good to the party, but their malice and diſdaine ſhewed, and as well the modeſt and temperate hearers, as the ſufferers are offended; which is that which differeth farre from theſe things; we can not bring theſe within compaſſe of a lye, unleſſe we make the Spirit of truth a lying Spirit: And in theſe a man hath no intent to have his words otherwiſe taken then he meaneth them.

Uſe 2. This warranteth the uſe of them, as ſometimes our men have done in deriding and ſcoffing at the folly of Papiſts, at their Idols and Idolatrous ſervice, and fooliſh ſuperſtitions; and ever are lawfull to be uſed, when a man doth it not for revenge, or to wreck his anger & wrath upon ſome perſon that is his particular enemie, but to reprove and condemn impious and idolatrous worſhip and ſuch like.

Now for the matter, and firſt for that which is generall here in the whole, God will not accept their prayers, that is the thing threatened.

Doctr. It is a heavy thing, and fearefull judgement, that men ſhould pray and not be heard, that they make long prayers to God, but he will be as though he heard not, but reject their ſupplications, and they be as men bearing the ayre. It is threatned here: So Iſaiah 1. 15. *And when you ſhall ſtretch out your hands, I will hide mine eyes from you, and though you make many prayers, I will not heare: for your hand are full of blood.* Proverb. 1. 28. *Then ſhall they call on me, but I will not anſwer: they ſhall ſeeke me earely, but they ſhall not finde mee.* Hoſea 8. 13. The contrary is promiſed as a bleſſing, and performed as a bleſſing, and acknowledged as a bleſſing. Iſaiah 30. 19. *Surely a people ſhall dwell in Zion, and in Jeruſalem: thou ſhalt weep no more: he will certainly have mercy upon thee, at the voyce of thy cry; when hee ſpeaketh he will anſwer thee,* 2 Chron 7. 14. Pſal. 116. 1, 2.

Reaſ. 1. Becauſe it is a manifeſt ſigne that the perſons are out of favor, and he is diſpeaſed with them: for the accepting of their prayer is a proofe of the acceptation of perſon, becauſe he firſt looks to the perſon, then the prayer; as firſt *Abel* was accepted, then his ſacrifice. And what can be more fearefull, though it is not alwaies felt, then to live out

In ſacrificiis quæ Abel & Cain primi obtulerunt, non munera eorum Deus, ſed

out of favor with God? If in the diſpleaſure of a Prince, there be danger, more of Gods, to carry Gods marke about with him; as *Cain*, that he is out of favor.

corde intuebatur, ut ille placeret in munere, qui placebat in corde. Cypr. de Orat. Dom. 11.

Becauſe this is the meanes by which all bleſſings are obtained, the key that opens and ſhuts Heaven, as *Elijah*: it opens the right hand of God for bleſſings, ſhuts the left hand from curſings. Now when a man can receive no bleſſing, neither eſcape any curſe, hath no meanes for it, becauſe as good be without the meanes, as when they are not regarded, muſt it not be a heavy thing? Many things befall many men without prayer, if that be no prayer which is without underſtanding and affection; yet are they but common bleſſings, ſuch as are common to them, and other men; yea, creatures unreaſonable and ſenſeleſſe.

Reaſ. 2.

Oratio juſti clavis eſt cœli, aſcendit precatio, & deſcendit Dei miſeratio, Aug. ut nihil ſanctum niſi illo ſanctificante, nihil potens niſi illo roborante. Prayer the wall of the City. Ita nihil felix, nihil auſpicatum, niſi illo proſperante. Cipr.

Becauſe, as one ſaith, *verè novit rectè vivere, qui rectè novit orare*; ſo he can only live well, who can pray well: For as St. *Auguſtine* out of Saint *Cyprian*, *Quæ implenda jubentur in lege, in oratione poſcenda ſunt*; but if they can not or ſhall not be heard in praying, where ſhall they have ſtrength to performe?

Reaſ. 3.

This noteth the ſenſeleſſenes of many men, who though they pray often, and prevaile ſeldome or never; yet never mourne under it, as under a judgement, ſorrow not much for it. It may be they can mourne that they have not that they deſire, for want of the thing it ſelf, but not that their prayers are not heard. It is that they grieve for, becauſe they receive not from God, but never that their prayers are not received of God; like him that puts up a Petition to the Prince, and is little or not at all troubled that he reads it not, but gives it over to another that will ſmother it; but his griefe is, that he relieves him not; and this appeares, becauſe their hearts deſire any meanes elſe, though never ſo unlawfull, to ſupply that they want, and to give that which God will not grant; and if the opportunity be offered, they will not ſtick to uſe them: as *Saul* did the witches, things condemned by him before. Secondly, becauſe if thoſe meanes be of force, and by them they prevaile, their hearts are cheared up well enough, little or not at all ſorrowing that he heard them not, not much caring though he did not. Thirdly, if they prevaile not by thoſe meanes, yet never will they returne again to God, nor ſeeke from him, if not the things, yea patience and comfort in the want of them.

Uſe 1.

To teach the whole Church, and particulars of it, to groane under this, as under a judgement of God, that their prayers are not heard; they aſke and receive not, they ſeeke and find not,

Uſe 2.

they knock, and it is not opened unto them: And yet, they asked things agreeable to Gods word, such as in their best understanding are for Gods glory, and their owne good: yea, and their prayers were made in faith, in feare, and with teares, not doubtingly, rashly and carelesly, for which men had need to pray they bee not imputed as sinnes to them. I say they ought to grieve, not so much for the want of the things, as because they are not heard, because their prayers are not received, as *David*, 2 Sam. 15.25, 26.

And now pray before the Lord,] It is an Irony deriding these, but yet instructing others; as *Michaiah* 1 Kings, 22. 15. though hee derided *Ahab* and his false prophets, yet he meant to instruct good *Jehosaphat*. And so here, though those were unfit to pray, yet hee teacheth others what is a fit time, and when men ought to humble themselves; now when judgements were threatned, and at the doore.

Doct. Then is it high time, and full tide for men to pray and humble themselves, when judgments are denounced and threatned, and are imminent; and not to stay till they befall them, and they feele them. So much our Prophet would teach the good, by his Ironicall deriding and scoffing of the bad, Zepha. 2. 1, 2. *Gather your selves, even gather you, O Nation, not worthy to bee loved; before the decree come forth, and ye be as chaffe, that passeth in a day, and before the fierce wrath of the Lord come upon you, and before the day of the Lords anger come upon you.* So is the command, Joel 2. 15, 16, 17. so hath beene the practice of the Church and Ministers. In *Ester* there they fast when the Decree was out, before the Execution. *Cap.* 4. 16, 17. So the Prophets, Jer. 4. 19. Micha. 1. 8. yea, this is manifest in *Nineveh* and *Ahab*.

Reas. 1. Because the Lord shall have his end and that he seeks for; for he threatens not because he would punish, but because he would be prevented in punishing: *Pœnitentiam mavult quàm pœnam cœlestis Pater*; *Just. Mart. Apol.* 2. for if he would punish, hee could doe it without admonishing.

Reas. 2. Because it is wisdome, ever to prevent an evill; if to withstand the beginnings of an evill, much more to prevent the beginnings. Diseases are with more ease prevented, than (when seized upon a part) removed.

Reas. 3. Because if it be not prevented, it will come; for if he speake, he will doe: He is not as man; 1 Sam. 15. 29. and they must humble themselves, repent, and change, or else it will not be.

Use 1. To reprove and condemne the security of many, who, for all the threatning and menacing of God, yet doe not pray, nor humble themselves; never take it to be time, till the hand and rod be upon their backs: such as *Jeremy* complaineth of, *Chap.* 8. 6, 7. I

6,7. *I hearkened and heard, but none spake aright; no man repented him of his wickednesse, saying, What have I done? Every one turned to their race, as the Horse rusheth into the battell. Even the Sterke in the aire knoweth her appointed times, and the Turtle, and the Crane, and the Swallow, observe the time of their comming; but my people knoweth not the judgment of the Lord:* preferring even unreasonable creatures, and silly birds before them, in their kind more wise than they. Therefore it is, that they are ready to reproach and deride the Word, specially if the blow come not with it: as Jer. 20. 8. and say as they, Jer. 23. 33. *What is the burthen of the Lord?* which is in them either from the roote of hypocrisie within their hearts, being alwayes like to *Haman*, Esther 6. 6. *When* Haman *came in, the King said unto him, what shall be done unto the man whom the King will honour? Then* Haman *thought in his heart, to whom would the King doe honour, more then to me?* He thought none to be so much in the Kings favour as himselfe: So they thinke none to be in the favour of God but they; if they see any thing upon others, they judge it is justly for their sinnes: as Luk. 13. 1. But as for themselves, they are Gods white sonnes, they shall never miscarry. Or it is from that trust and confidence they have in their riches and estate, as Prov. 18. 11. *The rich mans riches are his strong City, and as an high wall in his imagination.* They are as Rebells in a strong City well victualled, well armed, and well mann'd, that stand out at defiance against all threats, and never will submit themselves; if ever, not till he hath made a breach upon them, thinking he is never able to doe it till it be done: And then, when it is too late, could they be content to doe it; but 'tis their folly and madnesse, losing their opportunity of submitting betime.

To teach every one to be wise to know his time, when the tyde is full, to humble himselfe, and betake himselfe to God: not to stay till he smite, but when he speaketh; Amos 3. 6. When the Trumpet is blown, it is high time to feare; and feare makes men flye either to God, or from God; from him there is no place to be safe in, for where can he be hid, that his hand cannot finde him out? It is therefore wisdome to bide in their place, but to change their manners and minds, so may they change the sentence and thing denounced. *Chrysost. Hom. 5. ad pop. Ant.* speaking of the *Ninevites*: When the Judge gave sentence, the guilty reversed the sentence by repentance; they run not out of their City, but staying there, altered the sentence; when they heard their houses should fall, they forsooke not their houses, but their sinnes. This ought men to doe, betake themselves to the Lord,

Use 2.

Quemadmodum mirabile, quod quando Judex sententiam tulerit, per pœnitentiam rei sententiam solverunt; non enim urbem fugerunt sicut vos nunc, sed manentes sententiam repressere. Audierunt quod ædificia corruerent, sed peccata fugerunt, non discesserunt quisq; de domo sua, sicut nunc vos, sed discessit de via sua. Chrysost. hom. 5. ad pop. Ant.

Lord, by forſaking their manners, this is a wiſe mans part. Prov. 22. 3. *A prudent man ſeeth the plague, and hideth himſelfe: but the fooliſh goe on ſtill, and are puniſhed.* But where can hee be ſafe, and be indeed hid, but with God himſelfe? Prov. 18. 10. *The Name of the Lord is a ſtrong tower, the righteous runneth unto it, and is exalted.* God muſt be the ſanctuary to them againſt his owne wrath, Pſal. 32. 7. *Thou art my ſecret place, thou preſerveſt me from trouble; thou compaſſeſt me about with joyfull deliverance.* And in concluſion, this may inſtruct us and our times; God hath ſpoken, the Trumpet hath beene blowne, let us feare, and thinke it high time we returne to him; not deferring, leſt the next thing be the blow and the judgment, when it will be too late. Thinke we of that, Heb. 3. 7, 8. *To day if you will heare his voice, harden not your hearts.* Meeting by this with the voice of Satan, ſaith *Baſil, exhort. ad Bapt.* who ſaith, Serve me to day, and God to morrow. I beſeech you, be acquainted with the craft of the Enemy; he dares not adviſe thee altogether and preſently to forſake God, (for he knows Chriſtians would not endure that) but he deales craftily, being a Serpent, and ſubtle to beguile, hee ſteales upon us for the preſent, and puts off the next day for God, and when that day comes, ſtill he puts it off to the next. Therefore the Lord, to meet with that, comes thus calling upon us, *to day*: partly, *quia, qui non eſt hodie, cras minùs aptus erit*: Becauſe hee that is unfit to day, to morrow will be more unfit; and partly, for that this is the time, leſt judgment doe come upon us, and we have no evaſion; for wee cannot tell what to morrow may bring forth.

Mihi hodiè, cras Domino: noſce obſecro inimici dolos; ut omnino à Deo averteris, conſulere non audet: novit enim hoc grave admodum Chriſtianis, verùm artibus inſidioſis aggreditur, intelligit autem quemadmodum nos præſens tempus libenter recipimus, omniſq; actio humana in præſens contendit & ſpectat: Quamobrem hodiernum tempus nobis furatur aſtutè, & ſpem facit craſtini, poſtquam craſtinum venerit, rurſus malus diviſor ſibi hodiernum, craſtinum verò Domino dari petit. Baſil. *Exhortatio ad Bapt.*

Before God.] Though he deride theſe, yet he directs others, and teacheth them, that in prayer they are before the Lord.

Doctrine. They who pray, are before Gods face, and in his preſence. If they who heare be, as *Cornelius* ſaid, Hee and his company were, Acts 10. 33. *before the Lord* to heare one ſpeake in his Name, and him ſpeaking mediately to them, more when they ſpeake immediately to himſelfe. Therefore was the Arke of Gods preſence ever in the Temple, before which they prayed, and from which they received anſwer. Pſal. 84. 7.

That he may have mercy upon us.] It is that they were commanded to pray for before, and to require for the people.

Doctrine. In prayer men muſt not aſke what they liſt, but that for which they have a commandment to aſke, and a promiſe to receive.

Uſe 1. To reprove all thoſe praiers, & thoſe who frame their praiers

not

not according to Gods will, but their owne luſts and fancies; whatſoever their vaine hearts deſire, that they utter before the Lord, and make their requeſts unto him for it, never regarding whether good or evill, how agreeable or diſagreeable to the word, having their owne affections the rules of their prayers: ſuch prayers they would be aſhamed to put up to men, as they preferre to God, making Chriſt a mediator for them, (if hee will doe it for them) for things they would bluſh to deſire the helpe of man in; ſome praying, as Saint *Auguſtine*, who confeſſeth of himſelfe, that hee prayed to God to let him live a little longer in his ſinnes; ſo they in their corruptions, deſiring ſtill meanes and opportunities to fulfill their luſts and deſires: Some aſke temporall things ſimply, as they, Pſal. 78. 18. who *asked meate for their luſt*; who importune the Lord to proſper their journey & endeavour for honours, as *Balaam*, be the means what may be, who have their prayers ſometimes in mercy denyed, as Jam. 4. 3. and ſometimes in wrath granted to them, as Pſal. 79. 29, 30, 31.

Mercy] That is, be gracious and favourable unto us, and lift up his gracious countenance upon us.

Doctr. In prayer men ought eſpecially to pray for Gods favour: the chiefeſt thing they ought to deſire, is his mercy and loving kindneſſe, 2 Cor. 7. 14. this is called ſeeking Gods face.

Reaſ. 1. Becauſe this is the fountain from whence all things elſe come, all good things we receive, for Rom. 8. 32. *He who ſpared not his owne ſonne, but gave him for us all to death, how ſhall he not with him give us all things alſo?* And the cauſe of that was his favor and love, Joh. 3. 16. *For God ſo loved the world, that he hath given his only begotten ſonne, that whoſoever beleeveth in him ſhould not periſh, but have everlaſting life.*

Reaſ. 2. Becauſe no temporall bleſſing, aſked never ſo earneſtly, nay, though it be ſought with teares, as *Eſau* his bleſſing, can be obtained, till a man have his ſinnes forgiven. Hence, Math. 6. 11, 12. the petitions are joyned with a copula as inſeparable.

Uſe 1. This reproveth their folly and error, who pray more for the things of this life, then for the favor of God, or remiſſion of their ſinnes. 2 Chron. 7. 14.

Uſe 2. To teach us to pray for temporall things, but ſpecially Gods favor, and the remiſſion of our ſinnes.

For us,] Both Prophet and People; he would bee prayed for as well as the people, acknowledging, as it ſeemeth, thoſe things in himſelfe which he reproved in them, the better to affect them.

Doctrine. No man is ſo excellent in the Church of God, ſo indued or abounding with gifts and graces, that needeth not the prayers of

of the reſt. This the Prophet ſheweth, that he exempteth not himſelfe, but would be prayed for as others. So Hoſea, 14. ſure including himſelfe. This our Saviour Chriſt ſhewed, when teaching his Church in the perſon of his diſciples to pray, hee taught them to pray one for another, and taught them they had need of the prayers one of another. Math. 6. This is ſhewed by Saint *Pauls* earneſt requeſt unto them. Rom. chap. 15. 30. repeated to the Corinthians, 2 Cor. 1. 7. ſo Col. 4. 3. 2 Theſ. 3. 1. and for the Saints, Epheſ. 6. 18.

Reaſ. 1. Becauſe his excellency excludeth him not from the communion of Saints, as the excellency, beauty, or proportion of any part doth not exclude it from the fellowſhip of other members. Now one part of this communion is prayer, one for another.

Reaſ. 2. Becauſe his excellency is imperfect, for here all things are but in part, 1 Cor. 13. 9. Therefore he hath need of prayers, as his owne, ſo others, many prevailing more with God then one.

Reaſ. 3. Becauſe the excellency and goodneſſe a man hath, is (as *Baſil exhort. ad Bapt.* brings in ſome making the objection) *Theſaurus ſervatu difficilis*, a treaſure hard to be kept. Therefore, as he ſaid, *Opus eſt vigilia*, wee had need to be more watchfull; and he adviſeth to take three adjutors, *Orationem*, *Jejunium*, *Pſalmodiam*, Prayer, Faſting, and ſinging Pſalmes. Now as for keeping of treaſures a man will uſe other meanes and helpes, and all little enough: ſo in this ſhould he be carefull.

Uſe 1. This reproveth thoſe who think they have no need of the prayers of others, but can pray well enough for themſelves; their owne private prayer is ſufficient, they need not the prayers of others, or the publique congregations: as ſome men thinke they have no need of publique teaching, they can inſtruct themſelves well enough with reading of good books at home; ſo for prayer, they can inrich themſelves of themſelves, and need not the helpes of others. If any thinke I wrong men in judging thus of them, I anſwer no, becauſe I judge by their fruit and practice. For when their little love to the aſſembly of the Church appeareth, by their negligent frequenting of them, when prayers are made, and the word Preached, Saint *Hierome* tels me directly, that ſome thinke they need not the preaching of the Church, ſome not the prayers, but thinke they are able enough to inſtruct themſelves, & of themſelves to prevaile with God: which riſeth commonly, either from ignorance, or knowledge; the ignorance of their infirmities, or the knowledge of their graces, that makes them not deſire the helpes of others; as *Moſes* tooke *Aaron* and *Hur* with him when he went to pray, being privy to his own infirmities. This makes them diſdain others, being puffed up with pride, and ſelf conceit.

To

Uſe 2.

To inſtruct every man, be his excellency what it may be, to affect and deſire the prayers of others, of the Miniſters and publique congregations, and the people of God: for beſides that God is in a ſpeciall manner there preſent (the cauſe why *David*, and his men ſo deſired the Temple, Pſal. 84. 1, 3, 7. So men in deſiring them, ſhew themſelves to delight in the preſence of God, as gracious children in beholding the face of their father) there is much profit to be had by them. The benefit is not ſmall, O Lord, that thou ſhouldeſt bee prayſed by many of us; and prayed unto by many for us. For a man ſhall have not only the benefit of the prayers of one or two, but many hundreds; and if one faithfull prayer prevaile much, Jam. 5. how much more many? Thus ſhall he enjoy the communion of Saints, which is a worthy thing; ſo ſhall he better increaſe in the graces & bleſſings received, and keep that he hath: for the beſt here, and the moſt perfect muſt not imagine himſelfe to bee already a burning and ſhining light within the houſe of heaven, where once kindled there is no danger of any winds to blow it out; but muſt remember that he is yet in the open ayre, and muſt cover and defend the light he carries with both hands; not be confident, though the ayre ſeeme to bee calme; for ſoonet then he is aware, if he take away his hand, his light may be puffed out, ſaith Saint *Bernard*.

Non parvus eſt fructus domine, ut à multis tibi gratiæ agantur de nobis, & à multis regeris pro nobis. Auguſt. confeſſ. 10. 4.

Sic ardens & lucens nondum in domo ſe eſſe confidat, ubi ſine omni timore ventorum accenſum lumen deportatur, ſed meminerit ſe eſſe ſub dio & utraque manu ſtudeat operiri quod portat, nec credat aeri, etiamſi videat eſſe tranquillum; Repens enim, & hora qua non putaverit, mutabitur, & ſi vel modicum manus reviſerit, lumen extinguetur. Bern. ſer. 3. in vigil. nat. Dom. 1.

Queſt.

If the prayers of living Saints bee ſo needfull and profitable, & whoſe prayers we may deſire and intreat, why not alſo of dead Saints? why may not their prayers be profitable to us, and we deſire them?

Anſw.

How profitable ſoever their prayers may be to us, and how certaine ſoever it may be that they doe pray for us, as ſome think with *Bernard. ſer. 2. in vigil. Nat. Dom.* that Apocal. 6. 10. doth prove it, becauſe of the anſwer, verſ. 11. yet to deſire their prayers, as thoſe who are living, is not lawfull, becauſe it is without precept or preſident in the Scripture, becauſe it is againſt reaſon and the Scripture. For firſt, that they know not what we doe, nor heare our prayers, is manifeſt, Iſaiah, 63. 16. againe, how ſhould they come to the knowledge of them, they in Heaven, we in Earth, and diſperſed in many ſeverall places? As for the anſwer of the *Rhemiſts*, out of *Hierome*, againſt *Vigilantius*, that they are in every place, becauſe they muſt follow the Lambe whitherſoever he goeth, Revel. 14. 4. if the place be underſtood of them, who imitate Chriſt upon earth, and not of the ſoules departed, as it may be, at leaſt it muſt bee underſtood of all the elect, whereof part are in the Church in the earth,

earth; then the concluſion muſt be, they who are upon earth muſt be every where as well as they who are in heaven, which is moſt abſurd. But admit it of the Saints in heaven, how is it poſſible they ſhould be every where? Not at one and the ſame inſtant, they ſay, but ſuch is their motion, ſpeed and agility to be where they liſt, and their power and will is anſwerable, as well as the devill can be every where to worke miſchiefe. To which I anſwer, that their compariſon is abſurd, for the Devils by propriety of nature, and the Lords permiſſion, have ſuch paſſage in the world; So have not the ſoules of the Saints, for they are appointed by God to reſt. Revel. 6. 11. and 14. 13. What reſt, if they muſt be toſſed up and downe by the breaths of men, ſometime in *England*, ſometime in *France*, *&c?* But ſay they did, how were it poſſible they ſhould heare the prayers of all that call upon them at one and the ſame inſtant, if they be not in many ſeverall places at one and the ſame inſtant? And if it be impoſſible, the prayers muſt needs be vaine. Beſides, if it were not, yet in that which Papiſts give their reaſon for, it is made more abhominable; that is, to make way for themſelves to the favour of God, even as by Nobles and great men we procure acceſſe to the King. *Numquid tam demens eſt aliquis, &c.* Is there any ſo mad, ſaith *Ambroſe in Epiſt. ad Rom. cap.* 1. or ſo careleſſe of his life, that he will give the honour of the King to a Noble man, to procure him acceſſe to him, when he ſhall be guilty of treaſon, when hee commeth before him. And yet they thinke they are not guilty of treaſon to God, who under pretence of ſeeking God by Saints, doe give unto the Creatures the honour of God the Creator, and (forſaking the Lord) worſhip their fellow-ſervants. And though there be (ſaith he) ſome reaſon, why they ſhould make way to a King by his Nobles and Penſioners, becauſe hee is a man, and knows not who are fit to be truſted with the Commonwealth: yet unto the Lord, who knows all things, and knows the worths and worthineſſe of men, there needs no ſpokeſ-man, but onely a holy mind: Thus farre he. But to adde to him, that this thing is without precept in Old or New Teſtament, confeſſed by themſelves. *Eccius* grants, not in the Old, becauſe the Fathers were then *in limbo*, (a good reaſon againſt him) and the Iſraelites were marvellous prone to Idolatry. Not in the New, leſt the Gentiles ſhould returne to their Idolatry, and leſt the Apoſtles ſhould be too vaine-glorious and ambitious, if they had commanded it: and ſo a great difference, and ſtrong reaſon why we may pray to Saints living, but not to Saints departed.

For us.] He ſeparates not himſelfe from this Church for all the corruption of it in Prieſt and people; hee forſakes not their aſ-

ſemblies,

ſemblies, but communicates with them in their ſervice & ſacrifices.

Men ought not to ſeparate themſelves from a viſible congregation or aſſembly, a viſible Church, for the abuſe of it, and the corruption of it, it being not in fundamentalls. As here the Prophet did not, neither read we of any Prophet who left the Church, but in moſt corrupt ages remained there, reproving and threatening them, praying and mourning for them, but not forſaking them. It is that, Ezek. 9. 4. they are noted, as *St. Auguſtine* obſerveth, that mourne for the corruptions of the time, not who ſeparate themſelves from the Church. In the New Teſtament we find not Chriſt, nor his Apoſtles to forſake the Church, but remaine in it, though marvellous corrupt; teaching, reproving, correcting, mourning for it. So of the Paſtors of the ſix Churches of *Aſia*; their corruptions noted, and their Angels biding with them. To this purpoſe is that, Hebr. 10. 24, 25, 38, 39. *Doctrine.*

Becauſe no man ought to ſeparate himſelfe from the true Church of Chriſt: Now ſuch is an aſſembly profeſſing the true faith, notwithſtanding other corruption; for as holineſſe, if it might be ſuppoſed without true faith, cānot make a true Church, but falſe doctrine and errour in the foundation overthrows it for being a Church: So *è contrà*, corruptions in manners cannot make it no Church, when true faith is taught and maintained. *Reaſ.* 1.

Becauſe ſeparation and excommunication from a particular Church, is the moſt heavy and greateſt cenſure of the Church; which as no man ſhould incurre by his evill behaviour, ſo no man ought to inflict upon himſelfe for the corruptions of others, who happily deſerve to be ſeparated themſelves. *Reaſ.* 2.

To condemne all thoſe who withdraw themſelves from our aſſemblies, becauſe of corruptions amongſt us, crying out of thoſe who will remaine among them, to the benefit of the good that is there to be had. But to ſuch an one I ſay, as *Auguſtine* anſwered *Petilian*, That he did not well to leave Chriſts heape of Corne, becauſe the chaffe was in it, till the great winnowing day; and that he ſhewed himſelfe to be lighter chaffe, driven out by the wind of temptation, that flew out before the comming of Chriſt the winnower. What folly is it for a man to leave the Jewells and Plate in the Cold-ſmiths ſhop, becauſe of the Iron tongs and black coals? What warrant have they, when as *Noah* left not the Arke for all the uncleane beaſts? *Vſe* 1.

Non enim quod objicis, frumenti Dominici palam uſque ad ventilationem ultimam ſuſtinentibus, quibus tu numquam receſſiſti, niſi levior pale vento tentatione, & ante adventum ventilatoris avolaſſes. Aug. contr. Petilian. Cap. 1. 18.

To teach every man not to be ſo offended for the corruption of the times, as to ſeparate himſelfe from the Church for them. * If they had loved peace, they had not broken unity, ſaith *Auguſt.* And in another place, *Vſe* 2.

* *Si amarent pacem, non diſcinderēt unitatem.* Aug. contr. lit. Petiliani, lib. 24.

* *Vas in honore ſanctificatum, debuit tolerare ea quæ ſunt in contumelia, nec propter hoc relinquere domum claritatis Dei, ne vel vas in contumeliam, vel ſurcus projectum de domo ſit.* Aug. *contr. epiſt. Parm. lib.* 3. 5.

A veſſell of honour ought to tolerate thoſe things that are vile, and not therefore to forſake the houſe of God, leſt himſelfe be caſt out as a veſſell of diſhonour, or as dung. That certainly which is, 1 Cor. 5. 13. *Put away from your ſelves the wicked perſon*, is to be underſtood of thoſe who have authority, which if they exerciſe not, is their ſinne, not mine, or thine: Shall I forſake the good, and the Church where I may be ſafe, for their evill? *Nec quiſquam ſine conſenſu cordis ſui ex ore vulneratur alieno.* Let no man then ſeparate himſelfe; for why ſhould a good, pure, and ſound member ſeparate it ſelfe from thoſe that are corrupt, and cut it ſelfe off, both to make the whole worſe, and to loſe to it ſelfe the good it might have by abiding?

For us.] The Prophet who had the leaſt hand in the ſinnes, and was the leaſt cauſe of the burden, he feares, and as it were mournes, and ſeeketh how to avoid it, when the Prieſts, who were the cauſe of it, are ſecure and careleſſe.

Doctr. It often falls out, that the faithfull mourne, and feare the plagues they foreſee, when they who have deſerved them, ſleep ſecurely, and rather provoke God ſtill; Mich. 1. 8. Therefore will I mourne.

This hath been by your meanes.] Here is the reaſon why God will not accept their prayers, becauſe they are authors and principall cauſes of the evill and ſinnes amongſt them.

Doctrine. The prayers of hypocrites and wicked men, whether Miniſters or Magiſtrates, or private men, whether ſuperiours, or inferiours, cannot be profitable to the Church, nor others for whom they pray, nor accepted of God. This is manifeſt here, as alſo by that, where the prayers of the wicked are rejected, with divers ſuch places. This the Lord taught, when in his Law he commanded that the Prieſt ſhould firſt offer for himſelfe, Levit. 4. 3. and Heb. 5. 3.

Reaſ. 1. Becauſe they are not profitable for themſelves, neither ſhall be accepted; much leſſe for others. Not for themſelves, Iſaiah 1. and 66.

Reaſ. 2. Becauſe they are in Gods ſight abhominable; Prov. 15. 8. ſuch cannot prevaile with him.

Object. *Balaam* prayed for the people of God, and was heard for them, and yet he was a wicked man. Numb. 23. 19, 20.

Anſw. A truth it is, St. *Auguſt.* ſo anſwereth *Parmen. contr. Epiſt. Parm. lib.* 2. *cap.* 8. proving they ought not to ſeparate themſelves, as they taught, becauſe men are polluted. But for the example, I think we may ſay, *Balaam* was not heard, ſaving his judgment, becauſe he certainly never prayed; hee did propheſie indeed in a certaine forme of prayer, therefore that ſpeech

of

of his is accounted a bleſſing, becauſe he did ominate and foretell happy things which would befall to the people of God. But he never prayed indeed, for his heart went againſt it, it was utterly againſt his will; who for the wages of *Balac*, would rather have deſired to curſe; onely hee was compelled to it by the Spirit of God. Therefore he was not heard, which prayed not; but the Spirit of God, which in the good worketh the affections, and ſuggeſteth words, did onely put ſuch words into his mouth, for any good that ſhould come by them to the people of God, as for the terrour and deſtruction of *Balac*, who had ſet himſelfe againſt the people of God, to ſhew him, that not they before him, but he ſhould fall before them.

This ſheweth the folly and the vanity of the reaſon of ſome Popiſh and Popiſhly affected, who plead for lenity, connivence, and impunity, becauſe the King and his Children, the Realms and Dominions may enjoy ſo many prayers from them unto the Lord; their Jeſuites, and Prieſts, and all would pray for the State. The Argument is of force, to urge a State to uſe kindneſſe, and to intreate lovingly, and to ſpeake comfortably unto thoſe, both Miniſters and people that are truely religious; as *Darius* did well conceive it. Ezra 6. 9, 10. *And that which they ſhall have need of, let it be given unto them, day by day; whether it be young Bullocks, or Rams, or Lambs for the burnt offerings of the God of Heaven; Wheate, Salt, Wine, and Oyle, according to the appointment of the Prieſts that are in* Jeruſalem, *that there be no faults; that they may have to offer ſweet odours unto the God of Heaven, and pray for the Kings life, and for his ſonnes*; for they often ſtand in the gap, and keepe away much evill, yea, they prevaile for much good. One of theſe is better than a multitude of others, (as *Chryſoſt.* of wicked and godly, *Hom. 26. ad pop. Ant.* as one precious ſtone is better than a thouſand pibbles) And that breeds but confuſion and ſubverſion of all, when we deſire multitudes, as they doe in Theaters, and not an honeſt and good multitude. It is, I ſay, of force for the good, but not for theſe wicked hypocrites and treaſonable Prieſts and Jeſuites, and all ſuch, ſpecially underſtanding Papiſts, who have given up their name to Antichriſt, whoſe prayers cannot profit the King and State; who if they pray, pray but as *Balaam* bleſſed Gods people, againſt their hearts, who if they could pray with their hearts, yet ſhould never prevaile, nor be accepted, being as they are. And to them wee may uſe that of *Tertul. Apolog. cap.* 34. * Be thou religious towards God, who wouldeſt have him to be favourable to the Emperour.

Uſe 1.

* *Eſto religioſus in Deum, qui vis eum imperatori propitium.* Tertul. *Apolog. cap.* 34.

This teacheth the fearefull caſe and condition of that Church and State, where they who ſhould ſtand in the gap & breach be-

Uſe 2.

fore him to turne away his wrath, leſt he deſtroy them, are men themſelves who provoke Gods wrath; of whom it may be ſaid, as Ezek. 13. 4, 5. *O Iſrael, thy Prophets are like the foxes in the waſte places; yee have not riſen up in the gaps, neither made up the hedge for the houſe of Iſrael, to ſtand in the battell in the day of the Lord:* undoubtedly that State muſt expect a judgment from God, beſides that it is one it ſelfe, when God takes away good men, ſuch as were the Charets and horſemen of Iſrael, their defence and preſervation, who prevailed more by their prayers, as *Moſes*, Exod. 17. then all the Hoaſt did by their ſpeares; ſpecially when their ſucceſſours are wicked and prophane men, that provoke God to wrath by their wicked lives. It goes hard with the Church when her good Prophets are by God forbidden to pray for it, as Jer. 14. 11. But yet if they remaine with them, though they cannot prevaile at one time, yet they may at another; but more hard when he takes them away, when they are without hope of having them to ſtand up for them againe; but worſt of all when they are ſuch as are of lewd life, who thereby provoke God againſt them. Therefore theſe both ſhould bee mourned for, the loſſe of the one, and the ſucceſſion of the other: for the former are, as the King ſaid, the Charets and the horſemen of Iſrael, the latter are the Charets and horſemen againſt Iſrael; for not being with it, they are againſt it: of good Miniſters we may ſay, as Pſal. 127. 4, 5. as are the arrowes in the hand of the ſtrong man, ſo are they who are her good Miniſters: bleſſed is the Church that hath a quiverfull of them, here is her proſperity and peace; hence is the ruine and overthrow of her Enemies. And on the contrary may we ſay of wicked Miniſters, whoſe prayers ſhall never be heard for the Church, but rather againſt it.

Object. This granted, then have we a warrant to ſeparate our ſelves from the Church or congregation, where a wicked Miniſter is, for why ſhould we joyne with a Miniſter that God will not heare?

Solut. The *Donatiſts* made the ſame objection to *Auguſt. loco prædicto*, to which the ſumme of his anſwer is, that when they pray with the congregation, they are heard, though for their own wickedneſſe they deſerve to bee rejected, becauſe of the piety and devotion of the people who joyne with them; whence I collect, that though the Miniſter ſpeake the words, yet they are not his prayers only, but the prayers of the Church: As in an other caſe, though the Miniſter deliver the ſignes, yet it is not his ſacrament, but Chriſts, and ſo may be profitable, notwithſtanding the corruption & inſufficiency of the Miniſter, ſo in this. For this muſt be underſtood, that in the congregation ſome one muſt conceive a prayer for all the reſt, leſt in a multitude there ſhould be con-

confusion and tumult; if every one should in his own words utter his prayer in the Church, therefore the Minister he is the mouth of the Church. If he be a faithfull one, he shall be heard together with the Church; if otherwise, not he, but the faithfull people who speake to God by his word. But you will say then, what losse have we if the Minister be wicked? I answer, many wayes, because the corruption of men is such, that as they like the Word and Sacraments worse, because they dislike him that brings them; and take not such joy and comfort in them, as by his hands they like; so they cannot be, nor are more affected to joyne in prayer with a man they like not, or thinke not well and reverently of; to whom persons they have just exceptions, so their prayers are not as they should be, neither he with that spirit and affection utters their petitions to God; which might affect their hearts to more zeale in prayer. Besides, they want the benefit of his prayers in private, who should mourne for them, and pray for them, when they are following their necessary affaires, or their convenient pleasures, or are living in their sins; be a *Moses*, to hold up his hands for them, a *Job*, to sacrifice for them, as Jer. 13.17. or as *Paul*, Act. 20. 31. All which a good and faithfull Minister will doe, but hee that is not, will be as careless and secure as he can be, and neither doth it, or he should, yet not be accepted.

This hath been by your meanes,] the sinnes of the people are imputed to the Priests, because they taught them not better, nor reproved them of this; *Ezek.* verse 7.

Will hee regard your person,] Hee will not; your office and place and legality in the Church, shall not make him receive your prayers.

As God to elect and call men; and to give them the promises and possession of Heavenly things is moved by no outward privilege or dignity of the flesh, so to heare their prayers, and to accept their service, is he not moved by any dignity of person, any vertue of place or office, nor by outward priviledge, if faith and holinesse of life be wanting; here it is apparent in these Priests, nor accepted for all the dignity of their office. *Cain* was the first borne, and had that priviledge, yet for all that God received not his offering, but *Abels*, Gen. 4. so betwixt the Pharise and publicane, Luke 18. 10, &c. as betwixt the rich men and the widdow. Marke 12. 41, 42, 43. *Doctrine.*

Because he is no accepter of persons, Acts, 10. that is, for any outward thing, for he accepts for inward. It is borrowed from Judges, who being corrupt are swayed not with the uprightnesse of the cause, but with the person, his place, his honor, his riches and such like, which being denyed in God, shewes why he accepts not the wicked. *Reas.* 1.

Reas. 2. Because he looks not as man looks, upon outward things.

Vse 1. This will serve to check a corruption in our times, and not in ours only, but that which hath ever beene in all ages, great men, nobles, and Princes, wealthy and worshipfull persons doe perswade themselves, & so are soothed up by their flatterers, that a little thing from them is greatly accepted of God; a few cold prayers, a little devotion, a carelesse hearing, shall be accepted from them, though they never trouble themselves for the true feare of God, and to worke righteousnesse, whereas first, in reason, there is more due to God, where he hath given most. But why should he accept lesse from them? because they are great: as if he were an accepter of persons, or as if they were or could be great in respect of him.

Vse 2. Let no estate hinder a man from this service, for the best estateth not, the meanest makes us no lesse acceptable.

VERSE X.

Who is there even among you, that would shut the doores, and kindle not fire on mine Altar in vaine? I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hand.

WHo is there among you,] Here is the rejecting of them and their sacrifices threatened, which is the maine point in the verse; but in the former part, as divers of the learned doe so take it, he returnes unto his former expostulation, reproving the priests for their ingratitude and corruption of his worship. And then it will be read, *who is there among you that will shut the doores? or doe you kindle fire on my Altar for nothing?* And some expound it, that the Priests would not so much as shut the doores till they had their wages payed; others, that they did nothing in Gods service, but they were rewarded for; God arguing their unthankfulnesse to him, by his bounty to them. But others take the words as they are here read, both more agreeable to the originall, as also more squaring to the present matter, to shew how he rejected them and their sacrifice, when he wisheth that some body would shut the doores of the Temple, or that they would offer none at all, and so keepe out the Priests that they could not come to sacrifice anything upon his Altar, which he did so distaste and dislike: and so it is; I would rather you should not offer at all, then at you doe.

For

For the particular words, *and kindle not fire upon mine altar*, q.d. that you might not come to offer upon mine altar, kindle not my fire, so in the originall, a Metonymie. *In vanum*] *id est*, to no end, the word signifieth freely, Job. 1.9. for nothing, so unjustly without cause, Psal. 69.5. so for free, without punishment, Prov. 1.11. to no end or purpose. Job. 2.3. Pro. 1.17. so here. *I have no pleasure in you*] The former is a wish, this is the reason of the wish. All is in vain and to no end, because I like not you, and will none your sacrifices, he shewes that he esteemed not these offerings, nor from the nature, but from the minde of him who did offer them. If he were indued with piety and holinesse, God would accept his offerings and service, If otherwise, God would take no delight in them for all their offerings. *Neither will I accept an offering at your hands*] These offerings he simply refuseth not, being things he had commanded, but because they were offered by them, q.d. I am so farre from accepting at your hands these corrupt and imperfect sacrifices, that if they were never so perfect and agreeing to the lawes of mee prescribed, yet I would not accept any pleasure that you take and offerings cannot be accepted of me. Here is first a wish, and the reason of it; he wished that they would offer no sacrifice to him at all, rather doe him no service, then doe it as they did.

Doctrine. The Lord had rather have no service done unto him of the sonnes of Men, then to have it done carelessly and negligently, corruptly, and not as he hath commanded in. So is to manifest from this place, as from that, Isaiah. 1.12, 13, 17, 23, and 58.1, 2, and 66.3. Math. 7.22. and 23.23, 16.

Reas. 1. Because this argues contempt of God, and, as we may speak, of his person, yea often times more contempt, then not to doe the works of his service at all; for where any man is duly respected, either for love or feare, there the duties and offices to bee performed unto him are done, neither negligently nor carelessly, as the child that honours his father, the servant that feares his master, doe with all diligence and care their duryes. Where they are done coldly or cursarily, there is not the respect of the person that should be. Againe, duty may be omitted without contempt, as of ignorance, not knowing what a man ought to doe, of infirmity or an erroneous conscience, because hee thinks he may not doe that, which he can not doe in all perfection. But to doe them carelesly, and that wittingly with corruption, can have no such excuse, and so more contempt.

Reas. 2. Because the Lord hath no need of the sacrifice and service of men; a man cannot be profitable to him, as hee may bee to his neigh-

neighbour. It is nothing to him that thou art righteous; that thou prayest, or performest any other service unto him; Job 22. 2. *May a man be profitable unto God, as he that is wise, may be profitable to himselfe?* therefore he, as a rich King, values not the gift, but the mind of the giver; he looks more to the manner of doing, than the deed; he respects more the heart, than the hand; the inward affection, than the outward action. No marvell then, if he had rather have nothing, than carelesly and corruptly done. And this made him esteeme more of the Widows two farthings and mytes, than of the rich mens treasure. God rather heares a pure conscience, than prayers.*

* *Deus puram* [illegible] *preces.* August. *contr. lit. Petil. Donat. lib. 2. cap. 53.*

Object. Phil. 1. 15, 16, 18. better Christ be preached any way, than not at all.

Sol. It is better in regard of others, who have the benefit of it, and to whom by such leaden and stony conduits God conveyeth the water of life, as a Gardener doth water to his plants; but it is not better in regard of them who doe it, for it maketh their condemnation more grievous. *Judas* preached condemnation to himselfe, and yet no doubt converted some, as the rest did. *Noah* was glad he could get some to build his Arke, himselfe and his sonnes being no workmen fit for it, but it profited them not a whit that built it, as [illegible] never have done it.

Use 1. This may teach us what to judge of our Church-Papists, who for feare of law, avoiding of losse, for escaping of imprisonment, doe resort to our congregations, without conscience and care, they are worse than those who doe refuse to come, than open recusants: for if to come to Church for a shew, to prophane Gods worship, and to doe it rashly for sinister respects, and in hypocrisie, be worse than not doing, then they are greater offenders in comming, than others in abstaining. The *Shechemites* were greater sinners with *Hamor* and *Shechem* his sonne, in taking the Sacrament of Circumcision for profit, and satisfying their pleasure, and to make a prey as they thought of *Israel*, Gen. 34. than the other Gentiles who refused it. So in this, they come to Church for advantage or profit, or saving of that they have; then is it better they should not come at all. Nay not so, but it is lesse evill, not more good. The goodnesse is, that they labour to be instructed in that they ought, and to know how they ought, and to endeavour to come with care and conscience, as is required. In the meane time hee that abstaines, and comes not, is lesse evill than he that doth come carelesly, &c.

Object. Why then should Magistrates compell men to the service of God, when he shall make them sinne, and sinne more than if they abstaine?

The

The Magiſtrate may not compell any man to doe evill; that is a thing ſimply forbidden of God; but hee may compell a man to doe that which he may ſinne in doing of it. Things that men doe are of three ſorts: good, and commanded; evill, and forbidden; indifferent, and neither commanded, nor forbidden of God. In this laſt the Magiſtrate ought to have a ſpeciall and tender reſpect to the conſcience of his ſubject, though it be erronious, ſpecially when they are things of no moment, the doing of them little profits the Church, or Common-wealth; and the omitting of them doth prejudice it nothing at all. For the other, he is not to reſpect the erronious conſciences of men, as not to ſuffer them unpuniſhed for evill doing, though they ſhould pretend conſcience in it; ſo is hee not to abſtaine from compelling them to that which is good: for, that evill is adjoyned to it, it is not his fact that commandeth, but comes from their infidelity and corruption who are commanded, of which he cannot be accuſed, when he hath carefully endeavoured, that they be duely and rightly inſtructed and informed: for when he may ſay, the things I require are commanded in the Scriptures, I have done my beſt endeavour, that you may know the truth, and not periſh; and I will not ceaſe for hereafter to perſwade, and exhort, and command you; doe you need the Scriptures? conferre with the Miniſters, pray God to open your eyes; he hath then done his part.

Anſw.

Ad fidem nullus eſt cogendus invitus, ſed per ſeveritatem, imò & per miſericordiam Dei, tribulationum flagellis perfidia eſt caſtigari. Auguſt. contr. lit. Petil. lib. 2. cap. 38. And againe, *Si quæ igitur adverſus vos legi conſtituta ſunt, non ſine facere cogimini, ſed malè facere prohibemini.* Ibid.

This teacheth the fearefull condition of ſuch as onely doe and performe the ſervice of God, but marvellous carelelly and corruptly; they heare the Word, they make prayers, they receive the Sacrament, but they are no more acceptable unto God, than if they did them not at all. God ſaith unto them, as a Father to his Child, and a Maſter to his ſervant, ſeeing them ſcambling over their duties and buſineſſe without care and reſpect, I had as leeſe you did them not at all. Now what would we think of him that ſhould never pray, never heare the Word, never receive the Sacrament; would not every one thinke hee is an odious man to God? verily ſuch, and more odious, if it may be, is every one that doth theſe, but without care of courſe, without conſcience; they heare the Word, but without profit: God had rather have them away, than come to Church to diſride his Word, to ſleepe or talke, there to prophane his worſhip. So they pray, but not with their hearts, but with their lips; their hearts are taken away with their pleaſures, profits, and delights. As Hoſea 4. 11. hee ſpeakes of them as well when they pray not; they receive the Sacrament, but without preparation,

Uſe 2.

paration, without underſtanding what they doe, moſt unworthily they intrude themſelves to the Table of the Lord; God had as liefe have them away, their roome were as acceptable to him as their thronging, as his without the wedding-garment at the feaſt of the King. Matth. 22.

This is their fearefull condition; he that heares, is as though he heard not; he that prayes, as though he prayed not; he that receiveth the Sacrament, as though he did not; and ſo of all the ſervice of God, he is as acceptable to God in not doing them, as he is in doing, and *è contra*, as odious.

Object. Then a man had as good not doe at all? and ſo while you reprove one thing, you open the gap to another, from careleſſeneſſe to prophaneneſſe?

Anſw. If any man doe gather ſo, it is his collection, not my aſſertion; he, like a Spider or Toad, gathered venome and poyſon from ſweet flowers and wholeſome herbs. If a Maſter ſhould tell his ſervant doing his buſineſſe negligently, that he had as lieve he did it not, will he reply then, he will not; if he doe, ſhall he not for ſuch contempt be beaten with more ſtripes? Nay, a ſervant that would avoid that, and receive any wages and reward, will ſeeke to correct his errour, and reforme his corruption: ſo in this.

Uſe 3. This ought to inſtruct us that have any deſire to be accepted in our ſervice of God, and not to be rejected, as if we did neglect it altogether; to doe it with all care and diligence, and in the beſt manner that may be: doe we muſt. And then not to loſe our labour, and have no reſpect nor reward, we muſt endeavour to doe them as they ought to be done: heare with an honeſt heart, to profit; pray with a fervent ſpirit, to prevaile; uſe the Sacraments in knowledge and due preparation for them; theſe and all other parts of his ſervice as he requireth; elſe we are in a ſtrait, as the Lepers were. 2 King. 7. 3, 4. without the walls of *Samaria*, if they enter the City there is death, if they ſit ſtill, there is death alſo: So we, if we doe not, we diſpleaſe; if we doe, and not as we ought, we diſpleaſe alſo. They had a third way to goe out to the enemies, wherein their difficulty was the greateſt; but we have a third, wherein our comfort is the moſt; to doe them as he requireth of us.

Object. But ſome will object, *who is ſufficient for theſe things?* And this is but a cold comfort in a thing, that no body can doe, and therefore we were as good to doe nothing at all; for who can doe things as he requireth?

Anſw. I anſwer, we have a mercifull God to deale with, who in Jeſus Chriſt accepteth our affections for actions, our beginnings for perfections. 2 Cor. 8. 12. And upon this ground we muſt doe our endeavours, to doe it in the perfecteſt manner that

that we may, that we may be accepted, and not abſtaine. It is a rule indeed in matters indifferent which are left to our choiſe, to refraine from them, becauſe our weakneſſe will bring forth ſome ſinne in the doing of them; As in exercíſes and recreations, when they cauſe us to ſweare, curſe, fret, and loſe our time: But in other things for which there is a commandement, and our own experience teacheth that we cannot doe them, without defects and infirmities, (As we cannot heare the word with that faith we ought, but wandring thoughts, and ſometime envious, covetous, ambitious deſires creep into our hearts;) yet muſt we doe, and not abſtaine, our imperfections hinder them from being perfectly good, but not from being accepted, while we condemne our imperfections, and deſire to doe better. And as the high Prieſt, Exod. 28. 38. did beare the iniquity of the holy things; ſo though our holieſt offerings and works of righteouſneſſe have defects & wants, blemiſhes and ſtains of our corruptions, our high Prieſt *Chriſt Jeſus* will acquit us of them, and procure us favour and acceptation in the ſight of God.

I have no pleaſure in you,] The reaſon of his wiſh why he could deſire they rather ſhould not doe him ſervice, then doe it: and this carried the contrary, I diſlike you, I am angry and diſpleaſed with you, remaining in your ſinnes and corruptions.

The Lord hath no pleaſure in ungodly men, ſuch as commit and continue in ſinne, and tranſgreſſion of his law, but he is angry and diſpleaſed with them; ſo is it here, Pſal. 5. 4. for thou art a God that loveſt not wickedneſſe, neither ſhall evill dwell with thee, and Hebr. 10. 38. 2 Sam. 15. 26. hence it is that he is compared to a conſuming fire, even to his owne. Deut. 4. 24. Therefore to ſhew his anger, towards thoſe who ſhould tranſgreſſe, how great it is, when he gave the law he deſcended with fire, and the whole mountaine burned about him. *Doctr.*

Becauſe the Lord hates iniquity, Pſal. 45. 7. now then as Men who hate any liquor, doe diſlike the veſſell that it is in, for it; yea ſometimes grow to hates and abhorre it: ſo the Lord hating ſinne, diſlikes the ſinner, yea ſometimes growes to hate him, Pſal. 5. 5. not the nature he made, not the man, but the wicked man: becauſe ſinne cleaves ſo faſt to him, as they cannot be parted: As when the ſent will not out of the veſſell, he hates both, as Saint *Auguſtine* ſaith, God hates iniquity therefore in ſome he deſtroyes it by damnation, as in reprobates; in others he takes it away by juſtification, as in the elect. *Reaſ.* 1.

Deus odit iniquitatem, Itaque in aliis eam perimit per ſtinæ damnationem, ut in reprobis; in aliis adimit per juſtificationem, ut in electis. Auguſt. *ad Simplicianum lib. 2 queſt. 1. Col. 630. Tom. 4.*

Becauſe as every one delights, and takes pleaſure in his like, which makes the Angels rejoyce at the converſion of a ſinner; *Reaſ.* 2.

And

And men rejoyce, and account it a glorious thing to have children like themſelves, and take the more pleaſure in them, when the ſucceſſion is like to prove like: ſo God in thoſe that are moſt like him, becauſe, ſaith *Cyprian*, then the divine gentry by their actions and practices may become more famous. Then muſt he be diſpleaſed with theſe, becauſe they grow more unlike him, and like to Satan his Enemy.

Vſe 1. Anger then ſimply in it ſelfe is not a ſinne, but as it is mixed with other perturbations and vices, ſeeing God is angry. As Chriſt was often and very vehemently, John, 2.13,14,17. and whenſoever he corrected and reproved ſinne, he ſhewed himſelf in his words very angry, Mat.23.13. ſo hath *Moſes*, the Prophets, Apoſtles, and all the Saints: Therefore *Lactan.* ſaith, *ſine irâ peccata corrigi non poſſe*, ſinne cannot be corrected without anger; for the ſight of ſinne is ſo horrible in it ſelfe, that he that is a good man cannot but be offended, moved and angry with the ſight of it. And he that is not moved at it, either allowes it, or doth not much deteſt it, or is willing to avoid trouble in correcting of it; hence the repreſſing of anger is a ſinne, being a great ſinne not to repreſſe, and that irefully, the ſinnes which are under our charge; as old *Ely*: for God hath given anger to the ſpirit of man, as an edge to a weapon, that when 'tis needfull we may uſe it, ſaith Saint *Chryſoſtome.* This then we ought to doe, imitate theſe examples, and be angry with ſinnes, and correct them to our power: but Ephe.4.26. this place doth not ſimply forbid anger, but corrupt anger, by which we offend God: Now anger is vicious and corrupt; Firſt, if a man be angry raſhly, for no cauſe, or for ſmall cauſe, Math.5.22. Secondly, if a man be angry for private injuries, not for them as they are ſins offenſive to God, but injuries to himſelfe: Thirdly, when the anger that ſhould be againſt the ſinne, is againſt the perſon, and turned to his brother; and this is that there forbidden: and it is thus underſtood; be angry, but not without juſt cauſe; be angry, not for private injuries, but vices, as they are againſt the law of God: Finally be angry, not with your brethren, but with their corruptions, and this is hence warrantable.

Quaſi gladio aciem, ſic menti noſtræ ira acumen impoſuit, ut eo cũ oportet utamur. Chry.ho.6.de laudab. Paul.

Vſe 2. Seeing God will be angry with all, both elect and reprobate for their ſinnes, and moſt diſpeaſed with them; This ſhould perſwade us not to be ſecure, but to paſſe our lives in the feare of the anger of God: To this one thing bend wee all our endeavours and powers, that we ſinne not, and ſo provoke the anger and diſpleaſure of God; for of this wee may be ſure that Gods word ſhall be fulfilled. Pſal.89.31,32. *If they break my ſtatutes, and keep not my commandements, then will I viſit their tranſgreſſion with a rod, and their iniquity with ſtroakes*: wrath and diſplea-

ſure

sure followes the sinner, as the shaddow the body. But if God spare, and be not angry, that is, shew it not; *Magna est ira non irasci*; 'tis a signe of greater displeasure: The master that respects his servant corrects him for a small fault; if he let him alone, it may be thought he doth it till great faults bee joyned to it, and he may either punish more, or cast him out of his house: so in this. *Chrysost. in Mat. ho. 17.*

Neither will I accept an offering at your hand.] Because he is displeased with them, therefore he will not accept their offerings, nor their service and prayers.

The person of a man must first please God, before his prayers, his offerings, or any worke that he doth can be pleasing or acceptable to him. That is, before reconciliation & justification they are unaccepted. It is hence manifest, because he rejecteth their offerings, being displeased with their persons: hereto belongs that, Ge. 4. 4. & that Prov. 15. 8. *The sacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable unto him.* Hence Isaiah, 1. 13, 19. 1 Pet. 2. 5. *And yee as lively stones bee made a spirituall house, an holy priesthood, to offer up spirituall sacrifices acceptable to God by Christ Jesus.* Heb. 13. 16. *Doctrine.*

Because all workes are made acceptable to God by faith, as all things are made pleasing to men by the light; so *Chrysost.* and without it nothing is; Heb. 11. 16. Now faith is that which makes the person accepted; for by it we are justified, Rom. 5. 1. and made *the sonnes of God.* Rom. 3. 26. *Reas. 1.*

Because before they are strangers, Ephe. 2. 19. yea and enemyes, Rom. 5. 10. now things done by strangers are not greatly gratefull, but by enemies they altogether distaste us. *Reas. 2.*

This confuteth the Papists, who make good workes the cause of our justification and reconciliation to God; when, as they can not be good, so they can not be acceptable before we be reconciled and acceptable in his sight. How doe they then justifie us and reconcile us? for that which must justifie and reconcile another, must needs it selfe be in favor; for as that is true of S. *Augustine*, *Opera non præcedunt justificandum, sed sequuntur justificatum*, So that is as true, whensoever they come they are not acceptable in themselves, because they are imperfect, our evill works are perfectly evill, and so deserve to be cast out of favour; but our good works are not perfectly good, and so cannot procure favor of themselves. *Use 1.*

If any object, as some of our Papists sticke not to doe, that we are justified by works, because by faith, for faith is a worke; I answer, faith is not our worke, but Gods in us. John 6. 29. Againe, though having received faith we doe beleeve; yet it is not faith, or the worke of it, that doth justifie us, but the righteousnes of Jesus Christ apprehended by faith: for as a hand that hath taken a treasure doth not inrich *Object.* *Answ.*

us, but the treaſure; and it is not the mouth receiving the meat, but the meat that doth nouriſh us; ſo in this. And being thus juſtified then we work, and our works are acceptable, becauſe we are firſt accepted in Chriſt.

Uſe 2. To ſtirre up every man to the tryall of his eſtate and himſelfe, whether he be indeed reconciled to God or no, whether juſtified or no, that if he be not he may labor and endevor to be; becauſe while he is in that condition, whatſoever things he doe, as they are but *ſplendida peccata, Auguſt.* ſo they are altogether unacceptable to God, whether he heare, or give, or receive, or pay; a heavy condition of a ſervant, that doe what he can, yet he can not pleaſe.

Queſt. But happily thou art deſirous to know whether thou art reconciled or no; and if not, how to come by it.

Anſw. I anſwer thee, if thou haſt true faith, then ſhall this be like the ſalt, 2 Kings 2. 21. which healed the ſpring of waters; and of it may be ſaid as there.

Uſe 3. This comforts God children, who are juſtified in Jeſus Chriſt, and ſo accepted in his ſight, their works, their ſacrifice and worſhip liketh him, howſoever they are done in imperfections, and in many great weakneſſes and are not ſo fully with their whole ſoule, minde and heart, as they ſhould be; but carry the touch of mans corruption, and are not able to abide the ſtrict and ſtreight judgment of God; yet becauſe they proceed from them who are accepted in Chriſt, they pleaſe him, and the imperfections are pardoned in Chriſt, and they taken for pure and holy. Prov. 15. 8. 1Pet. 2. 5. As a little thing done of a child is more acceptable, then much done by a ſervant.

VERSE XI.

For from the riſing of the ſunne unto the going downe of the ſame, my Name is great among the Gentiles, and in every place incenſe ſhallbee offered unto my Name, and a pure offering: for my Name is great among the heathen, ſaith the Lord of Hoſts.

From the riſing of the ſunne] Here is the ſecond part of withdrawing Gods mercy from theſe Jewes. And this is the removing of his worſhip & word from Jewes to Gentiles, ſet down by a compariſon of diſſimilitude betwixt Jewes and Gentiles.

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The proposition of the Gentiles, and their great care and respect of his worship, verse 11. the reddition of the Jewes, and their corruption and carelesnesse of his worship, renewing the former expostulation, verse 12, 13. In this we are to consider the worship of God, & the circumstances of it. In it we consider, 1. the ground of it, *my name is great*, repeated in the beginning and ending of the verse for more certainty of the thing; 2. the matter, *incense* and *oblation*; 3. the manner, and quality of it, *pure*, opposit to the *Jewes prophane* and *polluted* service of God. The circumstances, 1. persons, *Gentiles*; 2. place, *every where*.

Now for the meaning: The Papists have wrested this place, to establish the doctrine of their Masse; but how absurdly shall appeare, before we have ended with the Verse; in the meane time we will search the true meaning of them, as they ly in order.

For from the rising of the Sunne.] These words expresse the place; some expound them in the time present, and these either take them absolutely thus; The Gentiles, though they have no knowledge of God but by nature, as much as they may learne out of the great bookes, the Heavens and the Earth, and the revolutions and changes of them, by the rising of the Sunne, and the going downe of the same; yet they offer unto God oblations in their kind: Thus *Montanus*. But this cannot be, because of the quality of the sacrifice following; for it is said to be pure, which could not come from them in that dimme light they had: Or conditionally, that the Gentiles would offer a *pure* sacrifice, if God did reveale himselfe to them as he hath to the Jewes. But the words are so absolutely spoken, they cannot thus be taken.

Others, with more generall consent on all sides, take them in the future tense, or time to come: that the time should come when the Lord should translate his worship from the Jewes to the Gentiles, and then should they bring holy offerings: And this is after the comming of Christ, who should take away the Ceremonies, and abrogate the forme of the Jewish worship, and bring in pure and spirituall sacrifices.

Now by this is noted the place, that is, through all the whole world. Psal. 113. 3. *The Lords Name is praised from the rising of the Sunne, unto the going downe of the same.* Not that it should be at one time in all places of the world, for that never was, nor shall be; but, as among the Jewes, so in the whole world, before Christs comming, the greater part of them were wicked Idolaters, and prophane men. Isaiah 17. 6. and 6. 13. but successively, now in one place, now in another, it shall be spoken and preached in all the parts of the world before Christs second comming. Matth. 26. 13. Psal. 2. 8. *Aske of me, and I shall give thee the Heathen for thine inheritance, and the ends of the earth for thy possession.*

My name ſhall be great.] Here is the ground of Gods worſhip; The Name of God, ſignifying diverſe things, in this place may be taken either for himſelfe, as a mans name is put for his perſon, Acts 2. 21. or for his excellency, majeſty and glory; as Name for fame, Exod. 34. 5, 6. Phil. 2. 9. Gen. 11. 4.

Is great] Not that God is great or leſſe, *Magnum & parvum ſunt ex iis quæ ſunt ad aliquid. Ariſtot.* but ſhewed, or declared, or acknowledged to be great; as the word ſanctified is uſed, Math. 6. 9. and the word juſtified, Math. 11. 19. Jam. 2. 21.

Among the Gentiles] The perſons, by condition Gentiles, or Nations, taken ſometime generally for a company of People conſiſting of many families gathered together, Iſaiah, 1. 4. Ioh. 11. 52. Secondly more particularly for all people beſides the Iewes, all Infidels, Gods people being taken from among them only, Iſaiah, 49. 6. And ſo it is amongſt thoſe who were not Gods people before, amongſt them whom the Iewes accounted fooles, and did extreamely hate; ſpoken as it were to provoke them to make more care of the worſhip of God, according to the denouncing, Deuter. 32. 21.

And in every place incenſe ſhall be offered unto me] The matter of this offering or worſhip is firſt ſaid to be incenſe, by which is underſtood prayer, invocation and thankſgiving as, Pſal. 141. 2. *Let my Prayer be directed in thy ſight, as incenſe: and the lifting up of my hands as an evening ſacrifice.* Revel. 5. 8.

Secondly, It is ſaid to be an oblation or offering, by which is not underſtood the Leviticall offering abrogated by Chriſt, neither the ſacrifice of Chriſt upon the croſſe, which none can offer but he; and which only was to be performed and offered upon the croſſe before the gate of *Jeruſalem*; nor the ſacrifice of the Maſſe, as ſhall after appeare, but by this is underſtood a mans ſelfe, every faithfull man with all that he hath; for every one of Gods ought both to conſecrate himſelfe to the ſpirituall worſhip of God, and as it were ſacrifice himſelfe, and alſo offer up the ſacrifice of prayer and praiſe, and of repenting, juſtice, almes and other things pleaſing to God. Rom. 12. 1. 1 Pet. 2. 5. Heb. 13. 15, 16. Pſal. 4. 6. and 5. 19. And of this *Irenæus, Tertullian* and diverſe other underſtand this place.

Pure] not ſimply without ſpot, Iſaiah, 64. 6. but as the Church is called holy and without ſpot, Cant. 6. 9. firſt, in regard the perſon offering it is in Chriſt, and as his perſon hath his obedience and righteouſneſſe applyed and imputed to it, ſo his obedience hath Chriſt to cover the wants of it. Heb. 13. 15. 1 Pet. 2. 5.

Secondly, In regard of inward ſanctification, the ground of it, the party being regenarate by the worke of his ſpirit, and ſo every

very action in him, part holy and good, and well pleaſing to God, as comming and proceeding from his Spirit, though having a taſte and ſent of our infirmities, as water paſſing by a Pipe or Chanell. Rom. 8. 26. and 15. 16. Acts. 15. 9.

This, though a threatning, yet is according to that, Deuter. 32. 21. and ſo a kind of provocation to the Iſraelites, provoking them from the example of the Gentiles with a holy emulation in piety and the worſhip of God. The Iewes embraced not ſincerely the worſhip of God, but putting it as it were from them, the Gentiles received it.

When one Church maketh not account of the truth and worſhip of God, or doth reject it, another ſhall embrace it. *Doctrine.*

From the riſing of the Sunne unto the going down of the ſame,] The Lord, though he had ſhewed much mercy and goodneſſe upon the Iewes, he is not empteyed by it, but hath the like in ſtore for others, the Gentiles.

The Lord is marvelous rich in mercy, and liberall in giving his goodneſſe to the ſonnes of men, neither weary in giving, nor ever waſted with giving; manifeſt from this example, and Iam. 1. 5. *If any of you lack wiſdome, let him aske of God, which giveth to all men liberally, and reproacheth no man, and it ſhall be given him.* Rom. 10. 12. *for there is no difference between the Iew and the Grecian, for he that is Lord over all, is rich unto all that call upon him:* he gives, at all times, Luke 22. 19. his ability is great, Ephe. 3. 20. the effects prove it, giving more then they aske, to to *Abraham*, for one ſonne deſired, he gave a ſeed as the ſtarres in the heavens; To *Iſaac*, Gen. 25. 21, 22. to *Iacob*, Gen. 48. 11. To *Solomon*, Kings, 3. 11. *Ubertas eſt gloria, quam precatio, Ambroſe in loc.* *Doctr.*

Becauſe he is creator, and Lord of all, and by creation they are his ſonnes, he their father. Therefore as a father he will provide for all his their portions, as *Abraham* did, Gen. 25. 6. yea and ſuch is his care, that he cannot endure their want. Now they are in themſelves continually wanting; though he give one thing, they have need of another; as a ſhip and a net that muſt ſtill bee mending. *Reaſ.* 1.

Becauſe it is agreeable to his magnificency and greatneſſe to deale thus liberally; as it is agreeable and becommeth a Prince to deale according to his magnificence and greatneſſe. *Reaſ.* 2.

Becauſe it might be manifeſt the things they receive come to them not for their deſerts, or the merit of their prayers, or any things elſe, but of his love and mercy, when he dealeth ſo bountifully. *Reaſ.* 3.

Prayers are not meritorious, Iam. 4. 3. *Vſe* 1.

If any want, he himſelf is cauſe of it: *Ibidem*, to all men. *Vſe* 2.

An encouragement to aſke. *Vſe* 3.

Vse 4. To learne to be liberall and not weary of well doing. Gallat. 6. 9. 10.

Doctrine. From sonne rising to the sun setting in all places and nations is the worship and word of God propagated.

The Church under the times of the Gospell, and since Christ, is not, as it hath been, limited to one Nation, as to the Jewes, Psal. 147. 19, 20. Iohn. 4. 22. but those limits are plucked up, and it is inlarged to all the Gentiles, not one or two Nations of them, but to all the world.

Vse. This overthroweth the Church of Rome, who limit the Church which is enlarged by God, affirming that to be only the Catholique Church which is at Rome, or which is subject to the Romish tyrant; how then is it to all Nations, are all subject to it? how Catholique, when it is but a particular Church? what is Catholique but universall? Now to speake thus, the Romane Catholique Church, is to say, the particular universall Church; which in any reasonable mans eare is most absurd.

Catholique faith *August. Epist. 48. ex communione totius orbis.*

Object. But some times particular Churches were called Catholiques.

Answ. So they were, but then as *August. Cont. Epist. Fundani, cap. 4.* Every Church did it, and no one Church assumed this prerogative unto it selfe more then another; neither was Catholique opposed to particular, but to heretical. The Catholique faith was accounted the true faith, and the Catholique faith opposed to Heresie, and the Catholique Church to heretical Churches. And in this kinde the Church of Rome can lest challenge it to it selfe, for it is least Catholique, being in many things heretical.

The Jewes corrupting and contemning the worship of God, the Gentiles are called: through their fall salvation is come to the Gentiles.

Doctr. God by the sinnes of men takes occasion to worke good to others, and to magnifie his mercy and goodnesse; so here, by the sinnes of the Jewes he bringeth good to the Gentiles, and glory to his owne Name.

Reas. 1. Because he may take from the wicked any just occasion of accusing his providence and government, because he suffers sinne to be, that could prevent it, which indeed is a sinne in him that doth it not, who is bound to it, but it is not so with God. The Physitian is not to be accused when he maketh his patient sick, to bring him to health, lesse here God, not making him sinne, but leting him alone to his own corruptions.

Reas. 2. Because he is most wise, good and powerfull, and would so manifest himselfe, by bringing light out of darkenesse, good out of evill; for to make good, or to work good by good, would nothing so manifest this: To make some excellent work of pure gold is no great thing, a slender Artizant and a small skill will

doe

doe it; but of baſe lead to make pure gold is admirable Alchymie: ſo to bring good out of good is *Humanum*, but good out of evill *Divinum*.

Why then ſhould any be puniſhed for ſinne? or why ſhould not men ſinne, that the goodneſſe of God may be more magnified? Object.

Such two objections were made to St. *Paul*, Rom. 3.5,6,7,8. where alſo his anſwer is to the firſt, verſe 5, this is moſt abſurd, for then ſhould God judge unjuſtly, which no man may ſuppoſe that he which is the judge of all the world ſhould be unjuſt; and addeth, *abſit*, which he uſeth often when he ſpeaketh of things, which ſhould not once be thought, and which the minde of a holy man ought to abhorre once to thinke of: To the ſecond he anſwereth verſe 8, *whoſe damnation is juſt*; Shewing that ſuch an error is ſo farre differing from his doctrine, that he condemns both it, and the teachers and ſuggeſters of it. For good is not an effect of the evill, that is of it ſelfe brings forth any ſuch thing, but that comes by the wiſdome power, and goodnes of God: He hath given man a law that he muſt follow, and not doe other things upon expectation of effects; for a man may be condemned for the evill, whatſoever effect it brings forth by the goodneſſe of God, as *Judas*. And if any man thus reaſon, it is as if he that had been ſicke of ſome deſperate diſeaſe, which when he is cured, and the ſkill of a Phyſician growen famous by it, he will againe ſeeke to fall into the like diſeaſe, that the Phyſician might be more famous; or as if poore men and beggers ſhould reſolve ſtill to be ſo and to begge; becauſe that might magnifie the bounty and magnificence of the rich. Solut.

When we ſee the hatred and malice of men to profit others, by their perſecutions in word or deed, ſo that they are made more zealous and carefull, more upright and entire, there is no excuſe for men, nor thanks to them to be given, but the glory is to be given to the Lord, who thus turns things, & makes good out of evill. Uſe 1.
Perſecutors unto the Martyrs, ſaith Saint *Auguſtine*, *are as the hammer to the gold*, as the flaile to wheat, as the ſtone to bread, as the furnace to mettall, profit them, make them, and purge them, but no thanks to them: it is not of the nature of them, but from the ſkill of the Gold-ſmith, the baker, &c. for they would confound the gold with the droſſe, the wheat with the chaffe, and bruiſe them to peeces, if he did not temper, and moderate; and uſe them for their good that they might be the ſame.

If we are in the latter dayes, in which ſinne ſo boldly holds up the head, and ſo much doth abound, it is matter of griefe and trouble, if we conſider what they are, and what of themſelves they bring, the wrath of God, ſin and plagues: whereas they or will be leſſe troubleſome, when we conſider that God can and will Uſe 2.

will turne them to his owne glory, and the good of his Church. To converse among venomous creatures, to have to doe with ranke poyson, is fearefull and troublesome, as they are simples and in themselves; but when they are once skilfully tempered by the Art of the Apothecarie, when the Physitians skill hath made a just and good composition of them, then, though it be not altogether toothsome, yet it is not so troublesome nor hurtfull unto men: So in this.

Vse 3. For imitation, to teach us to endeavour to make good our of evill, and by the sinnes of men, our owne, or others, take occasion to glorifie God the more, or to helpe and profit our selves or others: by our owne sins, or others under our charge, to be humbled both to repentance, as also to true humility and lowlinesse of mind, as *Paul*, 2 Cor. 12. 7, 21. In the sinnes of others, not to triumph over them, but to blesse the mercy of God, and magnifie his goodnesse, that he keeps us from the like, who have no lesse in us the seed of them, than they have; accounting our selves as much beholden to God for keeping us from those sinnes, as if we had committed them, and he had remitted or pardoned them to us. As *Augustine*.

My Name is great.] Here is the ground of all the worship of God which follows, being smitten with a reverence & perswasion of his greatnesse and Majesty, they worship and serve him.

Doctr. The ground and foundation of all true and sincere worship of God, is the perswasion and acknowledgment of his greatnesse, and the want of it cause of contempt of God, and of his worship. What maketh mens persons admired and sought to but this? when they are accounted great, and men conceive so of them. This is manifest by that, Psal. 104. 1, 2, 3, &c. Jer. 5. 22. Rom. 12. 1. conferred with *Exod.* 12. 33, 34, 35, 36. when *Pharaoh* would give no leave to the people of *Israel* to worship God, nor feare his Word himselfe, he said, *Who is the Lord?* Exod. 5. 2. Matth. 6.

Reas. Because greatnesse drawes honour and reverence of it selfe. The Heathen alledge why they worship the Hoast of Heaven, because God hath given them such majesty and beauty. *Chrysost.* tells them it was their corruption, that they went not higher to see Gods greatnesse.

Vse 1. This discovers unto us a notable and devillish policy of Satan, when he would breed contempt of God and his worship, then brought he in images and image-making into the Church, that under the shapes and formes of base creatures, hee might wipe out of the minds of men the greatnesse and infinitenesse of God, and impresse in them some base conceit of him, that their heart might thinke but basely of his worship and service. It is a most easie thing to contemne God in an image, saith one. They perswade

Facillimum est, contemnere Deum in imagine.

perswade men that it is to helpe devotion, as *Jeroboam* would make the worship of God easie unto the people, by setting up two Calves in *Dan* and *Bethel*: 1 Kings 12. but as hee made it to be abhorred, so these make Gods worship not to be regarded, and men more cold in it.

This may teach us the reason of so much corruption in the worship and service of God, want of knowledge and perswasion of the greatnesse and infiniteneſſe of God: Hence are additions and detractions from it; for if they were perswaded he were infinitely wise, and onely wise, who needed no counsellour nor adviser what is fit for his service and worship, then would they never have so many inventions and traditions of their owne, on which they dote more, than they love that he hath commanded; as men dote more on their owne children, than they affect others. From this it is, that they either omit or contemne his worship, and the parts of it, or they performe them onely of course, for fashion, and *pro forma tantùm*: hence they preferre man before him, seeking rather to please man, fearing rather to offend man, as if he had more rewards or punishments than God to conferre or inflict. *Use 2.*

To teach us, to the end we may worship him aright, to labour to be instructed, and to know his greatnesse, and be perswaded of his infiniteneſſe in wisedome, and knowledge, and power, justice, mercy, bounty, and such like. And this is to be had by looking into his workes, by studying his Word, and by obtaining his Spirit. *Use 3.*

Among the Gentiles.] They who were not his people, nor beloved, neither had any thing that could deserve love, but rather hatred, are chosen and called of God.

The election and calling of God, whether of a few or many, whether a Nation, or particular men, it is free, and without desert, of mercy without merit. *Doctrine.*

And in every place.] Here is the place where the service of God is to be performed, and spirituall sacrifice to be offered unto him, not upon the Altar, or in the Temple, but every where, all places being indifferent, circumstances regarded.

The Gentiles and Church after Christ, under the Gospell, are not tyed for the worship of God, for prayer and invocation, and such like, to the Temple and Synagogues, or in private worship to looke towards the Temple, where there were visible signes of Gods speciall presence: Now they may pray every where, and worship God in every place, John 4. 21, 23. 1 Tim. 2. 8. onely this generality hath this restraint, prayers and worship may be performed in all places, but not all kind in all places; publique prayers in publique places, and private in private. For the first it is manifest, 1 Cor. 11. 18. Church is *Doctr.*

there

there taken for a publique place, because of the opposition, *vers.* 22. which thing is apparent through all established Churches that have beene, or are, as the Histories of all times shew they had open places and meetings for their assemblies and service of God, except in time of persecution. For the second, see Matth. 6. 5, 6. prayer in the closet. So Gen. 24. 63. prayer in the field, Matth. 14. 23. prayer in a Mountaine apart.

Reas. 1. Because then the Arke of Gods presence and his mercy-seat was in the Temple, but now all such ceremonies are removed; the substance being come, the shadows are gone. And now is he every where with his presence, where hee is sought for, as hee then was, but had limited them to that place to seeke him.

Reas. 2. Because every one hath a Temple about with him whereso-ever he is, 1 Cor. 6. 19. *Quest.* Had not they so? *Ans.* Yes: but God had limited them.

Reas. 3. Because the publique place is most fit for publique, both for order and comelinesse; and private for private, because a man may more freely confesse and mourne for his sinnes, and he may be more fit, being freed from the accurrences of eye and eare, by which the fraile heart of man and his mind is drawne away.

Use 1. To shew the errour of those who thinke a publique place better for their prayers than private, when indeed the Church is as private as any other, when a man is alone; and then a publique place is more excellent for the worship of God, when the congregation is assembled for that purpose. When they are together, a man hath more helps, more incitations and provocations, being more affected, one kindling an another, as two burning coales or billets; their prayers more forcible and effectuall; otherwise when they are severed, one place is as holy as another, a mans closet and chamber fitter by much than any other, for the reasons before. And a superstitious opinion of the place will make a mans prayer more unacceptable, both because that affection crosseth the flat assertion of God here and elsewhere, and againe establisheth the ceremony, and denyes the comming of Christ.

Use 2. A direction to every man to performe the worship of God every where; to lift up pure hands unto God in all places, performing publique worship in publique places, and accustomed times, serving God as is said of *Anna*, Luke 2. 37. *Shee was a Widow about foure score and foure yeares, and went not out of the Temple, but served God with fastings and prayers night and day*; which was *sine omissione, non sine intermissione*, saith *Beda*; and private service in their private places: as God bestows private blessings privately upon men, as remission of sinnes, and requires

quires no witnesse: Is't not absurd, where as God conferres benefits on us, he is content to doe it privately, yet wee will never worship God but before witnesses, and for ostentation sake? saith Saint *Chrysostome*. *Hezekiah* turned himselfe to the wall, and prayed.

Quando quidem ipse beneficia confert, ut in quibus solo testimonio opus habemus, & ad ostentationem quicquam faciamus. Chrysost. hom. 21. ad populum Antioch.

*A comfort for all those who by any occasion may be excluded from the publique assemblies and places of Gods worship, whether unjustly excommunicated or cast out of the Church, as he was that was cast out, Joh. 9. or otherwise hindered by the violence of man, or the hand of God, yet whersoever he be, in every place may he worship God, and God will respect and accept that worship from him. He that found out the once blind, now seeing man, though cast out, will be found when he is sought, though out of the Temple and Church, he that was found of *Hezekiah* in his bed, of *Paul* and *Silas* in the prison, of *Jonah* in the Whales belly, of *Paul* upon the Sea, and in every place where they held up pure hands unto him; he is the same still, and will be found of them that seeke him aright, every where. Princes have their times and places, out of which if they be taken, and petitions put up, they that doe so, offend; and for favour carry displeasure. Sometime they are like to *Ahashuerosh*, Ester 4. 11. sometime as *Darius*, Dan. 6. 7, 8. but God is ever ready to heare.* Use 3.

Incense shall be offered, and a pure offering.] The matter of this worship.

The Papists affirme, that by this can be understood nothing else but the most holy sacrifice of the body and blood of Christ, offered in every place in the sacrifice of the Masse; we understand it of spirituall sacrifices, not reall; whether is most probable we must enquire.

They, to overthrow ours, and to establish their owne, say; The word used for offering, *Mincha*, signifies an externall sacrifice, which was made of Oyle and Incense, and so no spirituall sacrifice. Object. 1. Bellarm.

To this I answer, that then it cannot be the sacrifice of the Masse, which consisteth not of any such things, but of the formes of Bread and Wine. Answ. 1.

Againe, it is false which they say; for it is used for spirituall sacrifice. Psal. 141. 2. Answ. 2.

But secondly, spirituall sacrifices were amongst the Jews, and he speaketh of a sacrifice which was not amongst them, therefore it must be understood of the Masse, for he speaketh of a new sacrifice. Object. 2.

It is answered, here is never a word of a new sacrifice, but of a pure Answ.

a pure one; Not making the opposition betwixt new and old, as if they in the old Testament had never used these sacrifices spoken of, but that they did not so frequently, neither relyed upon them so much as upon their externall outward sacrifices. But the opposition is betwixt the Levitical sacrifices which were offered in one only place, & for which God was offended that they were so corruptly offered, and the cleane sactifices among the Gentiles.

Object. Thirdly, It is called a pure sacrifice: Now that cannot bee of spirituall sacrifices, when ye say all the works of the godly are imperfect, and impure, as a menstruous cloth, and only the sacrifice of the Masse is pure.

Answ. To this is answered, That the worship of God, performed according to his word and will, in it selfe is pure; and though there be many infirmities and spots in the faithfull, and in their manner of offering of them; yet, because they offer up spirituall sacrifice by *Jesus Christ*, who by his bloud hath purged his Church, that he might make it without spot, and so their sacrifices, they are pure. Hebr. 13. 15. 1 Pet. 2. 5. And as for their Masse, it is most impure: and to have it pure, they require the devoure and religious intention of the Priest, which being wanting, makes it impure.

But that this cannot be understood of the Masse, and the sacrifice in it, is thus proved: we would demand of them, whether they take these words properly, or figuratively; If properly, then this place must needs be understood of legall worship, and so doth not pertaine to the new Testament; yea then must they offer incense in the Masse as well as bread. If figuratively, then is the Masse a Metaphoricall and figurative sacrifice, and not a true, reall, and outward sacrifice, as they say it is. But if they will take the first metaphorically, and the latter properly; besides the monstrous absurdity of it, see what follows; the word signifies a sacrifice made of flowre, oyle and incense, a breaden sacrifice, Levit. 2. 1. then overthrow they their transubstantiation; for if they offer bread, it is not his body: finally, that this cannot be understood of the sacrifice of the Masse, is apparent from circumstance of place and person; for this may be offered every where, that not, but upon an Altar only; This by all the Gentiles, that by Priests only.

By this then we understand onely spirituall sacrifices of the new Testament, as it is usuall with the Prophets to set them out by the names of the sacrifices of the old Testament, that they might more familiarly shew to them of this age, that the Gentiles are called to the true religion.

Incense shall be offered] He sheweth that the Gentiles, called and converted unto God, will worship him.

Those

Doctrine. Thoſe who are effectually called, and truly converted unto God, muſt and will worſhip him, be carefull and zealous of his worſhip and ſervice. Iſaiah, 27. 13. *In that day alſo ſhall the great trumpe be blowen, and they ſhall come, which periſhed in the land of Aſſur; And they that were chaſed into the land of Ægypt, and they ſhall worſhip the Lord in the holy mount at Jeruſalem:* Iſaiah, 2. 3. 1 Pet. 2. 9. ſee it practiſed, 2 Kings, 5. 17. *Moreover Naaman ſaid, ſhall there not be given to thy ſervant two mules load of this earth? for thy ſervant will henceforth offer neither burnt ſacrifice, nor offering unto any other God, ſave unto the Lord.* Acts 10. 41, 42.

Reaſ. Becauſe this is the end of their calling and converſion; Luke 1. 73. now every thing tends to his proper end, and is carried to it by nature, as a ſtone is to his Center, and fire to his ſphere.

Vſe 1. Hence we may gather why ſo many, and the moſt, are ſo little carefull for the ſervice and worſhip of God; being either neglecters or contemners of it; they are men uncalled, unconverted: called they are by the ſound of the word, Math. 22. but not effectually called and converted; and therefore no marvell if they worſhip him not, neither be carefull for his ſervice, when they are forward enough for dutyes to men; yea, and by this may we judge them not to be called, when every thing elſe hath his time, and they are carefull and diligent about the duties of civill honeſty, and the workes of their worldly callings, and can find no time for the ſervice of God and his worſhip, and think every houre or minute too much that is ſpent in offering up incenſe to the Lord; Their calling in week tha day will not afford them time to pray unto God, unleſſe it be to mumble a few prayers when they are waſhing their hands, as Papiſts or other like, or putting on their apparell. But upon the Lords day the ſervice of God muſt permit them unneceſſarily to doe things that might have been before, or may be done after, or have no neceſſity to be done at all: All the perſwading a man can uſe, yet ſhall he not prevaile in a weeke to perſwade them to ſpend ſome houres in reading and praying, in keeping the bookes of their conſcience in good order, when as upon the Lords day no perſwaſion needeth, to make them keepe at home, and bee buſie in their accounts of the world; ever againſt the ſervice of God they object their calling, their children, their wives, profits, pleaſures, and ſuch like; but never the ſervice of God againſt them; doe they not ſhew they are uncalled, unconverted?

Vſe 2. To inſtruct as many as are called and converted, how carefull they ought to be of the worſhip and ſervice of God, yea, to ſhew and ſeale up their calling by this. *Peters* wives mother delivered from her feaver, preſently adminiſtred unto Chriſt, when *Elijah* did but caſt his mantle over *Eliſha*, 1 Kings 19. 19, 20.

he ranne after him to serve him: they must then remember Gods end, and not defeat him of it. They must remember what they were, and see his mercy, what they are, and acknowledge his bounty, who hath of bondslaves made them free, of servants sonnes. If he had but delivered them, alla man could doe were little enough; more, that he hath thus advanced them. Therefore must they doe him the more honor, and be more zealous of his service and worship, and if they be upbraided for it, they must answer as *David* did, 2 Sam. 6. 21, 22. *Then* David *said unto Michal, it was before the Lord, which chose mee rather then thy father and all his house, and commanded me to be ruler over the People of the Lord, even over Israel: and therefore will I play before the Lord, and will yet be more vile then thus, and will be low in mine owne sight, and of the very same maid servants, which thou hast spoken of, shall I be had in honor.*

Incense and an offering. By the reall and outward sacrifice of the Jewes, he understandeth the spirituall sacrifice of the Gentiles, and Church under Christ.

Doctr. Under the Gospell Christians are freed from all outward, and reall sacrifices to be offered immediately to God; and of them are only required spirituall sacrifices, as their soules and bodies, their prayers and praises, their repentance and almes, Rom. 12. 1. Heb. 13. 15, 16. 1 Pet. 2. 5. Phil. 4. 18. Iohn 4. 23.

Reas. 1. Because their priesthood is only spirituall, therefore is his sacrifice only spirituall, such as the priest, such his sacrifice, 1 Pet. 2. 5. *And ye, as lively stones, be made a spirituall house, an holy priesthood, to offer up spirituall sacrifices acceptable to God by Jesus Christ.*

Reas. 2. Because all those outward ceremonies were shadows & types; now the body and truth being come, they are abolished.

Reas. 3. Because ceremonies and sacrifices were given the Church for her infirmities, and onely as a help to keep her from the corruptions of Idolaters, til she had received the spirit of God in a larger sort and measure. St. *Chrys.* compares the Church to a wife, and God to a husband, and thus expresseth his purpose: If a man have a wife wanton ly disposed, he confines her to some certaine places, to her chambers and private roomes, that shee may not gad abroad at her pleasure, and appoints her Eunuches & chamber-maids diligently to attend her, that her honesty may not be suspected: so God dealt with the

Si quis uxorem habet propensam ad impudicitiam, eam certis locis omnibus, cubiculis & conclavibus, ut ei non liceat vagari ubi velit, addit custodes Eunuchos, pedissequas & eorum qui eam diligentissimè custodiant, ut fides ejus non amplius esset suspecta: ita Deus cum Judæis, Hos. 2. 10. verum ille populus admodum infirmus ac debilis & ad adulteria idolatriæ ultrò nimium proclivis, Quare Deus eam separavit à cæteris nationibus, & in terra Chanaan sorsum habitare voluit, à cæremoniis & ritibus undique ceu à pedagogis custodivit; ut fides ejus non esset amplius suspecta, Ita ut meritò, sic Deus cum jam spiritum sanctum per Christum ecclesiæ donavit, custodiam cæremoniarum ab ea removit. Chrysost.

the Jewes, Hosea. 2. 19. that people was much inclined to adultery of false worship, therefore God shut them up from other Nations, and made them dwell alone in Canaan, and kept guard upon them with rites and ceremonies, as so many pedagogues, that their faith to him might not be suspect. But now when God had given his holy Spirit by Christ unto his Church, he removed from her the custody of ceremonies.

Our bodies are reall sacrifices, so are our almes. *Object.*

The first is not outward, the second is not immediately offered to God. And the sacrifice is not the thing given, but the affection, as appeares by the difference which Christ put betwixt the widow and the rich rulers, in their offering to the treasury. *Solut.*

Then are there now no externall reall Priests, such as were under the Law, because no externall reall sacrifice: he who tooke away the sacrifice, tooke away the sacrificer. And as he was the end of the Law, that is, of the morall Law, because he was the consummation & perfection of it, working and perfecting that the Law could not; so was he the end of the ceremoniall law, as death is the end of all living creatures, because by it they cease to be so; so Christ their period; for by him they are abolished. And if they, then the Priesthood, he being the last externall and reall Priest: for otherwise the word כהן is never used in the new Testament; but either to Christ in respect of his propitiatory sacrifice, or to all true Christians in respect of their spirituall sacrifices, and never applyed to any Ecclesiasticall order or function of men, as we commonly take the word, for a sacrificer; but as by the etymology of it, it signifies an elder, a Presbyter or Priest. *Use 1.*

To meet with a generation that lives upon the earth who being careless of God, his worship and service as he hath prescribed and commanded the same, doe pretend that if he would require such sacrifices as were in use under the law, they would be at any cost with the Lord; like those hypocrites, Mich. 6. 6, 7. *Wherewith shall I come before the Lord, and bow my selfe before the high God? shall I come before him with burnt offerings, and with calves of a yeare old? will the Lord be pleased with thousands of rams, or with ten thousand rivers of oyle? shall I give my first borne for my transgression, even the fruit of my body for the sinne of my soule?* when they could not endure what is told them. Verse 8. *he hath shewed thee, O man, what is good, and what doth the Lord require of thee? surely to doe justly, and to love mercy, and to humble thy self to walke with thy God.* Any thing but that they should doe they pretend to be willing to doe, like children, who like any manner of education, but that their parents would bring them up in; If in a trade, oh if they might follow their book, *Use 2.*

any thing but that they should, and their Parents would have. So with these; they know not, or will not know their owne heart, which is naturally irreligious, and never will like that is commanded, but would goe a whoring with their owne imaginations; and ever will like that they may not have, or will not be accepted, when they contemne that they have; and not respecting these, they cannot but contemne that is otherwise enjoyned, as Luke 16. 30, 31. he said, Nay father *Abraham*, but if one come unto them from the dead, they will amend their lives. Then he said unto him, if they heare not *Moses* and the Prophets, neither will they be perswaded, though one rise from the dead againe. They are like to a woman, to whom one making love, and desiring her person, she disliking his, answers him she will give him any thing but her selfe, her riches, jewels, bracelets, and such like; onely to put him off, because she sees he desires her person onely; and the other if he would desire, she would soone deny him.

Use 3. To teach us how wee ought now with all diligence and frequency performe these; and offer these sacrifices more than they; these were common to us and them, they were burdened with others, of which we are eased, which were chargeable and toylesome, Acts 15. 10. As, 2 Kings 5. 13. it was with *Naaman*; his servants came and spake unto him, and said, Father, if the Prophet had commanded thee a great thing, wouldest thou not have done it? how much rather then, when hee saith to thee, Wash, and be cleane? So say I, if he had laid that burden also upon us, ought we not to have done both? how much more when he hath eased our shoulders? And if we should not, how should we be justly condemned of unthankfulnesse? The Wife that newly married had a wise and strait Husband, knowing her frailty and infirmities, and therefore set a watch over her, and appointed servants to observe her, till her affection and faith were setled, when she ought and did honour, and obey, and love him: If he free her from them, and set her at liberty from that grievous bondage and tedious thing, will she then honour him the lesse? Question lesse she ought not, but if she doe, as the corruption of all is to waxe worse by liberty, then is she condemned of unthankfulnesse the more. So 'tis with us.

Incense.] The worship, prayers, and service of the Gentiles is resembled by this, not onely familiarly to shew to them of that age, but to teach, that their service, works, and worship is acceptable unto God, as such things are acceptable to the smell and senses of men; for in them God tooke no delight at all, neither could doe, his nature being spirituall.

Doctrine. The works of Gods children, their worship, service, and spirituall

spirituall sacrifice is delightfull and acceptable to him, as sweet perfumes are to the smell of men.

And a pure offering.] It is opposed to the *Jewes* sinnes, who offered unto God polluted and unperfect sacrifices, not such as they ought, and such as were according to the Law. But now their offering shall be pure.

Doctrine. The works, actions, and worship of such as are truely called and converted, are holy and pure: Thus prophesieth *Malachy*, that the Gentiles converted unto God, their workes and worship of him shall be a pure offering. Thus St. *Paul* speakes of the offering of the *Romans*, *Chap.* 12. 1. that it is holy. *Jude* calls their faith most holy, *vers.* 20. There were a few in *Sardi* truely religious, and converted, their garments were undefiled, Revel. 3. 4.

Reas. 1. Because they are done according to his Word; now they walke by that rule; things before they did at randome, now they know his Will, and after that they doe. And it is a rule, that worship performed according to the Word, in themselves are good and pure; as the sacrifices which were according to the Law, were pure and cleane for the matter of them.

Reas. 2. Because the parties are holy, they are a holy Priesthood, 1 Pet. 2. 5. now a good thing done in matter by holy men, must needs be holy.

Object. But how can they be holy, when there is *eadem ratio totius & partis*. And the Church for spots is compared to the Moon, Cant. 6. 9.

Answ. This is answered, that he is so, because he is in Christ, and hath his righteousnesse imputed to him, both to his person, and his obedience, 1 Cor. 1. 30. *& non radiis solaribus, sed ipso sole amictus*; Revel. 12. 1. as the Church is said to be cloathed with the Sunne. Hebr. 13. 15. 1 Pet. 2. 5.

Reas. 3. Thirdly, because of his inward sanctification, the ground of it, the party being regenerated by the works of the Spirit, and so every action is in him part holy, and good, and well pleasing to God, as comming and proceeding from his Spirit, though having a tang and tast of his infirmities, as water passing through a pipe or channell. Rom. 8. 26. and 15. 16.

Use 2. This teacheth what to judge of the works and worship of all that are uncalled and unconverted, not onely of Heathen and Infidels, but of unbeleevers in the Church, they must needs be impure and unholy, else were it nothing that is here affirmed of these after their calling. And indeed needs must it be, for, Tit. 1. 15. *Unto them that are defiled and unbeleeving is nothing pure, but even their mind and conscience is defiled.* So farre is it that they should be *merita præparatoria*, as some Papists speake of them; for unholy things cannot please him, lesse procure or de-

serve good things from him: though they doe the things for matter good, yet a good thing is oftentimes marred in the handling, and more when they are done by some men, and such men.

Use 2. Secondly, this proves that mens callings are free, without deserts, when the things that they doe before, even their best are impure and unholy, such, as God shewed his great patience in that he did not confound them for them; and more the riches of his mercy, that for all them, yet he called them.

Use 3. This comforteth every one that is truely converted unto God; his works and worship is pure and holy, and so accepted of God, even then, when he carryeth the body of sinne about with him, Rom. 7. 21. when in himselfe he finds many infirmities, yea, and when his heart tells him that his best work is not without the taint of his corruption, yea, and when his heart may misdeeme him; as *Jacobs* did, lest his Father should discerne him: so his corruptions; yet then is he pure and holy, and so pleasing to God, because he is in Christ, and he and his obedience hath put on the faire Robe of Christs righteousnesse, which is not a scant garment, as *Bernard* saith, but one that reacheth to the heeles, and covereth all the parts of the soule, as *Jacob* had *Esaus* garment: And as if he looked upon us in our selves, he should see nothing pure; so in him all things appeare as he is; yea, and because he is sanctified by the Spirit, those corruptions that often hinder and ever taint the best actions, God accounteth not theirs; nay, he saith they are not theirs, as long as there is a worke of the Spirit in them striving against them, and grieving at the sight and sence of them. That which *Bernard* speaketh of envy, *Thou feelest it, but ingreest not to it; it is a passion in thee that God one day will heale, not such a sinne as he will condemne thee for:* so may we say of others, for they are not theirs, for, 1 John 3. 9. his regenerate part sinneth not, nay, it abhorreth that the body of sinne hath done, and worketh in him. Marke the words, saith *Bern.* he doth not, but suffereth them unwillingly to be done in him, as that, Rom. 7. 17. *Now then it is no more I that doe it, but the sinne that dwelleth in me.* It is done indeed in me, but not of me, while I consent not to it.

Use 4. To teach every one that would have his offering pure, and his service holy before God, to labour for true faith in Christ, and the sanctification of his Spirit: By the first he shall put on Christ, by whom all his deformities shall be covered, all his sinnes and infirmities, as the deformities of the body are by a garment. By the second he shall resist and fight against the flesh, and be grieved at the sence of the evill in him, and so the regenerate part not consenting, but haring and striving against it, that bad dye and tincture which the best actions receive from the

the corruption of the flesh, God will not account his, nor impute to him, nor reject his service and worke for it. But 2 Chro. 30. 18, 19. *The good Lord will pardon every one that prepareth his heart to seeke God, though he be not cleansed according to the purification of the sanctuary.*

VERSE XII.

But yee have polluted it, in that yee say, The table of the Lord is polluted, and the fruit thereof, even his meate is not to be regarded.

BUT *yee have polluted it*,] This verse and the next is the second part of the comparison, touching the *Jewes*, and their great prophaning and corrupting of his worship; which is set downe first generally, then in particular: and this; first, in thought, in this verse; secondly, in word: thirdly, in deede, verse 13.

For the generall, *but yee have polluted it*,] Wherein first, the person; secondly the sinne, you, with an Emphasis; you whom I have chosen of all nations of the earth, whom I have beautified with so many benefits, and so strangely preserved, Deuter. 4. 32. *ad* 39. and many places of that nature. Againe, you who professe your selves in speciall manner to be my people, that you should thus use me, who ought rather otherwise to have honored mee, it is in you the more hainous, to me the more grievous and offensive.

Polluted it, or my name] Their sinfull Act: not that Gods name is, or can be polluted by mans sinnes, more than the sun can be by a dunghill, but this is spoken, first, because they polluted those things which he had appointed to be highly reverenced, and set his marke or his name upon them, 1 Cor. 10. 28. and 11. 27. secondly, because God did so esteeme of it in his acceptation, Acts, 9. 5. Matth. 25. 40. thirdly, because they did as much as lay in them, in their endeavor, nothing was wanting on their parts, Hebr. 6. 6. and 10. 29.

In that yee say,] The first particular, their inward thought; yee thus say in your hearts, in your minds, you despise my name, my worship, and service: A base conceit of the worship of God, Gods table, that is, his altar is polluted, is not greatly to be regarded

garded, as the words following shew: Now they contemned Gods Altar, saith Saint *Hierome*, because it was plaine and rude, not decked with gold and riches; and the offering, because it was burnt to ashes; *Montanus*, because it was served with fat and bread, things base and vile in themselves; *Pelutius*, because the heathen had polluted it, but the former is more probable.

And the fruit thereof.] By it understanding the offering that was laid upon the Altar; which made Saint *Hierome* translate it, *quod super ponitur*; And of this offering, one part was for the Priest, the Lords Minister, Levit. 6. 17. and this they thought was not to be regarded; having come not to regard the worship and service of God, they esteem not of his Ministers.

In the person, the Emphasis is double, first, that they upon whom he had bestowed so great things; secondly, they who made such shew of his service, should contemne it.

Doctr. It is nothing so great and grievous sinne for men who have received small things and blessings from God, to contemne his name, and be careless of his service and worship, as for those who have received great things from him, and upon whom he hath bestowed more excellent favors. And God takes it nothing so hainously from the one as from the other: Manifest here, and Isaiah 1. 2. *Heare, O heavens, and hearken, O earth, for the Lord hath said, I have nourished and brought up children, but they have rebelled against mee*, and 5. 4. *What could I have done any more to my Vineyard, that I have not done unto it? why have I looked that it should bring forth grapes, and it bringeth forth wilde grapes?* 2 Sam. 12. 7. 8. Math. 11. 23, 24.

Reas. Because the one hath lesse, the other moe causes why they should honour him, and be carefull of his worship: every benefit and favour deserves it, the least meriteth it, much more many and great ones; where then the most and the greatest are, there the contempt is the most hainous.

As the husband man, the more labor and cost he bestowes upon his ground, the greater harvest he expecteth; when for equall paines and cost he lookes for equall fruite, as Luke, 13. 7. 8, 9. *Then said he to the dresser of his Vineyard, behold, this three yeares have I come and sought fruit of this fig tree, and finde none: cut it down, why keepeth it also the ground barren? And hee answered, and said unto him, Lord, let it alone this yeere also, till I dig round about it, and dung it. And if it beare fruit, well; if not, then shalt thou cut it downe.*

Use 1. Then the contempt of Gods worship and service that is in this City, is farre more hainous and grievous then of any other place in the Land besides: because God hath bestowed upon it more favor, and greater things then upon any other, more wealth, greater strength, more honor; for it is the wealth and the

the strength, and the honor of the Land, he hath crowned it with much honor, and loving kindnesse, hee hath given it the Gospell, the watring and planting of *Paul* and *Apollo*, more abundantly then any part of the Land besides; he hath freed it from the plague, he hath delivered it from the sword, which should have been first in the confusion, if the enemy had had his wished-for day, howsoever it flatter it self in the strength of it, the wealth of it would in that day have made it a prey. He hath done this, and many more that I cannot speake of, and yet the contempt of Gods worship, name and service, is in all from the highest to the lowest: Like Magistrates, like subjects, like Minister, like People; like Masters, like servants; parents and children, rich and poore, bond and free, all contemners of the worship and service of God; which is the more fearfull and hainous sinne, because of the riches of Gods goodnesse, his bounty and blessings, and he takes it more hainously, that when he will visite the land with another judgment, the sword or any other, as it was the first in the plague, it shall be in the other, unles it repent and grow more zealous for his service & worship.

Use 2. More particularly, there are many particular men in this City, and elsewhere, who are careless of the worship of God, and doe indeed pollute his name, and thinke it no fault in them, because they are above others in wealth, above them in worship or honour, excell them in wit and learning. These are the men, if a survey be taken, who are lesse frequent in Prayer and in hearing, most careless both privately and publiquely of the worship and service of God, either not doing, or so doing, as if they doe any thing, God is more beholden to them, then they bound to him. As if Gods favor, and the fruits of his love were faculties and dispensations to beare them out in dishonouring of him, and polluting his name: May let them know it, if they doe not; or, if they will not now, they one day shall to their cost, that their carelessenes, and contempt is more hainous then of others, and he so takes it. They shall find these contrary, the eyes of God and men; in mens eyes a little thing in them that is good, is great, a great evill, bee a little; not so with God. And when every man shall give his account, (as he shall one day,) it shalbe be farre easier for the unlearned then for the learned, for the base then honorable, for the poore then rich. The benefits of God, specially these generall ones, are not alwayes proofes of his love; but they are ever provocations of obedience and honor from men. That, if they answer it not, as they have received more here, so they shall have more hereafter. Why doe they deceive themselves, or suffer themselves by flatterers to be deceived? we will make but them judges, and they will give sentence of themselves. What is that Courtier worthy of, that

receives

receives abundance of favor from the King, and requites him with contempt or treaſon? ſo of a father and his ſonne, of a ſervant and his maſter, &c. will they not take it more hainouſly, and ſhall not all their benefits and favors increaſe their faults? And are not Gods wayes juſt, more equall, and farre above the wayes of men. Then let me ſpeak to you rich men, &c. I beſeech you be deceived no longer, you ought to be more religious, and more carefull then others; I pray you correct your error, and begin to be more carefull, leſt you be forced to condemne your ſelves when it will be too late.

You, who profeſſe your ſelves in ſpeciall manner mine, and ſpecially profeſſe my worſhip.

Doctr. It is a farre more grievous and hainous ſinne, for ſuch as ſpecially profeſſe the worſhip and feare of God, to contemn his name, and not regard his worſhip, then for thoſe who make none or very little ſhew of it; and God takes it more hainouſly from them, ſo here, and Mich. 2. 6, 7. Marke 14. 37. 2 Pet. 2. 21.

Reaſ. 1. Becauſe he doth it of knowledge, and goes againſt his knowledge, whereas the other, as is probable, doth not ſo; for his profeſſion argues he knows what is to be done, and what ought to be done. Now ſinnes againſt knowledge are more hainous, the other more excuſable: as a man profeſſing an Art, a fault in this work of his Art is more foul, then in another mans work. Religion is the profeſſion of God, and every religious man, in this that he takes up Religion, profeſſes that he knowes the will of God, ſaith *Salvian*.

Religio ſcientia Dei eſt, ac per hoc omnis religioſus, hoc ipſo quod religionem ſequitur, Dei ſe voluntatem noſſe teſtatur. Sal. ad eccl. Ca. lib. 2

Reaſ. 2. Becauſe it is here as it were out of his place, where the thing is lighter, and not ſo offenſive; an element in his place not ſo heavy: a ſpot upon a foule garment not ſo uncomely; an element out of his place, a ſpot upon the pureſt garment, is the ſinne of profeſſors.

Reaſ. 3. Becauſe theſe things come commonly unexpected, and that which is unexpected, and unſuſpected, it commeth more ſuddenly, it lighteth more heavily, and is taken more to heart. This made *David* complaine ſo much of the injury of a friend, as a thing that came ſo unexpected, and did ſo pierce him.

Uſe 1. To inſtruct the Miniſter whoſe ſinnes and contempt of Gods worſhip he ought ſpecially to diſlike, to reprove, and lay load on: It is his part to diſlike and reprove all, to checke every mans ſinne, and every mans careleſneſſe of Gods worſhip and ſervice, but no mens ſinnes, no mens negligence and corruption in the ſervice of God ought to diſlike him ſomuch and be ſo earneſt againſt, as the ſinnes and careleſnes of thoſe who by ſome ſpeciall profeſſion come neere to God. The Miniſter ſhould be like affected

affected to his Maſter, the ſervant to his Lord. What God moſt miſlikes that ought they. It may be he may find theſe more kind, liberall, and reſpective unto him, he muſt nevertheleſſe reprove, and, if need be, uſe ſharpnes: The Phyſitian that finds men kind to him, and to honor him, when they are in health, will nevertheleſſe, when they are fallen into a diſeaſe, uſe ſharp medicines, and it may be ſharper to them then others, that he may the ſooner and ſounder reſtore them. It is the ſigne of a falſe prophet, when his mouth is not filled, to prepare and proclaime warre, and when it is, to cry all peace. Mich. 3.5. *Thus ſaith the Lord, concerning the Prophets that deceive my people, and bite them with their teeth, and cry peace, but if a man put not into their mouthes, they prepare warre againſt him.*

To admoniſh all ſuch as come nigh unto God by ſpeciall profeſſion, that they endure the words of reproofe from the mouth of the Miniſter, if he deale more ſharply with their ſinnes, covetouſneſſe, uſury, envy, quarrellings, pride and vanities, and particularly for the ſinne in hand, for their cold prayers, careleſſe hearing, ſleepy attending, negligent or late comming, the omiſſion and remiſſion of their care publiquely, but ſpecially privately in the worſhip and ſervice of God: they muſt not grudge and goe away diſcontented, ſaying, He knowes me well, he might well have forborne this, I have been an old profeſſor and an old diſciple: haſt thou? then is thy ſinne the greater, and God is more diſpleaſed with it, and ſo ought his Miniſters leſſe to ſpare thee, and thou the rather to take it from them. As *Moſes* ſaid, *See, Iſrael will not hearе, then how will* Pharaoh? I wonder not many times to ſee common Chriſtians and carnall men to diſtaſte reproofes, when I find profeſſors ſo diſliking them: but as their ſinnes are the greater, ſinne compared with ſinne, their reproofes ſhould be the ſharper, as in diſeaſes. *Uſe 2.*

To teach every man to conſider of his profeſſion which he makes of Gods ſervice and feare, and thereby to know the is more bound to procure Gods name to be honored, and in himſelfe and his to be moſt carefull for his ſervice and worſhip. His profeſſion requireth he be more devout in prayer, more watchfull and diligent in hearing, and in every duty whereby God is immediately worſhipped and glorified, more carefull. This his profeſſion requires of him, which if he performe not, he muſt know, that as every ſinne he committeth is more hainous, ſo his careleſſenes and corruption in the ſervice of God is much more inuterable and hainous in the ſight of God, then his who makes no profeſſion. Thou ſeeſt a man who is but a ſtate-Chriſtian and profeſſor, withdraw himſelfe, and be negligent to come to the place of Gods worſhip, thou diſlikeſt it, and yet occaſion of friends, pleaſure or profit will ſometime draw thee aſide from it; thy ſinne is *Uſe 3.*

farre

farre more intolerable then his: So of ſleeping, thy nod is worſe then his halfe houres nap; for to thee Chriſt ſaith, as to *Peter*, Marke 14. 37. *ſleepeſt thou?* and ſo in every duty of Gods worſhip. We are then farre worſe then Ethnicks, becauſe we ought to be better; becauſe our profeſſion and manners are repugnant, and we are not what we profeſſe our ſelves to be.

Ideo Ethnicis deteriores ſumus, quia meliores eſſe debemus, quia pugnamus professionem noſtram moribus noſtris, nec ſumus id quod profitemur: Salv.

Obiect. Then better not profeſſe at all?

Anſw. Admit thy conceit: but what is gained by it? *Paul* ſaith, Rom. 2. 12. *For as many as have ſinned without the law, ſhall periſh alſo without the law: and as many as have ſinned in the law, ſhall be judged by the law*: and Chriſt, Luke 12. 47, 48. *That ſervant that knew his Maſters will, and prepared not himſelfe, neither did according to his will, ſhalbe beaten with many ſtripes: but he that knew it not, and yet did commit things worthy of ſtripes, ſhalbe beaten with few ſtipes: for unto whomſoever much is given, of him ſhalbe much required, and to whom men commit much, the more of him will they aske.* There was one had two ſonnes, Math. 21. 28. he that ſaid he would not, and did, was commendable: doe thou like, and it ſhalbe well with thee, but otherwiſe thy not profeſſion ſhall alſo condemn thee, and if it be leſſe, yet if thou periſh, thou haſt gained little. The beſt is to profeſſe and alſo perform with all care the ſervice of God, then thou ſhalt be bleſſed in thy deed.

Have polluted it.] The act of theſe perſons, the Iſraelites, the polluting and corrupting of the worſhip of God. And here is the cauſe why God will take his worſhip and word from them, they polluted and corrupted it, and made no account of it.

Doctrine. The prophaning of Gods name, that is, the corrupting and contemning of Gods word and worſhip, is that which procures God to take it away, and remove it from a people and land; as here, and Iſaiah 29. 10. *ad* 14. Jer. 7. 13, 14. *Therefore now, becauſe ye have done all theſe workes, ſaith the Lord, and I roſe up early, and ſpake unto you: but when I ſpake, yee would not heare mee, neither when I called would yee anſwer. Therefore will I doe unto this houſe, whereupon my name is called, wherein alſo yee truſt, even unto the place that I gave unto you and your fathers, as I have done unto Shilo.*

Uſe 1. This teacheth us to behold Gods juſt judgment upon the Church of Rome, which once was a famous light, and a flouriſhing Church, but it grew both to contemn the word of God, and to corrupt his worſhip. It preferred the Church above it, yea the Pope, holding he might diſpence with the word of God, ſo *Gratian*, ſpeciall the new Teſtament, ſo *Panormitan*, the Church can make morall precepts mutable, ſo *Gratian*, with infinite ſuch like.

like. The worſhip it hath corrupted by unwritten and lying traditions, by ſuch a burden of ceremonies, as never any ſuperſtition had by the precepts of men and ſuch like. That God hath dealt juſtly, he hath taken from them his word, and left them in palpable darknes more then Ægypt, 2 Theſſal. 2. 11. And now are they as a man out of his way, and yet thinks he is right, the further he goes the more he is out of his way, and no hope of returning; becauſe he perſwadeth himſelfe he is in the right way.

This may make us feare that the day of the mourning for the Goſpell is not farre, at leaſt in Gods juſtice and his dealing with others; becauſe though corruption hath not ſeaſed upon his worſhip, yet contempt of the word is every where. *Vſe 2.*

The Church and the chiefe in it, the Magiſtrates are here admoniſhed, if they deſire that the Goſpell and his worſhip ſhould abide amongſt us, that they take heed it be not corrupted, nor contemned; which is the very life and breath of the Church, the vitall ſpirits, which being corrupted bring death to the whole: they ought to make lawes againſt error and hereſie, ſuperſtition & other corruptions, and ſeverely to execute them againſt whoſoever dare privately or publiquely, ſecretly or openly, ſowe any cockle with the pure wheat of Gods word and labor to keep it in as much ſincerity and ſimplicity as may bee, labouring to keep the fire upon the Lords Altar, the Lampes burning in the Temple, and the Levites unforſaken, labouring for the maintenance of the faith which was given unto the Saints, Jude, verſe 3. correcting and puniſhing all contemners of it, who or howſoever, leſt God doe remove it from us. *Vſe 3.*

To teach every man as he deſireth there ſhould be peace and truth in his dayes, ſo to repent of his corrupting, polluting or contemning of this, whether before or ſince his calling; and now to labor for his part to keep it in integrity and purity, to have it in all honor and high eſteeme, that if God for the generall doe remove it, yet his ſinne be not a provocation to it. The removing of it will be griefe enough, more when he ſhalbe guilty himſelfe as a procurer of it. As ſickneſſe and trouble is heavy, ſo more when a man is guiley by his own intemperancy, or miſcarrying of himſelfe, by ſurfetting and ſuch like; he hath brought it upon himſelf, and pulled it with his own hands upon him: ſo in this. *Vſe 4.*

In that you ſay, the table of the Lord is polluted.] This is the firſt particular; their thoughts, according to the phraſe often uſed in this Chapter; whence it is not only manifeſt that the Lord knowes the thoughts of Men, and the things they doe in ſecret, but he reveales them to others, his lieferemants upon earth, his Miniſters and Magiſtrates to reprove, or correct and puniſh.

Table polluted,] They contemned the Table, becauſe it was but rudely built; and the offering, becauſe it was burnt to aſhes. *Hierom.*

Doctr. The thing that makes men contemne holy duties, and the worſhip of God, is becauſe they looke too much upon the baſeneſſe of the meanes. *Vide* verſ. 7. *ut ante.*

And the fruit thereof, even his meate not to be regarded.] The Prieſts part, they thought any thing would ſerve them; contemning Gods worſhip, they contemned the meanes of his worſhip.

Doctrine. The contempt of Gods worſhip, and the contempt of his Miniſters, goe together; they are in one people, one age, one place, the fruit of the Altar and the meate of it deſpiſed together. So it is here, ſo 1 Sam. 2. 17. It is all one, whether the cauſe be juſt, and they juſtly deſpiſed or no. 2 Chron. 36. 14, 15, 16. Nehem. 13. 10, 11.

Reaſ. 1. Becauſe all the honour and account that the Miniſters can have or looke for, is for their worke, for the worſhip and ſervice of God they performe amongſt them. 1 Theſ. 5. 12, 13. Now if their worke once grow into contempt and diſgrace, they needs muſt; which was the reaſon why *Demetrius* pleaded ſo hard for the honour of *Diana*, for their owne gaine and honour, knowing that they were honoured for her, who, if once diſhonoured, would make them to be diſhonoured, Acts 19. 24, &c. ſo in this, of the true worſhip.

Reaſ. 2. Becauſe the corruption of man is ſuch, that when he ſhould reſpect the Miniſter for his worke, the cheſt for the treaſure, he reſpects the worke for the Miniſter, the treaſure for the cheſt. Therefore if he once grow to diſlike him, he will diſlike it.

Uſe 1. This noteth the cauſe why the worſhip of God and his ſervice is in theſe dayes in that contempt that we find it to be in all places: it is amongſt us ſtill, God hath not taken away the Arke of his preſence, but it is in ſmall account, little eſteeme and reverence. It is no marvell, ſeeing the Lords Miniſters are in ſuch contempt as they are, what difference or diſtinction ſoever men make of them, yet herein they differ not, but are all in contempt. No ſort nor condition of men, no men of any profeſſion in the Land, are any thing like neere in the like generall contempt and diſgrace that they are; by Courtiers and Countreymen, by Citizens and men abroad, by rich and poore, by old and young, they are as, 2 Chron. 36. 16. marked, deſpiſed, miſuſed. Is it then any marvell if the worſhip of God be contemned? when the Embaſſadour is contemned, the embaſſage will and muſt be worſe liked of; when the Phyſitian, the phyſick he brings? Nothing that *Micha* can ſay or doe can be liked, *Ahab* diſlikes his perſon. And againe, *è converſo*, this layes

out

out unto us why the Ministers are in such contempt, the worship it selfe is in contempt. They are deprived of their double honour, in the most part, because the most honour not the Word and worship of God. When as the message of *David* sent by his servants, is misconstrued by the *Ammonites*, then are his messengers abused. 2 Sam. 10. so when the worship of God, then the Ministers. These are two twinnes, as it were, the contempt of the one, and the contempt of the other; it is hard to tell which first comes forth, happily some may thinke the one, some the other; as with the twinnes. Gen. 38. 28, &c.

This must instruct the Ministers of God, if they have any desire that the worship of God should be had in account and reverence, and not in contempt, that they carry themselves wisely and discreerly, sincerely and soberly, both in the worke of their Ministery, and in other carriage of their life; that they give no just cause of contempt of the Word, but that they may rather adorne it. So Saint *Paul* perswades both *Timothy* and *Titus*, and in them other Ministers; for his charges were not personall, nor temporary; 1 Tim. 4. 12. 2 Tim. 4. 5. Titus 2. 7, 8. for if all must so live and carry themselves, that the Gospell of God may be well spoken of, and his worship regarded; if servants, Titus 2. 10. if women, even young women, *verses* 4, 5. if all professors, Titus 3. 8. much more ought Preachers, they ought so to handle those mysteries and worship of God, that they may strike reverence and esteeme into the people; so to carry themselves, that they may get account and estimation to themselves, and so to the worship of God; for when the Ministers of God handle the Word simply and profitably, and other parts of Gods worship with great reverence, and when they practise it carefully, then will it be better affected and reverenced of others; but when they handle them corruptly and carelesly, when they are not the same men in their lives, they seeme to be in the Pulpit, they make the ordinances of God to be out of request, and to be loathed, as *Elies* wicked sonnes made men abhorre the offering of the Lord, 1 Sam. 2. 17. both by their using of it, and carriage of their lives; for even wholesome meate-men loath an unwholesome and sluttish huswives, or Cookes dressing. *Use 2.*

This may admonish all those who contemne the Ministers of God, who doe scoffe, deride, and disgrace them most, who seeke most that the worship of God should be had in honour, whatsoever profession they make outwardly, it is yet manifest they have no inward love to religion; nay, that they contemne and despise the worship of God. They may use the works of his service, and performe worship for the outward act, but it is without any love and reverence to it; but as the Heathen man *Use 3.*

would have his Tyrant to ſeeme religious, that his people might feare him, becauſe they might think the Gods would helpe him if they ſhould rebell or riſe againſt him; ſo theſe, for one ſiniſterreſpect or other.

Doctr. It hath beene a continuall portion of the Miniſters of God, to be contemned, and not regarded; to be baſely thought of and ſpoken of, though in this place it may ſeeme to be a juſt judgement upon theſe, yet the beſt and the moſt ſincere Miniſters have beene no better eſteemed or regarded. 2 Kings 9. 11. Jer. 29. 26. Acts 2. 13. and 26. 24. Matth. 11. 18. 1 Cor. 4. 9. *ad* 14.

Reaſ. 1. Becauſe it befell to Chriſt, who was many wayes evill ſpoken of, John 10. 20. Matth. 11. 19. then no marvell if his Miniſters and members be in the ſame condition; for Matth. 10. 24, 25. *The Diſciple is not above his Maſter, nor the ſervant above his Lord. It is enough for the Diſciple to be as his Maſter is, and the ſervant as his Lord. If they have called the Maſter of the houſe* Beelzebub, *how much more them of his houſhold?*

Reaſ. 2. Becauſe the Miniſters of God muſt deale with and reprove the ſinnes of men, and not ſpare them, but threaten them for them. Now when they are, as *Baſil* ſpeaketh, like Phyſitians, who make warre, not with their patient, but with his diſeaſe and paſſion; ſo not with them, but their ſinnes; they thinke hee is their enemy, and maketh warre againſt them, therefore they ſpeake evill of him.

Uſe 1. To teach us not to be offended, if we finde now many mockers and ſcorners of the Miniſters and Miniſtery, many who regard them not, but contemne them, and raiſe up all manner of evill ſpeeches againſt them; it is no new thing, for there is none under Heaven. It was propheſied it ſhould be, 2 Pet. 3. 3. *mockers.* 2 Tim. 3. 3. *deſpiſers of them who are good*; and therefore ſtill will be, while the accuſer of the brethren doth rule in the Ayre, and is Prince of this world, and doth rule in the children of diſobedience, he will make them mock and deſpiſe, contemne and ſlander, and oftentimes ſuch as would make reaſonable men affraid, leſt their ſlanders ſhould be found falſe, yet that troubles them not, becauſe they ſtill hope it will make for their advantage; he inſtructing them, who taught *Machiavill*, * Slander one confidently, and ſomewhat will ſticke to him. If that be true which *Tertullian* writeth *Adverſus Gent. Apol. cap.* 1. * Nothing is worſe than to hate men whom they know not, though they deſerve to be hated. What is it then that they ſhould ſlander men whom they know not, when the thing deſerveth great honour?

* *Detrahe audaciter, & aliquid adhærebit.* Machiavil.

* *Nihil iniquius, quàm ut oderint homines, quos ignorant, etiamſi res meretur odium.* Tertul.

Uſe 2 This muſt teach the Miniſters patiently to abide the baſe conceits

conceits and opinions of men. It is no new thing: if they did it to the greene tree, what will they doe to the dry? if to thoſe who have lived before, more to theſe. It is that whereunto they were appointed, 1 Theſ. 3. 3. that of Chriſt will be true, Matth. 5. 11, 12. *Bleſſed are you when men revile you and perſecute you, and ſay all manner of evill againſt you for my Name falſely. Rejoyce and be glad, for great is your reward in Heaven: for ſo perſecuted they the Prophets which were before you:* which if any incurre not leſſe or more in his portion, he may feare and ſuſpect himſelfe whether he be Chriſt or no, ſeeing Chriſt ſo ſpeaketh, Luke 6. 26. Woe unto you, when all men ſhall ſpeake well of you; for ſo did their fathers to the falſe Prophets: he may ſuſpect himſelfe rather falſe than true. That of *Plinius Cecilius*, which he was wont to ſet upon his Schooles, may be applyed; *Sciamus eum peſſimè dixiſſe, cui maximè ſit applauſum*: Wee know, he that hath moſt applauſe, hath made the worſt Oration.

VERSE XIII.

Ye ſaid alſo, Behold, it is a wearineſſe, and ye have ſnuffed at it, ſaith the Lord of Hoſtes, and ye offered that which was torne, and the lame, and the ſick: thus ye offered an offering: ſhould I accept this of your hand, ſaith the Lord?

YE *ſay alſo, behold, it is a wearineſſe.*] The ſecond corruption here reproved is outward pollution, which is double, in ſpeech and geſture: The ſpeech ſome expound as ſpoken by the Prieſts, taking up the breaſt or ſhoulder of a carrion ſheepe which was his due, Levit. 7. 31, 32. ſee what I have for my labour; but the Prieſts themſelves had a hand in this ſinne. This ſpeech is expounded as if it were ſpoken by a crafty diſſimulation and arrogant bragging. See how I am wearied with carrying this weighty ſheepe, when a man might have blowne it over; or they ſay, they are marvellouſly weary with carrying ſo weighty and tidie a beaſt upon their ſhoulders, and that they might faine it by their geſture, they ſhew it by panting, and fetching their breath deepe, and drawing of it ſhort, *Montanus*. Some expound, what a toile is this that we ſpend all in the

ſervice of God; the complaint of the people, that they were at great toile and paines, and exceſſive coſt and charge in Gods ſervice, as over-wearied with labour, and eaten out and undone with expences, eſpecially comming ſo raw and bare home; and therefore God was to content himſelfe with it, though worſe.

You have ſnuffed at it.] Either you blow and pant, as tyred with bringing a tidie beaſt; ſtill their arrogant diſſembling continued: or by a diſdainfull and contemptuous geſture you ſhew your unwillingneſſe to ſerve God, and how vile and tedious it is to you: it is the geſture of one refuſing a thing with diſdaine and contempt, as Pſal. 10. 5.

Saith the Lord of Hoaſts.] Who is moſt good and pure, and a powerfull and juſt revenger of all ſuch wickedneſſe.

And ye offered that which was torne.] Their practice and dealing; their Sacrifice faulty two wayes: they brought blind and lame, or, if any good, not their owne. Firſt, in manner of getting of it, it was ſuch as was ſtolne; ſome expound *raptum*, ſpoiled and wearied with beaſts; *raptus ex ore lupi*, which was dainty among the Heathen, as finer meate and the tenderer, ſo *Calvine*. If by chance a ſheepe or other beaſt were wearied, or ſo, they would be content to beſtow it on God. But this is not like, for Sacrifices were brought quick, not dead. But *raptum*, rather *furto & rapina quæſitum*, as *Lyra*; they brought ſuch to God as was gotten by evill meanes, thinking to ſtop his mouth, as mans, with part of the booty. Pſal. 50. 21.

Behold, it is a wearineſſe.] The complaint of the people, thinking too much of that they did in the ſervice of God.

Doctr. Hypocrites, naturall, and wicked men doe thinke all time too much, all paines too great, all coſt too chargeable ſpent upon the ſervice of God and his worſhip, Amos 8. 5. Iſaiah 58. 3. for it carrieth a kind of repentance in them, for that they had done all that in the ſervice of God, when they aimed not at his ſervice, but their owne profit. This is that which was in *Judas*, John 12. 5, 6. *Why is this waſte?* murmuring at it, and made a good colour for it, that he might alſo infect others, pretending it for the members of Chriſt, againſt the Head, by which hee brought the Diſciples into the ſame ſinne with him. Matth. 26.

Reaſ. 1. Becauſe love is the ground of all duties, ſpecially of the cheerefull, ready, diligent performing of them, and the coſt which men think nothing too much of where they love: Parents to their Children, the Wife to the Huſband. Now no naturall and wicked men have the love of God, or can have it; for it is a ſupernaturall gift, therefore no marvell if they deale thus.

Reaſ. 2. Becauſe the motives of theſe duties, and the manner of doing them, are the benefits received, and the bleſſings and rewards

to

to come upon them that doe them ſo. Now naturall and wicked men want ſpirituall eyes to ſee God the giver of all that they have, and the reward for things to come, and what profit the ſervice of God brings to them; then no marvell though they think all too much.

Micha. 6. 6, 7. here are hypocrites that thought not great things too much for God. *Object.*

This they offered, but they never did it. It may be a queſtion, if God would have taken them at their word, whether they would have performed or no; for many promiſe largely, that are ſhort enough in performing. But admit they would, yet that they would not have done it, for any ſervice to God at all, but only for a ſafeguard to themſelves and their ſinnes. The Prophet threatned them with the judgments of God if they did not returne from their ſinnes: they thinking to ſave themſelves, and keepe their ſinnes, which were ſo deare unto them, offer thus liberally, and it may be would have given ſo: but it was not for God, but themſelves. As the Mariner in a ſtorme or danger, and the traveller when he is beſet with theeves, will caſt away liberally. *Sol.*

This teacheth that there are a great company of men in the Church who are but meere naturall men at the beſt, but hypocrites in the Church, ſeeing ſo many find and profeſſe themſelves to find ſuch tediouſneſſe and wearines in the ſervice of God, thinking the time too much, the paines too great, the coſt very burdenſome, weary of Sabboths, and the times and places of exerciſes, can be content to ſerve with eaſe, but not with any ſtrictnes, or as they account, it inconvenience, a little labor happily, but no coſt without grudging. To whom the Sabboth, when it commeth, is like to a bad gueſt, whoſe departure is farre more welcome to them then his comming; ſo is the end more acceptable then the beginning, and every houre is a day till it be over; others thinke it was ordained for their eaſe and refreſhing from their labors, and not for Gods ſervice, and therefore thinke it too much to give the whole day to God, too much to heare twice, but intolerable they ſhould be bound to make care of it in the whole, in private beſides the publique ſervice: many maſters are there, who thinke much to give to God a whole Sabboth, who will not remit their ſervants a piece of one of the ſix dayes: Many a ſervant who can be content to toile himſelfe more that day with the workes of pleaſure and the workes of Sathan, then in the week with the works of his Maſter, but thinks every thing too much for God, as *Chryſoſtome*. What commands doth the Devill lay on man? how laborious? how grievous? yet the difficulty is no impediment to his commands. But here a little thing hinders, and they thinke all too much: how much *Vſe* 1.

Quæ diabolus imperavit, quam laboriоſa? quam gravia? nec difficultas fuit ejus mandatis impedimentũ. Chry. ho. 19. ad P. Ant.

much more ſhew they themſelves wicked men, who, like *Judas*, finde fault with others care or coſt in the ſervice of God, and draw others with them into the ſame opinion, to thinke it is too much, when it is ſhort of that that is expreſſely required.

Uſe 2. To teach every man, when he finds any ſuch wearineſſe in the ſervice of God, his heart thinking too much of his coſt and pains, to cenſure it in himſelfe as a relique of the naturall man, whether it come of himſelfe, or he be drawn unto it by others, (as the Diſciples were by *Judas*; and to humble himſelf for it, for it cannot be good, comming from this; and men cannot gather figs of thornes, nor grapes of thiſtles,) to judge it to come from this, that his love is unperfect, as his knowledge is, but in part; or from this, that he hath not the feeling of Gods love, his bounty and mercy towards him as he ought, neither knows the fruit of this ſervice.

Uſe 3. To teach every one to labor againſt this corruption, and to withſtand it, that it ſeaſe not upon him, ſeeing God taxeth theſe for it; for wherefore elſe, but that we ſhould avoid it, and never think either paines or time or coſt too much in his ſervice and worſhip? for which purpoſe two things muſt we labor for; one, the love of God; for nothing will we think enough then for him, as *Jacob* and *Shechem*; another, delight in the duties, Iſaiah 58. 13. Pſal. 122. 1. John 6. 34. give me a man that delights in any thing, and all is not enough for it.

And ye have ſnuffed at it.] Their geſture, which as it noteth their unwillingneſſe, ſo taken as ſome doe take it, for panting, then it ſignifies their arrogant diſſembling, by which they made ſhew as if they had brought moſt excellent ſacrifices, when they were nothing, and brought nothing but wilde and baſe ſacrifices to God.

Doctr. It is a grievous ſinne for men to make ſhew of great care and diligence in the ſervice and worſhip of God, and indeed doe nothing leſſe. Men cannot abide it, ſpecially an upright and plain dealing man, Prov. 29. 27. much leſſe God that is righteouſnes it ſelfe. Ezek. 14. 7. 8. Iſaiah 58. 2, 3. Pſal. 5. 6 Acts 5.

Reaſ. 1. Becauſe it is groſſe hypocriſie, and ſo abominable unto the Lord, who as he is a moſt ſimple eſſence, moſt holy and pure, cannot endure ſuch doubling.

Reaſ. 2. Becauſe offences which are done openly, and committed apparently, doe nor ſo much offend a generous and valiant minde and man, as when they are done by craft and diſſembling: the reaſons, becauſe the former argues the audaciouſneſſe and impudence of the actor, the latter the great contempt and irriſion of him which is ſo provoked.

Uſe 1. This will convince many of groſſe ſinne before God, who make ſuch ſhew of great ſervice of God, and yet doe nothing leſſe.

leſſe. To ſay little of Papiſts, as of Monks who commend their manner of worſhip or ſervices, who brag that they are continually in prayer, that they riſe in the night ſeaſon with the hazard of their health, to keep watch for the ſalvation of others, and waſte their bodies with watchings, faſtings, and other exerciſes; yet they think it ſkils not much what manner of prayers, how without affection, being but, as *Baſil* ſpeaketh, like the lowing of ſo many oxen, though they be never ſo barbarous, yet God will accept. As the Pope provided for his idle and unlearned Prieſts by his Canon; *Quod verba Dei non debent eſſe ſubjecta regulis Donati.* To ſay nothing, I ſay, of their ſhew of ſervice, nor of the lay Papiſts who make great ſhew of great ſervice by the account of their prayers upon their beads, when few of them underſtand what they ſay; To ſay nothing of theſe who are without, and ſo what have I to doe to judge them; how many have we within, who are here convinced of ſinne, becauſe they make great ſhew, and yet doe nothing leſſe? Many make great ſhew of ſerving God in prayer, others in hearing of the word, and therefore come panting, and blowing, and ſweating about ſuch things, but doe nothing leſſe, becauſe it cannot be they can make account of Preaching who regard not Prayer, nor they of Prayer who reverence not Preaching, becauſe he can not delight to hear God ſpeak, that delights not to ſpeak to God, and ſo è *contrà*. And as *Bernard* ſaid betwixt prayer and faſting, ſo ſay I of this; prayer obtaineth the power of faſting, and faſting the grace of prayer, this ſtrengthens that, and that ſanctifieth this. Finally, they who come to the ſervice of God, as Ezek. ſpeaketh, ſhall be anſwered as he ſaith, for they make ſhew and doe not.

Oratio virtutem impetrat jejunandi, jejunium gratiam orandi: hoc illam corroborat, illa hoc ſanctificat. Bernardus.

To teach every man to take heed of hypocriſie, and making ſhew of diligence and devotion in the ſervice of God, when there is no ſuch thing in the heart, for that will not go currant with God, but wilbe ſeverely both cenſured, and ſentenced by him; as amongſt other things it was in this people, one principall cauſe of removing the worſhip of from them, ſo of the Goſpell from us: for in ſhews, and colours, and pretences may hee deceive men, but he cannot God. That which St. *Hierome* ſaith *ad Ruſticanum., Epiſt.* 4. *Honor nominis Chriſtiani fraudem facit magis, quam patitur, quodque pudet dicere, ſed neceſſe eſt: ut ſaltem ſic ad noſtrum erubeſcamus dedecus:* So is it true in in reſpect of men: but it cannot be ſo of God, who ſees the inward parts, Hebr. 14.13. but ſuch deceit ſhall verily ſuffer from him, who cannot endure hypocriſie; for ſich ſonnes and ſervants he cannot endure, who will ſay and make great ſhew, but doe nothing. Therefore ought every one, if not to be as the windows of the Temple were, wider within then without, yet

Uſe 2.

to

to be no more in ſhew then they are in truth, and to labour to doe every thing they make ſhew of.

And yet offered that which was torne,] Their practice, and here the firſt fault of their ſacrifice, that they brought none of their own, but ſuch as was gotten by unlawfull meanes.

Doctr. Things taken from others by deceit, violence, oppreſſion and wrong, are not fit matter for ſacrifice to God, to be given to the poore, to good, religious, or charitable uſes, this is reproved in theſe: hereto tends the commandement, Deuter. 23.17, 18. there ſhall be no whore of the daughters of Iſrael, neither ſhall there be a whore-keeper of the ſonnes of Iſrael. Thou ſhalt neither bring the hyre of a whore, nor the price of a dog into the houſe of the Lord thy God for any vow: for even both theſe are an abomination unto the Lord thy God, Iſaiah 61.8. *I hate robbery for burnt offering*, Luke 11.41. Ephe. 4.28.

Reaſ. 1. Becauſe every man ought to offer unto the Lord of his owne, not others; now only all that is a mans own, which is gotten and had by lawfull means; that which is gotten by unlawfull means, is anothers, not his.

Reaſ. 2. Becauſe this were to make God partaker of the ſinne, as much as in them lyes, and whereunto he ſhould be acceſſary, if he ſhould accept any ſuch thing; as receivers of ſtoln wares.

Object. Luke 16.9. *And I ſay unto you, make you friends with the riches of iniquity, that when yee ſhall want they may receive you into everlaſting habitations.* Then is it lawfull thus to diſpoſe of a mans goods, though gotten by iniquity.

Anſw. Chriſt indeed cals them riches of iniquity, which he ſhews not only of riches unjuſtly gotten, but of thoſe which are lawfully gotten, ſeeing the Doctine we have taught is true. They are called thus, as ſome thinke, becauſe they are *inæqualitatis*, unequally divided; or becauſe they were gotten by the ſins of the grandfathers, or great great fathers; or becauſe they are matter of ſinne and iniquity; not that they are either ſuch of themſelves, nor by Gods ordinance, who hath made them, *remedia humanæ miſeriæ, non inſtrumenta voluptatis & ſuperbiæ*; but they are ſuch by the corruption and infirmity of man; as wine, good and neat, put into a muſty caske, will in time ſmell muſtily like the veſſell; ſo that as often as a man drinks of it, he ſaith it is muſty: So riches good of themſelves, yet poſſeſſed by a corrupt heart, grow evill, that thou mayeſt call them wicked riches, becauſe they are cauſes of wickedneſſe, as the Apoſtle ſpeaketh of evill times, and ſo Chriſt calleth them here, not perſwading them of the riches they have gotten by iniquity, to offer ſacrifices unto God on the Altar of the poore, or any otherwiſe to procure favour from God: but perſwades them that thoſe riches which men commonly ſo uſe to pride, or voluptuouſneſſe, and other ſinnes, that they would

would uſe well to procure favor, and good will unto themſelves both of God and man.

This ſerveth to ſhew that many mens ſacrifices and liberality is unlawfull, and no waies acceptable to God, becauſe it is of ſuch things as are evill, gotten by unlawfull meanes. Such is the liberality and hoſpitality of many men in the Cointry, maintained by oppreſſion, racking of rents, diſpeopling of towns, and ſuch like. Such is the liberality of many Citizens, who in many yeares get together a great deale of wealth by fraud, oppreſſion, the curſed trade of uſury, and at their deaths leave a little to religious or charitable uſes, franke at their deaths, of that they cared not how they came by it in their lives; things which are not their owne, but other mens, of which they ought to have made reſtitution, as *Zacheus* did, Luke 19. 8. and out of the remnant have given to good uſes, when a mite had been better, and would have beene better accepted, then a Million without it; and for which now, though the loins of many bleſſe God for that they left, yet are they burning in Hell for it, if that be true of *Auguſt. Ep. 54. Macedo* as true it is according to the Analogie of the Scripture. If the thing for which the ſinne was committed, may bee reſtored, and is not, the man doth not repent, but diſſemble; but if he deale truely, the ſin ſhall not be remitted, unleſſe reſtitution (if it may be) be made; and one thing there is, which is yet more unacceptable to God, and juſtly reproved, that they leave behind them for ſuch uſes monies to be imployed by uſury, by their companyes, and other, wherein they are like to lewd voluptuous men, who having lived in wantonneſſe all their lives, leave their goods, and make their baſtards their heires, that their ſhame might never be put out, but they might be like *Abſolons* pillar to all poſterity: ſo theſe, that their infamie might remaine, and their reproach bee never put out. If that conceit of ſome were true, that *Pauls* glory increaſeth, as the number of them increaſeth who are wonne by that he writ, I ſhould then thinke that both their glory increaſeth who get their goods well, and have left it to good uſes by lawfull meanes, and their woe and torment, who got it by unlawfull meanes, and left it by unlawfull meanes to encreaſe for the benefit of others. But I have no ſuch warrant, only I ſay, if reſtitution made paſſage for ſalvation to come to *Zacheus* houſe; Non-reſtitution makes paſſage for condemnation to come to theſe men, but they to it: Let no man thinke I ſpeak this to diſcourage men from doing good, but to direct them to doe good after a good manner, and to free my ſelfe from participating in future ſins of ſuch men, remembring how confidently *Auguſtine* ſpeakes

Uſe 1.

Si res aliena propter quam peccatum eſt, cum reddi poſſit non redditur, non agitur penitentia ſed fingitur; ſi autem vera-citer agitur, non remittitur peccatum niſi reſtituatur ablatum, ſed, ut dixi, cum reſtitui poteſt. Auguſt. *Epiſt.* 54. *Maced.*

ſpeakes it: *Illud fidentiſſimè dixerim, qui ad ſe confugientem quantum honeſtè poteſt ad reſtituendum non compellit, ſocium eſſe fraudis & criminis.*

Uſe 2. To informe men for time to come to doe that they doe, and offer to God, to doe it of their owne, not others, ſuch as they lawfully come by, not by unlawfull meanes. *David*, that holy man of God, would not offer to God of anothers, not taken by violence from him, but though he would give it him freely; happily fearing leſt it would not be ſo acceptable when it was not of his owne, though not gotten unlawfully, 2 Sam. 24.24. So ſhould every man doe that would have his offering acceptable to God; they ought not to take from one to give to another, but of their owne to give to God, either mediately or immediately; for men may not doe evill, that good may come of it. Rom. 3.8. Thou art lying upon thy ſick-bed, it may be thy death-bed, which is the time when men diſtribute things of moment and perpetuity. Think with thy ſelfe, that after death comes judgment, Hebr. 9. and know that thou muſt give an account of thy goods, how thou haſt got them, and how thou haſt left them. Therefore if thou haſt oppreſſed, or wronged, or defrauded any by any meanes, make him reſtitution to the full; and if thy ability be ſuch, more than full, and of the reſt give to the poore, and to good uſes: for if thou thinkeſt the giving of theſe will excuſe thee to the Judge for the other, thou deceiveſt thy ſelfe; it were as if a Theefe, being arraigned for a robbery, ſhould thinke to anſwer the Judge, and eſcape ſentence of death, becauſe he gave much of it to the next poore he met: ſo in this; for the Lord hates robbery for a burnt offering, and if thou wouldeſt have a bleſſing, Eccleſ. 11. 1. *Caſt thy bread upon the waters*, and leave it to be imployed lawfully, though leſſe benefit come to the poore, and a ſhorter time, not by that which is odious to God and man; for an Uſurer is a reproach amongſt men, God caſting that ſhame upon him; for how canſt thou anſwer Chriſt at that judgment, how thou haſt left thy goods?

Now theſe Jews bringing ſuch ſacrifices of ſuch things as were thus corruptly come by, did it to appeaſe Gods diſpleaſure againſt them for the ſinne, and thought ſo, as it were, to ſtop his mouth; whence ſome gather this point, not unnaturally.

Doctr. It is the cuſtome and falſe conceit of a naturall man, to think he may make God a friend, or pacifie him with part of that he hath wickedly gotten, or by ſome outward thing, as his riches and ſubſtance and other ceremonies; as here, and Amos 2. 8. *They lye downe upon clothes laid to pledge by every Altar, and they drinke the Wine of the condemned in the houſe of their God.* It is ſpoken of Idolaters, in reſpect of their Idols, yet it ſerveth to ſhew the

the nature of men, who in their corruption thinke no better of the true God than a falſe god. Micha. 6. 6, 7. To this purpoſe may we apply that, Deut. 23. 17, 18. for Gods forbidding inſinuates the proneneſſe of mans nature to it, as in all the Commandements.

Becauſe God appointed ſacrifices, and propitiatory ſacrifices in the Law of the outward things, and they neither learning more, nor looking forward, nor ſeeing that it was not theſe which did appeaſe God, but that which they ſignified, ſtill relyed upon them, and ſo thought that outward things would doe it; and in proportion naturall men from them. *Reaſ.* 1.

Becauſe they think corruptly and wickedly of God, that he is as themſelves, or is a corrupt Judge, who will be reconciled by gifts, not caring how it is come by, ſo his hand be filled. *Reaſ.* 2.

Becauſe it muſt be needs a vaine and falſe conceit to imagine that ſhould appeaſe him, when it is a meanes to bring the ſinne to remembrance, ſeeing God knows what it is, and how it was come by, as well as himſelfe. *Reaſ.* 3.

This may let us ſee the notable policy of the Church of *Rome*, who ſeeing the nature of man to be ſuch, as that they both think to appeaſe the wrath of God, and would thus reconcile his favour, rather than with true repentance and turning to God, to the end they may keepe a multitude ſtill with them, and not a little enrich themſelves, have taught them that with ſuch bodily exerciſes and temporall things, they may appeaſe God, and buy out their ſinnes; as the building of Chappells, Monaſteries, religious houſes, appointing of Maſſes, buying of pardons, and beſtowing upon the Church, whether living or dying, nay, if they be not able, or careleſſe of themſelves, others may for money purchaſe ſuch things for them. Hence it is that the Church, (as they call it) is ſo glorious and rich, that is, thoſe Church-men; that, as St. *Hierome* ſaid to *Heliod. Epiſt.* 3. They adde money to money; and ſtuffe their purſes, and purchaſe womens goods by flattery; they are richer Monks than they were Seculars, and poſſeſſe wealth under poore Chriſt, which they had not under wealthy Satan; they are rich in the Church, who were beggers in the world. And in another Epiſtle, Contrary to all mens opinions, they dye very rich, who lived under a profeſſion of poverty. *Vſe* 1.

Nummum addunt nummo, & in marſupium ſuffocantes matronarum opes venantur obſequiis: Sunt ditiores Monachi, quàm fuerunt ſeculares, poſſident opes ſub Chriſto paupere, quas ſub locupleto diabolo non habuerunt, & ſuſpiret eos Eccleſia divites, quos mundus tenuit aute mendicos. And *Epiſt.* 4. to *Ruſtic. Contra omnem opinionem plenis ſæculis moriuntur divites, qui quaſi pauperes vixerunt.* Hieron. *ad* Hellod. *Epiſt.* 3.

To overthrow the carnall conceit of naturall men, who live in their ſinnes, in their impenitency, and thinke by almes and ſome ſuch things, or outward works to ſatisfie God for other *Vſe* 2.

sinnes, and often for those sinnes by which they got them. Many men, when they spend the whole weeke in sinne, thinke to make amends for all, by acting some outward worke of his service on the Lords day, and thinke that their outward and customable serving of God in the morning and evening *pro forma tantùm*, should satisfie for the sinnes of the rest of the day. And many when they have spent all their life in sinne, thinke by some doale or some gift to satisfie for all the rest, that the Ministers can speak more of their gifts than of their sorrow and repentance; As one saith, *speraus aut placaturum pro peccatis, aut placiturum non obstante peccato.* But to such I say, as Prov. 21. 27. *The sacrifice of the wicked is an abomination: how much more when he bringeth it with a wicked mind?* They shall finde they have trusted to a broken reede.

Use 3. To teach every man not to let naturall reason deceive him, to make him to trust to any such naturall or worldly meanes, thereby to reconcile God to him, or to appease him; these things can no more doe it, than oyle will quench the fire; such a consuming fire is God, that these will rather kindle his wrath. And if he be deceived that would thinke to quench fire by that, then must he needs be, that shall think by this which is matter for the wrath of God: he should learne to know that those outward things are not the most acceptable sacrifice to God. That which is acceptable, is, Psal. 51. 17. *The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.* He that receiveth this from God, may have comfort that God will accept him; as a Physitian that directs a man to the onely restorative.

Object. Daniel 4. 24. *Redeeme thy sinnes by Almes deeds.*

Sol. It is answered by some, that by sinnes is here understood the punishments of sinne, and they think that works proceeding from faith, prevaile not a little with God, to lessen and mitigate temporall punishments. But it is not like, seeing he spoke to such a King who could not worke any thing by faith at all. But the word is not here, *redeeme*, but, *breake off*: If it were properly so taken, then might men not onely redeeme the punishment of their sinne, but the sinne it selfe, which opinion is not held. Againe, if it be a redemption, it is not to be made before God, but in recompence to those whom he hath hindered; and the Prophet speaks not here of the forgivenesse of sinnes, as the old Latine, *Forsan ignoscet Deus*; but of the prolonging of his peace and prosperity, as *Tremellius* hath it. Finally, the words are, *breake off*, turning from wicked wayes, and seeking Gods will; and whereas thou hast beene an oppressour of the poore, and an afflicter of men in misery, shew thy repentance by dealing mercifully with the oppressed, and having compassion on them, as *Zacheus*. Luk. 19. 8.

VERSE XIIII.

But curſed be the deceiver, which hath in his flock a Male, and voweth, and ſacrificeth unto the Lord a corrupt thing: for I am a great King, ſaith the Lord of Hoſtes, and my Name is terrible among the Heathen.

But curſed be the deceiver.] In this is contained the laſt judgment againſt this people, and it is poſitive; as before hee had threatned the taking away of their goods, ſo here to inflict ſome puniſhment upon them. And in this we obſerve, firſt the judgment, ſecondly the ſinne, thirdly reaſons whereby they may be perſwaded the judgment ſhall come, if they repent not themſelves of their ſinnes, and performe their vowes.

But curſed.] As woes in the Scripture, Matth. 24. and Iſaiah 5. and other where, are two-fold, ſo are curſes: Firſt, temporall, ſending of outward evills, Deut. 28. 15, 16, 17, 20, 21, 22. or turning of good things to hurt, Pſal. 109. 7. and 69. 22. Secondly, ſpirituall, moſt fearefull, Rom. 1. 28. Matth. 27. 5. 2 Theſ. 2. 10, 11.

The deceiver.] The ſinne is generall, thus expreſſing the nature of an Hypocrite, that he is a deceiver, one that carryeth himſelfe craftily, who caſts and fetcheth about in his mind, how he may deceive both God and man, and who deals craftily with the Lord.

Who voweth a Male.] The particular ſinne, vowing and not paying, when he is able to performe, having a Male, that is, one without blemiſh, ſuch as the Law required: Here is thought to be *Epitheti Eclipſis*, as in Iſaiah 1. 18. wooll for white wooll. But ſome underſtand by Male a perfect and abſolute offering, the uſe of the word being ſuch in divers Authors. Now the vow here ſpoken of, is either the generall vow of their Circumciſion, or elſe their particular, when willingly they vowed a thing, being not tyed unto it by any Law, and dealt deceitfully in that, which ſhould make it the greater ſinne.

And ſacrifice a corrupt thing.] a weake and feeble, ſo a corrupt thing: as it were repenting of their vow, they bring unto him a corrupt, vitious, and unlawfull ſacrifice.

Doctrine. The Lord is able, and will not onely withdraw good things from men that diſhonour him, and live profanely and wickedly, but will inflict much evill upon them, and puniſh them with all kind and variety of curſes. As here, ſo 2 Chron. 7. 13. Deut. 28. 16, 60, 61. This he ſhewed in *Eli*, 1 Sam. 2. 8. &c. and 2.

12, 13. In *David*, 2 Sam. 7. In *Nebuchadnezzar*, Dan. 4. 30. The tryalls of *Job* ſhew what he can doe when he will puniſh.

Reaſ. 1. Becauſe in bleſſing he can deale thus, not onely take away the evill, but ſhowre downe many bleſſings upon them: ſo in curſing; for theſe are the two armes of God, his mercy and juſtice, neither is ſhorter nor longer than the other, unleſſe he be unperfect; theſe are his treaſures, or he hath treaſures of both, neither fuller, nor emptier than the other.

Reaſ. 2. Becauſe he is a true God, and ſo infinite in all things; he is not as the falſe gods of the Heathen, who had little, even their great god *Jupiter*, who they thought would be ſoone drawne dry, if he ſhould puniſh much and many, if ſend abroad apace his revenging arrows, his quiver would be empty; not ſo with God, whoſe mercy is a treaſure inexhauſtible, ſo his juſtice, not as the Sea; but as the fire, the Sunne; *Chryſoſt.*

Reaſ. 3. Becauſe it more manifeſts his diſpleaſure, and men are more ſenſible of it, to be humbled by it either in truth or hypocriſie.

Uſe 1. To ſtand in awe, and feare God; to feare to diſpleaſe or provoke him, who cannot onely take from us that we have, but bring the contrary upon us, many, and ſtrange, and grievous plagues. Men we feare, and avoid to provoke them when they are of power, and yet often we hold them at defiance, becauſe we know their worſt is but to take our place, livings, credit, or liberty from us, at the worſt but our lives, and can then not hurt us; but God can goe further, not onely deprive us of that we have, and all that is deare to us, and take away life, but lay croſſes infinite upon us in this life and the life to come. If men, much more he is to be feared; Matth. 10. 28. if *Jacob* was afraid of *Iſaacs* curſe, Gen. 22. 12. much more of Gods, being reall things, and not verball; for ſo is mans onely, he is but the mouth of God, and ſure they are; they will light where he will lay them.

Uſe 2. To inſtruct every man who finds Gods judgments, that he is deprived of any good thing he hath, to humble himſelfe, and ſeeke to God, and ſearch his owne wayes, that he may turne unto him, leſt he bring curſes upon him: for as it is both juſt and uſuall with God, when men profit not by the leſſe judgment, to bring greater; as a father, when his ſonne bowes not with a twigge, to beate him with a greater rod: ſo it is when men turne not to him by his private judgments, to bring poſitive curſes upon them; as Princes, who firſt withdraw their favours from Traytors, confiſcate their goods, reſtraine their liberty, and after lay upon them ſome fearefull puniſhment: Hath God then taken any thing from thee that thou haſt, or that was beloved of thee, as thy goods, children, or any ſuch thing? thinke ſeriouſly of it, and impute it not to ſecondary cauſes, though

though they may be greatly faulty, but looke unto the Lord, and turne unto him, thinke not to make it good againe, or recover thy selfe, but thinke of the other curses God hath threatened, and know these must come, if the other doe not reforme thee, yea, though he love thee. Physitians that desire the health of their patient, if they can, will happily recover it by injoyning them abstinence, and fasting, and a strict dyet; if not, they will to purging, bleeding, and such like: so with God, much more if he hate thee.

If thou be freed from any curse, be not secure, he hath variety of curses. *Use 3.*

The contempt of his worship he hath threatened with the deprivation of it, the taking of it way; now it may be thought, this would not much trouble them who thought it a wearinesse, and could happily be content with it, and in their corruption account it a blessing; he therefore threateneth the punishing of it with positive curses and plagues.

The contempt and corruption of Gods worship & the means of it, as of the Word and Sacraments, and such like, sacrifice and Prayer, the Lord will sometime punish with the taking of it away, and sometime with it and other fearfull curses and plagues, both spirituall & temporall, which as it is here threatened, so was it performed to this people, who are now not only without the meanes of his worship, but are under many fearefull judgments, as any Nation in the world. It is that was threatened, Deuter. 28.47,48. 2Chro. 36.16,17. Math. 21.41. 1 Cor. 11.30. 2 Thessal. 2.11,12. 1Sam. 2. *Elies* sonnes, Acts 20.9. *Eutychus.* *Doctr.*

Because most men finde no judgment in it at all, to be deprived of that they love not, as they account that no blessing to have that they delight not in; and so as in this they will never be drawn to see the mercy and favor of God, so not in that his justice and displeasure, that they might come to the sight of their sins: when as then those judgements open the eyes of their minde the better, and cleare their spirituall sight, the Lord doth it more to torment them and affect them. *Reas. 1.*

Because these being most sensible, men are by them usually made more carefull of his service, either in hypocrisie, as *Ahab* and *Saul*, and others, or in truth, as *Manesses*. *Reas. 2.*

This may teach us a point which few men have thought of, but many have felt it, the cause why God hath so afflicted us with with the plague and pestilence, his curses have been upon us; many have happily thought of many sinnes of their owne and others, but few have thought of this sinne, that therefore it was, because the word was contemned amongst us, and his worship corrupted by us, such wearinesse in his service, such great shews, *Use 1.*

and nothing indeed, ſuch offering of ſick, lame and blind unto the Lord, ſuch offering of corrupt things unto him. If this bee true, that ſuch are accurſed of God, then the other muſt needs be certaine. The *Philiſtims* had the Arke of Gods preſence, 1 Sam. 5. But becauſe they uſed not it as they ought, therefore verſe 6. they were ſmitten: ſo had the men of *Bethſhemeſh*, 1 Sam. 6. but becauſe they uſed not it as they ought, therefore the Lord ſlew among them fiftie thouſand threeſcore and ten men, verſe 19. The Goſpell, the meanes of his worſhip, as the Arke of his preſence, hath been amongſt us, but we have not uſed it well, therefore hath the hand of God been heavy upon us, as upon the *Philiſtims*; the number the Lord hath ſlaine, hath ſurmounted the number of them of *Bethſhemeſh*. If it were juſt upon them, it is ſo upon us: And though this be removed, yet we cannot but feare that the curſes of God hang over our heads ſtill, ſeeing this ſinne is not repented of nor amended amongſt us.

Uſe 2. This ſerveth to meet with the corruption of thoſe, who could not nor cannot be wakened with the former judgment, and think it a bleſſing rather then a curſe, whether they delight in Popery, or prophaneneſſe, they affected a ſuperſtitious worſhip, or a looſe life, they would be without controulement, and ſo take themſelves not to be hurt, becauſe that is but as they deſire, that the word and worſhip of God ſhould be gone; yet let this feare ſuch a one, that the mouth of the Lord hath ſpoken it, he is an accurſed man, and all the curſes of God hang over his head; he is ſo in the decree of God, and he ſhall be ſo in the execution, what a fearefull condition is he in that is in eaſe and proſperity, ſitting at a rich banquet, lying in a bed of doune and Ivory, having what his heart could deſire, and yet having over his head a ſharp ſword with the point down-ward, hanging by the ſmalleſt haire, ready with every blaſt and every touch to fall upon him? How if he had thouſands more? he that hath theſe curſes over his head; (as *Iſaac* ſaid, I have bleſſed him, and he ſhall be bleſſed) God hath accurſed him, and he ſhall be accurſed.

Curſed be the deceiver.] The parties upon whom this curſe muſt fall, they are accounted deceivers, they deale deceitfully in the ſervice of God, not ſerving of him as they are able. There are two parts of this deceit deſcribed, or it is made to conſiſt in two things: The one, they ſerve him not as they are able, the other, for a time they make a great ſhew, and promiſe piety, and great duties of holineſſe, but eftſoone repent themſelves, and had rather omit it altogether, or performe it negligently, becauſe it will be with ſome coſt and expence of their goods, that he feares he ſhould be a poore man, if he ſhould be faithfull and conſtant in the ſervice of God: for the firſt it is ſaid, he hath a male; for the ſecond, he voweth and ſacrificeth a corrupt thing.

For

For the first;

He that dealeth deceitfully in the Lords service and worship, that is, that serveth him not as he is able, either for his outward goods and parts, or for his inward gifts, or any such thing, when he looks for a blessing from God for his service, he shalbe accursed; *cursed is he that hath a male, and offereth a corrupt thing*, Jer. 4. 22. It is made a sinne that procured destruction upon the land, that they served God, not with their best wisdome; hence was the curse upon *Cain*, Gen. 4. 3. 5. Hagga. 1. 2, 3, 4, 5, 6. And *Salomon* is taxed that he bestowed twise as much time in building his own house, as Gods house: and Acts 5. *Doctr.*

Because he contemneth and despiseth the Lord, either thinking he cannot know what he doth, and how he dealeth with him; or that he is unjust, and will not punish it, or thinking basely of him that this is good enough: And therefore no marvell if he contemn him and accurse him, as 1 Sam. 2. 30. *Reas.* 1.

Because he goeth flat against the maine scope, and the end of the Law; now whereas any breach of the Law deserveth the curse, Gal. 3. 10. how much more he that goeth against the full scope; which is to love the Lord with all his heart, minde and strength? *Reas.* 2.

This teacheth many a man what he may expect from God for his service he doth to him not a blessing, as he hopes and flatters himselfe, but a curse; because what he doth, in what part of it soever, he knowes well, and God knows better, that it is not as he is able, neither for the faculties of his mind, for the powers of his body, nor for the portion of his estate, for the body, many a man and many a woman pretend they are not able to sit so long as the publique prayers and service of God are in hand, or they cannot stand and endure thrusts and heate, their bodies are weak & sickly when they know, & God knows better then themselves, that they can sit longer about a matter of pleasure or pride, when they can indure more thrusting, & heat for a matter of profit. They have a male in their flock, & offer to the Lord a corrupt thing, they are deceivers saith the Prophet, and from the mouth of the Lord accursed; for their mindes, they pretend they are not able to sit attentively without sleeping in Prayer or hearing, they are not able to conceive of the things delivered, they are not bookish to understand what they pray, but meane well, they have no memories to keepe that is good when they have heard; when as they know, and God knows better, that they, as *Bernard* speaketh *tractatu de gradibus humilitatis*, can *vigilare in lecto*, when they doe *Dormire in choro*, they can as, Mich. 2. 1. *Devise iniquity upon their beds*, or as they, Prov 4. 16. *Who sleep not unles they have done wickednes*, or as the shepheards, Luke 2. who watched in the night for their owne flocke, that they *Use* 1.

they have wit and ſkill at will for the world, which if they would cauſe their eare to heare, as *Salomon* ſpeaketh, and ſet themſelves to it, might conceive, and their memories are able to keep evill things, when as one cheſt will hold gold as well as Iron, if it were put in, and one wax the impreſſion of a golden ſeale, as well as of lead. Theſe have a male, &c. for their ſtate, they pretend they are not able to give more then they doe, which is little God wot, to the poore, or to the Church and maintenance of Gods worſhip; when as they know, and God knows they can beſtow much more on their pleaſures, on harlots, and wicked perſons, oftner feaſting ſycophants, flatterers and lewd perſons, then the members of Chriſt; ſome that have borne place, being known to have had moe players the corrupters of youth, and ofner, at their table, then they had the poore and preachers, the converters of Soules; and their ability would beare that well enough. Theſe have a male, &c. And that ſhall be true, Iſaiah 29. 15, 16. *Woe unto them that ſeeke deep to hide their counſell from the Lord, for their workes are in darkneſſe, and they ſay, who ſeeth us? and who knoweth us? your turning of deviſes ſhall it not be eſteemed as the potters clay? for ſhall the worke ſay of him that made it, hee made me not? or the thing formed ſay of him that faſhioned it, he had no underſtanding?* the world ſees it, and mockes, and jeſts at it; God ſees it, and will judge it; theſe are deceivers and diſſemblers of the world, and one day ſhall be uncaſed, when to their ſorrow they ſhall heare the curſe.

Uſe 2. To teach every man to labour againſt this deceitfull dealing with God, whereby he ſhall but deceive himſelfe, and cannot deceive God; himſelfe, becauſe he ſhall loſe that he looks for; not God, who ſeeth and knoweth every thing; and Galat. 6. 7. *Be not deceived, God is not mocked: for whatſoever a man ſoweth, that ſhall he alſo reape.* If *Jacob* was afraid when hee went about to ſeek a bleſſing, leſt his blind father *Iſaac* ſhould diſcerne him and his deceit in dealing with him, and ſo he might get a curſe where he thought to have had a bleſſing, Gen. 27. 12. how ought men to take heed and feare to diſſemble or deale deceitfully with God, even the alſeeing God, but to ſerve him with the beſt things we have, for faculties of mind, &c. Let us be *Abels*, and not *Cains*; Gen. 4. If we would be bleſſed with the one, and not accurſed with the other, ſerve him with our beſt affections, beſt ſpirits, beſt time, beſt inſtruments. *David* was at a great *quære* with himſelfe, Pſalm. 116. 12. *What ſhall I render unto the Lord for all his benefits towards me?* as thinking he had nothing good enough; ſo ſhould we thinke and ſo performe, that we may be bleſſed and eſcape the curſe.

Now it is ſaid, he is accurſed that hath a male and offereth a corrupt thing; if he have it not, the curſe is not be-

belonging to him, but God will accept that hee hath.

They who are Gods, when they ſerve him, though they ought to bring males unto him, that is, that which is perfect; yet if they have it not, and are able to bring nothing but that which is imperfect, God will accept it notwithſtanding; as it is here; ſo Mich. 7. 18. and Mal. 3. 17. Numb. 23. 21. 1 Kings 15. 5. Jam. 5. 11. and yet Job. 3. *Doctrine.*

Becauſe of that, 2 Cor. 8. 12. *For if there be firſt a willing mind, it is accepted according to that a man hath, and not according to that a man hath not:* God reſpects the mind more then the gift, as in the widowes mite, and the cup of water; ſo doth he the mind rather then the ſervice, for it profits not him, nor he ſtands in no need of it. And the willing minde is, that a man with all his heart would doe more if he were able, which God ſeeing he accepts that they have. *Reaſ. 1.*

Becauſe they condemne and diſlike their imperfections themſelves, and judge themſelves for them, then 1 Cor. 11. 31. If we ſhould judge our ſelves we ſhould not be judged, yea as Rom. 7. 17. while they thus condemne it, it is not accounted theirs; as *Bernard* of envy: Thou feeleſt it, but agreeſt not to it, it is ſuch a paſſion as God one day will heal in thee, but not condemn thee for. *Reaſ. 2.*

It affords comfort againſt the temptations of Sathan, who ſets forward our diſcouragement from the little good wee doe. *Uſe*

And voweth and offereth a ſacrificeth or corrupt thing.] The ſecond part of their deceit: they made great ſhew and promiſe of great things they would doe, but they repented themſelves, and they omit them altogether, or performe them very corruptly.

He that dealeth deceitfully in the Lords ſervice and worſhip, that is, maketh great ſhewes and promiſes of great duties of pietty, but after when he finds it more coſtly or painefull, or croſſing to his affections then he thought of, repents and doth it not, or doth it careleſſely and corruptly, when hee looks for a bleſſing, ſhall finde a curſe; ſo here, and Deuter. 23. 21. Numb. 30. 3. 6. Eccleſ. 5. 3, 4, 5. Math. 21. 28. *ad* 32. Acts 5. *Doctr.*

Becauſe he robs and ſpoiles God, as it were taking or keeping from him that which is his; for vowing it to God, he hath put it from himſelf, made an alienation of it, put it out of his own right into Gods, whereas it was his owne before. Acts 5. 4. *Reaſ. 1.*

Becauſe they ſerve not God, but themſelves, as children who can bee content to pleaſe their parents in things liking unto themſelves, but not in other; pleaſe themſelves, not their parents; ſo in this: and ſhew that they preferre all thoſe things before God, which to keep, they will break promiſe with him. *Reaſ. 2.*

This

This may teach many men, that they may justly looke for the curses of God upon them and theirs, if they be not upon them already, because they have so often vowed and promised great care and diligence in the service and feare of God, and performed very little or none at all to him; sometime in health, sometime in sickness; sometime in danger, sometime in deliverance, they promised great things unto the Lord, but they have played the couzeners with him: It was but to serve their owne turne for the present, nothing they have performed, or nothing as they ought and promised. To say nothing of necessary vowes, how carelesly they are found every way performed; as the vow of Baptisme, when men live more like Infidels than Christians, at the best but as Jews, resting in the outward ceremony; or but outwardly civill and honest, never labour for any inward sanctification, any sincere holinesse, any conscience of Gods Will; offer fleeces for the flesh, and skin for the beast: The vow of Parents promising to bring up their children in the feare of the Lord, as was commanded, Eph. 6. 4. but they take onely care for the body, not for the soule, and to ingraft Gods feare in them: Such as *Augustine* confessed to God his father was, who troubled not himselfe, saith he, how I prospered in thy service, or how chast I were, onely his care was that I might be eloquent, and learne to speak well; so they for worldly things. Thirdly, the vow of married parties, who made a covenant before God, and to him, Prov. 2. 17. which is broken by many meanes, amongst many who think the Covenant unviolated, if they commit it not outwardly and actually; when as wanton words, and looks, and lusts break it.

Qualis crescerem tibi, aut quàm castus, dummodo essem disertus ut discerem sermonem facere quàm optimum & persuadere dilectione. Aug.

To say nothing of these, for which many have either the curses of God, or have them hanging over their heads; But voluntary vowes, men in some trouble or sickness renew their vow of obedience, as *Israel*, Hosea 6. 1, 2. but when that is once past, either they doe not care for keeping it, or thinke they are discharged well enough, if they doe a few dayes heare the Word, or performe some one or two good duties, and after give over againe, unlike *David*, Psal. 119. 106, 112. The Prophet tells them they are accursed, better it had beene for them never to have vowed it at all; for though without it it is a sinne, yet now it is the greater sin.

Use 2. To teach every man to take heed how he vows any thing unto God; for often in the vow he may deserve Gods curse, and often in the breaking it. In the vow, when it is of unlawfull things, Acts 23. 12. then it is the bond of iniquity. Secondly, when the party vowing is not able to performe it, either simply, or not without sinne, as Popish single life. Matth. 19. 11. Thirdly, when a party vowing is an inferiour, and doth it without

out the consent, or contrary to the mind of the superior; Numb. 30. 6, 9. So Papish children, contrary to Parents minds, enter their rules. Fourthly, when it hindreth a man from the duties of his calling; as those who leave their calling and goods to professe wilfull poverty, or become Friars *Mendicant*. 1 Cor. 7. 22. Fifthly, when there is put holinesse in it, and it is made meritorious: If it be faulty in these or any the like, then is sin committed in the making of it, and so a curse followeth it; but if not, then the curse followeth the breaking of it. When then it is so hard a thing to vow, and not to have sinne cleave to it, if there be any feare of sinne, there will be rashnesse avoided in it; and if there be any feare of the curse, they will not be so rash, lest they provoke God. Eccles. 5. 1.

Use 3. To teach every man, when he hath vowed, to be very carefull for the performance of it, and let neither cost nor labour, profit nor pleasure hinder him, for he shall lose more by the breaking of it, than he can gaine. The sinne of breaking a mans vow or promise, ought to make men afraid to doe it. Men feare perjury, and abhorre it; this is no lesse, if Christ may be beleeved. Matth. 5. 33. But if not the sinne, yet the curse; and to avoid it, make good that thou hast spoken to God. I suppose many men in the time and heate of the sicknesse vowed great things to God; if they were preserved, and if God would returne in mercy to the City; that they might in safety follow their callings againe; for I cannot thinke but that most men, specially when God came any thing nigh them, were affected and touched for the present, which usually brings forth such thoughes and such motions. If any were not, I think their case is marvellous fearefull, to be in the fire, and no relenting. Then you that did, remember your vowes, and see where is the performance of them; it may be sought for, but not easily seene, or seene in a very few. And what is to be expected but these curses, and more heavy than we have had? If your children or servants, all the time you are correcting of them, and holding the rod over them, promise to learne their books better, and doe their worke more diligently, whereupon you spare them; if they after deale deceitfully with you, will not your displeasure be doubled, and your anger be increased, and you thinke lawfully too? thinke Gods waies are more equall and just. If thou wouldest avoid this, then doe as *David* said, and did; Psal. 66. 13, 14. *I will goe into thine house with burnt offerings, and I will pay my vowes which my lips have promised, and my mouth hath spoken in my affliction.* If a man vow when he is in custody or restraint, that when he getteth liberty, he will goe and dwell in a place where the Word is; if the Word goe from thence, he is not bound, Ruth 1. 16, 17. Againe, in cases of necessity, as a man

man bound to abstaine from Wine, yet if Physitians counsell it for his health, he may use it; as Jer. 35. 11. yet so, as hee have a speciall eye to the maine end for which his vow was made: as suppose *Timothy*, 1 Tim. 5. 23. to abstaine, yet for his often infirmities he may drinke.

For I am a great King, saith the Lord of Hostes.] There is Gods first reason, why they ought not to corrupt his worship, and deale thus deceitfully with him, his greatnesse and power, who is able to punish them for evill doing.

Doctr. Men ought to obey God, and to avoid evill and corruption, as generally and in all things, so in his worship, for feare of his power and justice. *Vide* vers. 6. where is my feare?

And a great King.] It is the Kingdome of power, not grace; he by his power is absolute King, great, and the greatest.

Doctr. The Lord he is the absolute King of all men and Angells, and all creatures in the world, they are all his subjects; so is he here called a King, and that, 2 Chron. 20. 6. Dan. 2. 21. This his commanding of all creatures sheweth, and their obeying. Psal. 104. 4. Isaiah 37. Joshua 10. 12, 13. Exod. 14. 21. Matth. 8. 26. Dan. 3. 6.

Reas. 1. Because he hath created and doth sustaine all, it is reason he should be their King, and they his subjects.

Reas. 2. Because else there would be no order, but all confusion; *Lactantius de falsa religione, lib.* 1. *cap.* 3. hee gives this as a reason for the order of things, because there is but one God that governes all: For as in an Army, if there were as many Generalls as there are Bands, Companies, and Wings of the Battell, it could neither be instructed nor governed, because every one would stand upon his owne wisedome and counsell, and such dissention would rather hurt than profit. So in this world, if there were multitudes of Governours, if God were not the sole King and Governour, there would be nothing but confusion and disorder.

Use Uses of this we have before, *vers.* 4. The Lord of Hosts.

FINIS.

THE SECOND CHAPTER OF THE PROPHET MALACHY.

AND now, O ye Priests, this commandement is for you.

2 If ye will not heare it, nor consider it to give glory unto my Name, saith the Lord of hosts, I will even send a curse upon you, and will curse your blessings: yea, I have cursed them already, because ye doe not consider it in your heart.

3 Behold, I will corrupt your seede, and cast dung upon your faces, even the dung of your solemne feasts, and you shall be like unto it.

4 And ye shall know that I have sent this commandement unto you, that my covenant which I made with Levi, might stand, saith the Lord of hosts.

5 My covenant was with him of life and peace, and I gave him feare, and he feared me, and was afrayde before my Name.

6 The law of truth was in his mouth, and there was no iniquity found in his lippes: he walked with me in peace and equity, and did turne many away from iniquity.

7 For the Priests lips should preserve knowledge, and they should seeke the Law at his mouth: for he is the messenger of the Lord of hosts.

8 But ye are gone out of the way: ye have caused many to fall by the Law: ye have broken the covenant of Levi, saith the Lord of hosts.

9 Therefore have I also made you to be despised, and vile before all the people, because ye kept not my wayes, but have beene partiall in the Law.

10 Have we not all one father? hath not one God made us? why do we transgresse every one against his brother, and breake the covenant of our fathers?

11 Judah hath transgressed, and an abomination is committed in Israel and in Jerusalem: for Judah hath defiled the holinesse of the Lord, which he loved, and hath married the daughter of a strange god.

12 The Lord will cut off the man that doth this: both the master and the scholler out of the Tabernacle of Jacob, and him that offereth an offering unto the Lord of hosts.

13 And this have ye done againe, and covered the altar of the Lord with teares, with weeping, and with mourning: because the offering is no more regarded, neither received acceptably at your hands.

14 Yet yee say, Wherein? Because the Lord hath beene witnesse betweene thee and the wife of thy youth, against whom thou hast transgressed, yet she is thy companion, and the wife of thy covenant.

15 And did not he make one? yet had he abundance of spirit: and wherefore one? because he sought a godly seede: therefore keepe your selves in your spirit, and let none trespasse against the wife of his youth.

16 If thou hatest her, put her away, saith the Lord God of Israel, yet he covereth the injury under his garment, saith the Lord of hosts: therefore keep your selves in your spirit, and transgresse not.

17 Ye have wearied the Lord with your words; yet ye say wherein have we wearied him? When ye say, every one that doth evill is good in the sight of the Lord, and he delighteth in them. Or where is the God of judgement?

VERS. 1.

And now, O yee Priests, this commandment is for you.

THE parts of this Chapter are Curses and Judgements, threatned against 1. the Priests, 2. the People. In the first verse is noted the preface to the Priests.

Doctrine. He applieth his doctrine to the Priests.

It is the dutie of the Minister, not onely to teach generall doctrine, but to deliver that which may concerne every man, and every state and condition of men, specially being his auditory & charge, to apply things to severall estates of men. So is it here, as Rom. 13.7. So, reproofe, to whom reproofe, judgement, mercie, encouragement, or terrour to whom it is due and belongs, Ezech. 3. 17.18.19.20.

Reason 1. Because he is the Lords Steward of his household, to dispose to all his servants their due portion. 1 Cor. 4. 1. 2. *Let a man so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God. Moreover, it is required in Stewards, that a man be found faithfull.*

Reason 2. Because if they deale thus faithfully, their reward shall be great at the comming of their Lord and Master. If otherwise, their recompence shall be fearfull, Luk. 12. 42. to 47.

Use 1. To condemne those who teach onely generall things, generall duties of Christianity, or generall points; and speake, as it were, in the clouds, never applying the Doctrine to any particular, to no men, no conditions, no state; who deale so, as civill honest men would be ashamed to do, defraud men of their portion. In the ages wheresoever they lived, they would be accounted the best Ministers, and the onely men; but being unfaithfull servants, Luke 12. 46. The Lord of that servant will come in a day when he looketh not for him, and at an houre when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

Use 2. To stop their mouths who say, The Minister is beside his text, if he speake and apply any thing in particular to mens particular states and callings. It is a strange thing men can endure that for the

the body, they cannot for the ſoule; nay that, whiech for the body is complained of, as diſhoneſt and unfaithfull when it is not done, they cry out of it, if it be done to the ſoule. In the body, for the health of it, men can endure not only preſcription, but application of Phyſicke, yea, of ſharpe, bitter, and biting things. If they ſend for a Phyſitian who feeles their pulſe, diſcerneth their urine, and conceiveth of their diſeaſe, and yet fall onely to diſcourſe of the excellentneſſe of Phyſicke, and other diſeaſes, and never come any thing to theirs at all, they would happily judge him a great Scholar, but no wiſe man, nor fit for a Phyſitian, and happily call in queſtion his fidelity. But for the ſoule, if the ſpirituall Phyſitian apply any thing, if it have any ſharpneſſe in it, if being with them, and living among them, and ſeeing their eſtate, he touch them, and apply it to them, he is accounted no wiſe man; happily a buſie and indiſcreet fellow. The Phyſitian takes not the way to ſave their bodies, and he is cried out on: the Miniſter takes the way to ſave their ſoules, and he is cried out of. The Phyſitian that will preſcribe, and ſee his patient take it, and come to ſee how it workes with him, is much commended for his honeſty, care and fidelity: But if the Miniſter do the like, he is buſie and medling; but he that will pleaſe men, is not the ſervant of Chriſt: and theſe muſt know, when he deales with their particular ſinnes, out of a generall text, he hath his warant enough, ſuch as ſhall acquit him.

To teach the hearer to endevour to apply that he heareth delivered to himſelfe, and to learne what is for him, and that to apply to himſelfe: for if the Miniſter, 2. Tim. 2. 15. muſt ſtudy to approve himſelfe a workman, that needeth not to be aſhamed, dividing the Word aright, then ſhall the hearer approve himſelfe a workman that needeth not to be aſhamed, receiving the Word aright. They muſt therefore apply it to themſelves. The Miniſters application may diſcharge himſelfe, but not profit them, unleſſe they will apply and keep it. The Patient, if he take not, and endevour to keep the potion preſcribed and brought, by ſmelling of vinegar, or the like, labouring againſt the bad humours of the ſtomacke, ſhall have little profit by the Phyſick, but rather hurt: So it is in this, they muſt heare all, and labour to retain all, but learne that eſpecially which concernes themſelves, places and conditions. One man ſhould not ſo greedily receive that which toucheth another man, and let paſſe that which is to him, or apply that to others which is to himſelfe, but every man that which is for himſelfe. He never proves a good Scholar, which is buſie to learne other of his fellowes leſſons, and neglecteth his owne: nor he a good Chriſtian that can take out other mens duties, and not his owne, nor know what is for him.

Ogie Prieſts.] It may ſeeme he goeth too farre in dealing with

the Priests, who were the greatest men the time had, except their Ruler, who then was no King, and *Malachy* but a mean man, as other the Prophets were; and yet he dealeth with the Priests, not excepting the high Priest himselfe. Besides, this corruption was the personall fault of the people, and the Priests might excuse themselves, as not to be reproved for other mens faults: yet he deals with them.

This commandment is for you. The reason why they are reproved, because the charge hereof was by God laid on them: God had commanded them to look to this, he is thought by this to cut off every excuse which might be made against his reproof, either why they have not done it, or why hereafter they should not do it. As for the people, they might say, they were bare with their long journey and cost of building, and they were growne old, and if they were not tolerated thus to do, they would bring nothing at all, and his worship would fall to the ground. The Prophet answereth, That God hath commanded, and therefore they are to doe it, whatsoever come of it.

Doctrine. Whatsoever God commandeth men, or calleth them to, that they must obey and do, whatsoever inconvenience may follow of it, they must shut their eyes against them all, and put their hand into Gods hand, to be led by him whithersoever he will. So with these: *Abraham* obeyed God to go out of his owne countrey when God called him, not objecting the inconveniences, Gen. 12.4. And when to offer up *Isaac*, not objecting, as he might if he had consulted with flesh and blood, infinite things against it. Gen. 22. Hereto is that, Exod. 34.23.24. Levit. 25.10. Galat. 1.16.

Reason 1. Because all inconveniences in the world, will not excuse the fact, mans disobedience; it may sometime lessen it in mans reason, but not defend it in Gods judgement.

Reason 2. Because God is able either to take away those inconveniences, or to make them turne to his owne glory, and the advantage of man, who in a sincere conscience doth obey him. And he will do so as in *Daniel*, and the three Children.

Use 1. To reprove all those who refuse to obey those things they are taught and shewed, that God hath commanded, because of some inconveniences they foresee will follow: They shall happily be debarred of their pleasure, or deprived of their profit, or be discountenanced of great ones, or derided of inferiours: therefore they will not be religious, nor professors, nor reforme their manners, nor be carefull of their lives, and seek to make conscience of their wayes, as if God cannot bring these upon them for evill, as well and more then man for good: Or as if these had not befallen men in their disobedience, as well as those who have obeyed him. As if these can excuse a man when he shal come before the Judge,

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or he ſhall not be ſtript naked of them all, and be left alone to anſwer for his diſobedience. Men are taught they ought to deale plainly and truly with others in weight and meaſure, to ſpeake truth, and not to lie, and ſuch like: They ſee then they ſhall not grow rich as others, and be eſteemed of as others, as they think, and therefore they chuſe rather by ſuch meanes to grow rich, then to obey God: as if their comming into the world was onely to get riches, and not to honour and obey God. Teach them to be liberall unto the poore for good cauſes, and to make them friends with the riches of iniquity, Luk. 10. 9. and that God will give them uſe for it: They will anſwer or thinke as the widow of Sarepta did, 1 Kings 17. they have little enough for themſelves and theirs, and they feare to want before they die, or not to leave enough for theirs. As if that they left behinde them were theirs, and not rather that they ſent before. As Princes have more uſe of that they ſend by their Harbingers, then of that they leave in their ſtanding houſes: ſo ſhould they have more profit by that they give before, then that they leave behinde. Perſwade them to make reſtitution of that they have wrongfully taken from men, or elſe God will not juſtifie them but condemne them, Micha 6. 10. 11. They ſee they ſhall call their names in queſtion, they pretend ſlandering of the Goſpel. To theſe I ſay, *Saul* diſobeyed God, as he pretended to ſacrifice to God, or to have that he might, and not for private uſe; but it excuſed him not, he loſt his kingdome for it: let them take heed they loſe not the kingdome they ſay they hope and look for.

To teach every man when he hath a commandment of God, to obey, and not to caſt at the inconveniences, to hinder himſelfe from obeying: for he that will looke at ſuch things, ſhall be like him, Eccleſ. 11. 4. He that obſerveth the winde, ſhall not ſow; and he that regardeth the clouds, ſhall not reap: he ſhall neither ſow any obedience, nor reap any reward. If he ſee no inconvenience imminent, and obey, it is not much worth: for he pleaſeth himſelfe rather then God, but if there be, it is the more acceptable. As diſobedience in ſmall things is more offenſive, becauſe the obedience was eaſie: ſo obedience in great things, and when there are great inconveniences, is more acceptable, becauſe it is harder. Therefore if God command, we muſt ſhew our ſelves the children of *Abraham*, and of the faithfull. What though inconveniences will follow? what though the world ſhall condemne us, and the wicked flout us, and the Divell and our owne fleſh ſet themſelves againſt us? Deny thy ſelfe as *Abraham* did, and thine owne reaſon, diſpute not of the commandment of God, but obey, and commit the event to God. Worthy is that ſaying of * *Luther* to be written in the tables of our hearts: *He that hath Gods word for what he doth in any calling, let him beleeve, and go boldly*

Vſe 2.

* *Quihabet certum Dei verbum in quacunque vocatione, credat tantũ & audeat, & dabit Deus haud dubia, ſecundos exitus.* Luth.

boldly on, and no doubt God will give a good issue. If God command them, and they see great inconvenience, passe and mount over them all by thy faith, as *Abraham* did, and beleeve, Gen. 22. 8. God will give an evasion, and thou shalt have occasion to fly, vers. 14. *In the mount the Lord will provide.* And as *Philo*, when he pleaded the cause of his Nation, being brought to a great exigent before *Caligula*, said, *It cannot be but that Gods aid is neer, when all mens help faileth us.*

This commandment is for you.] The care of Gods service, to see it be done as it ought, to direct the people, to reprove their corruption, to refine their corrupt offerings, belongeth to the Minister; of which I have spoken in the former Chapter.

Verse. 11.

If ye will not heare it, nor consider it in your heart, to give glory unto my Name, saith the Lord of hosts, I will even send a curse upon you, and will curse your blessings: yea, I have cursed them already, because ye do not consider it in your heart.

IF ye will not heare it.] In the matter of this curse we consider, first, the exception, which is treble, to heare, and apply, and give glory to God. The summe is, repentance; unlesse they will consider things well, and enter into their hearts, and returne to do things worthy their place, and fitting their calling, these things must come upon them: so that without this, these must come, nothing can hinder it.

Doctrine 1. There is no means to keep away or turn away Gods judgements, but repentance. Revel. 2. 5. *Except thou repent.*

In the particulars, the first is, to hear; they were the Ministers of the Assemblies, such as were able to teach others, why should they heare? or what need of hearing? Yet they must heare.

Doctrine 2. They who have knowledge and understanding of the word of God, and the mysteries of salvation, ought still to heare it from others: hence it is required of these. And hereto belongs the often rehearsing of that sentence: *He that hath eare to hear, let him hear,* as often in the Gospel, and Matth. 13. 9. 43. 1 Pet. 2. 2. Heb. 6. 1. Acts 13. 42. 43. & 17. 32.

Reason 1. Because, by this meanes, there may be added to their knowledge, faith and the perswasion of their heart of those things they know and conceive in the braine; and so they may have a sanctified knowledge, and a conscience of the practice of things they know, Rom. 10. 17.

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To bring to minde theſe things which they know and beleeve: for they often forget, or think not of them, even then when they have moſt occaſion either to practiſe, or to receive benefit and comfort by them, 2 Pet. 1. 12. either naturall forgetfulneſſe, or paſſion hinders. As in a great diſeaſe, a Phyſitian himſelf may have oblivion of his Art, and the things good for him. *Reaſon 2.*

To ſtir up their affections, and to work upon them to the greater love of good things, and hatred of evill, even of particular ſins, 2 Pet. 1. 13. 2 Tim. 1. 6. *Reaſon, 3.*

To teach men to examine themſelves hereby after hearing, and as often as they heare, whether they are good hearers or no, which is not onely if they have got more knowledge then they had, and gone away more wiſe, as a Scholar from his Maſter; but if they have their hearts more fully perſwaded of the promiſes of the Goſpel, & ſay with the Samaritans, Joh. 4. 44. We now more beleeve, having heard Chriſt himſelf. As they who having a promiſe of a Prince of ſome great matters, or the relation of ſome great good done for them, at the ſecond or third hearing of it, are made more joyfull, and more ſtedfaſt to beleeve it: ſo with them, if they find themſelves put in mind of many duties they knew before, but affection blinded them, and paſſion overcame them; and now make more conſcience of the practice of them. As they who knew ſome dangerous meat to their health, yet affection would not let them abſtaine, after they have heard a Phyſitian ſpeak, go away with reſolution to be more carefull of their diet: yea, their hearts are inflamed with a greater love of good things, with more zeale for the glory of God, with more hatred of ſin, who go away as *Naaman* the Syrian did from the Prophet, with a reſolution to ſerve no God but the God of heaven, not his old Gods, his belly, or his purſe, or his luſt, the world, ſin, or any other. *Vſe.*

Nor conſider it in your heart.] The ſecond thing in the exception, the conſidering of that they have heard. The word is, put, or lay it upon your heart, an Hebraiſme ſignifying to attend diligently, and to ſet a mans heart upon that which is ſpoken, or to lay it ſurely up.

It is required that men do not onely heare the word, but that they ponder and conſider it, lay it up in their hearts, and ſet their hearts upon it, by marking, applying, and diligently meditating, or recalling. To this purpoſe is Deut. 6. 6. & 11. 18. Pſal. 119. 11. Col. 3. 16. *Doctrine.*

Becauſe it is a right treaſure, and gold, Pſal. 19. 10. Rev. 2. And therefore not onely to be ſought for, as treaſure, but to be laid up in the beſt, and chiefeſt cheſt and treaſurie. *Reaſon 1.*

Becauſe it is a Sword, whereby a man may defend himſelfe, and offend Satan, Epheſ. 6. 17. No man having his enemy alwayes, and in every corner lying in ambuſh for him, ſeeking to ſpoile him *Reaſon 2.*

him, will be without his ſword, but carry it ever about with him.

Reaſon 3. Becauſe it elſe will never be profitable unto them for ſalvation, nor fruitfull in them to glorification: for if it be not ingrafted in them, it will not ſave them, Jam. 1.27. And if it take not root, it cannot do it, no more then the ſeed that lieth upon the bad, ſtony, or thorny ground.

Uſe 1. This is to reprove all careleſſe hearers, who heare and retaine nothing, never lay it up, their memories are as ſives, whereout the water runs as faſt as it comes in. Luk. 2.18.19. And all that heard it, wondred at the things that were told them of the Shepheards, but *Mary* kept all thoſe ſayings, and pondred them in her heart.

Uſe 2. To ſhew the reaſon why ſo little profit comes by the Word, becauſe it is heard, but not kept, not laid up, often not received, either becauſe it is a ſtrange thing, Hoſea 8. 12. or elſe becauſe they are ſo full, that it is water powred upon a full veſſell, and paſſeth all by: they are ſo full of their worldly pleaſures and delights, profits and deſires; or it ſtaieth not with them, as Phyſicke doth no good that is not kept. And to uſe Chriſts compariſon, Matth. 13.33. leaven put in, not hid, not remaining, makes no change.

Uſe 3. To perſwade to heare with all diligence, and lay it up with all carefulneſſe, and ſeek it, may, as it were, take root in us, Heb. 2.1. wherefore we ought diligently to give heed to the things which we have heard, leſt at any time we ſhould let them ſlip, Jam. 1.21. Wherefore lay apart all filthineſſe and ſuperfluity of maliciouſneſſe, and receive with meekneſſe the word that is grafted in you, which is able to ſave your ſoules: the word that is grafted in you.

To give glory unto my Name.] Here is the third thing in this exception, to do things worthy or fitting their miniſtery or calling, they may thereby glorifie his Name; that is (this being made oppoſite to that which was in the former Chapter of polluting his Name) they may make his worſhip to be regarded and honoured. Theſe Prieſts muſt not onely heare and lay up the Word and Commandment, but alſo obey and do it, if they will eſcape the curſe, and enjoy the bleſſing. And if they be carefull in their place, to reprove, teach, direct, to reject their corrupt ſacrifices, then ſhould his worſhip be uncorrupted, and kept pure.

Doctrine 1. Men muſt not onely heare and beleeve, and lay up the word of God, but they muſt draw it forth into obedience and practice, if they would eſcape the curſe, or enjoy the bleſſings, either in this life, or the life to come. So much here, and Jam. 1.25. Rev. 2.26. And keep my workes.

Doctrine 2. The Miniſters of God, if they be carefull in their places, to inſtruct what men ought to do, to reprove when they offend, to direct them, and reject them and their ſacrifices, when they are not

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as they should be; Gods worship will not be corrupt, but keep very holy and pure. So here. This is manifest by the dedication of the seaven Epistles to the Churches, to the Angels of them; because they being faithfull, there would be no such carelesnesse and coldnesse. Hence are the charges given to *Timothy* and *Titus* by Saint *Paul*, 1 Tim. 5. 21. & 2. 4. 1. and that 2 Tim. 2. 2. All the time *Eli* was young, and able to looke to the worship of God, being faithful, it was pure, and the offerings of God regarded, 1 Sam. 1. 2. So of *Ioiada*, 2 Chron. 24. 2. Hence that, Acts 20. 28. *Take heed therefore unto your selves, and to all the flock whereof the holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.* Hence is that of *Hegesippus* in *Eusebius*, while the Apostles lived, and they who heard Christ teaching, the Church remained a pure and incorrupt virgine; but when that age was past, errour and corruption was spread abroad.

Reason 1. Because while they are faithfull and watchfull, the envious man will not sow his tares: They who have desire to corrupt the puritie of doctrine and worship of God, will not shew themselves or obscurely or fearfully; and if they do, yet they will be soone pulled up, and the growth of them prevented.

Reason 2. Because the people shall by their diligence be armed by instruction to discern and withstand corruption from without, and be excited against their owne coldnesse and carelesnesse, which naturally would come upon them; as naturally men thinke any thing too much, and every thing good enough for Gods service, unlesse they have remembrances to the contrary.

Vse 1. Then most commonly, if not alwayes, by the corruption and contempt of Gods service and worship, we may gather the negligence, carelesnesse and unfaithfulnesse of the Ministery in every Church; and, *è contra*, for such people, such Priests, such followers, such guides. Travellers will hardly go before their guide, but follow after him. It may sometime fall out otherwise, but that happeneth, as many a carefull master hath corrupt servants, though he have never such care over them, because his neighbours do not carefully and straitly bring up their: so from the neighbour-parishes: But where the Ministers are joyntly faithfull, they have not that corruption which otherwise would be.

Vse 2. To teach as many as desire and love the pure worship of God, that it may continue and not be corrupted, to do what is in them for their places and condition, that there may be continued a faithfull and painfull Ministery. Private men use private meanes to pray that the Lord of the harvest will thrust out still more and more labourers. Others in their place to speake and advance Lawes and Ordinances for that purpose: for if old and faithfull *Eli* be any way disenabled, and his successors be *Hophni* and *Phi-*

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neas, given to their bellies, to idleneſſe, to prophaneneſſe, and yet they may carry it out, as they, with little or no check, and not be compelled to other carriage, how ſhall not the offerings of God and his worſhip be contemned? If Wolves be among the Flocks, & the Shepheards be aſleep, and watch them not by night, in ſeaſon and out of ſeaſon, how ſhould they not be ſpoyled? The nature of man of it ſelfe will be careleſſe enough of the ſervice of God, how much more if they have corruptions, nay, if it want encouragers, but finde bad and corrupt examples.

Vſe 3. To admoniſh the Miniſters, ſeeing that upon them depends the purity or corruption, the honour or contempt of the ſervice of God, as they have a deſire that he whoſe they are, whom they ſerve, and who hath taken them ſo nigh unto himſelfe, may be honoured of his people, and have pure and holy worſhip performed unto him: ſo to be faithfull & diligent in their places, to teach and inſtruct, to exhort and perſwade men unto them: As they ought to give the Lord no reſt for his people, being his remembrancers, ſo not them for him, being meſſenger: for if they be careleſſe and negligent, as the people will grow corrupt, ſo they will like themſelves in their corruption. For men who carry their ſinnes away unrepented, will take themſelves not to ſin, and ſo no glory ſhould be given to his Name. How unfaithfull ſhould that ſervant be, who for ſparing himſelfe a little, will let his maſters honour fall to the ground: ſo that Miniſter. Be they as watchfull as they can, they ſhall finde that this corruption will ſeaſe upon men, and ſettle upon them, if they wake them not; how much more if they ſleep, will the enemy ſow tares?

I will even ſend a curſe upon you.] The curſe in generall, which is not for their ſinne ſo much, as for their impenitencie: for ſo the coherence ſheweth, and this his long patience towards them.

I will even ſend a curſe.] For the contempt of his worſhip comes many plagues and curſes upon men, *vide cap.* 1. 14.

Vpon you.] Though his Prieſts, and deare to him, yet that would not ſave them.

Doctrine. No perſon can be free from the judgements of God, if they ſinne, be they never ſo neere unto him, either in place, or particular profeſſion, or in generall profeſſion of his Word, as it is manifeſt here. So Numb. 20. 12. Levit. 10. 1. 2. *Eli* and his ſons, 1 Sam. 4. 2 Sam. 6. *Vzzah.* Luke 1. 18. 20. Acts 5.

Reaſon 1. Becauſe when he cannot be ſanctified in them, he will be glorified, Levit. 10. 3. that is, he will juſtifie himſelfe and his juſtice, when he ſpares not ſuch as are nigh to him. For as it was the greater manifeſtation of *Salomons* juſtice, that he put a murtherer to death, and a great on, *Ioab*: ſo the more that he put him to death at the hornes of the Altar, 1 Kings 2. 31.

Becauſe

Because he might either purge their present condition, or prevent their future sinnes, and keep both them and others from presuming: What better meanes then sharp medicines, and severity in punishing? Deut. 13.11.

Reason 2.

Then from the judgements of God upon men, of a speciall or generall profession, may not a man condemne the profession, because this proves the professors not to be such as they should be: as many are ready to condemne the Ministery, and the profession of pietie, from some judgments that happen unto them that are in the profession. Admit that the judgement argue the corruption, yet must it not condemne the profession, or the place. *If you see an unworthy Priest, you may not presently slander the Priesthood, but him who abuses it. If Judas were a traytor it was his owne fault, and not to be laid to the Apostolicall profession. Many Physitians are murtherers, who poyson in stead of curing, yet I condemne not the Art, but such as abuse it. Many Mariners make shipwracke; yet we condemne not the Art of Navigation, but their badnesse. And mens mindes, who in such things must needs be occupied, should rather exercise themselves to meditate of the justice of God, and to justifie him that spares not sinne, no not in those who are most nigh unto him, giving a purgation, as it were, to his owne house, as *David* saith he would do to his, Psal. 101. And laying the fault where it is, not upon the profession, but the person. In this *Iobs* friends were better then many, who of the two, when they could not found the depth of Gods dealing, they accused him rather then his profession, that he had been but an hypocrite in it. And as not anothers profession, so never his own, where he findes Gods judgements in it. As many men draw neere to God, and take some holy profession upon them, and thinke then all should be safe with them, and then feare nothing; which when it befalleth unto them, begin to contemne their profession, as the Jewes, Jer. 44. 15.16.17.18. so they. But as the Jewes never considered their present corrupt service of God, nor their by-past corruption and Idolatry unrepented of, vers. 21. whereby they might have seen that it came upon them for that, not for their profession. So with these.

Vse 1.

* *Si videris sacerdotem indignum, non obrid calumniare sacerdotium debes, neq; enim calumniandus ordo est, sed ille solum meretur odium, qui tanto bono abutitur. Non enim si Judas proditor fuit, hoc Apostolicæ professionis crimen, sed unius tantum viri mens improba fuit: & medicis quidem multi carnifices sunt, qui pro medelis venenum propinant, nec tamen arte vitupero, sed qui arte sua in malum abutitur: & nauta quamplures navigia amiserunt, nec ars navigandi tamen eorum perversa voluntas jure damnanda.* Chrysostom.

To teach all, who draw neere to the Lord, either by some speciall office in the Church, or profession of his Word, not for that to presume to live in any sin, as if that should be his sanctuary: for if others have been smiten, as it were, at the hornes of the Altar, why

Vse 2.

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why ſhould he thinke to eſcape? nay, he ſhall the leſſe eſcape then an other further from God, becauſe he hath thoſe examples, and hath not feared; nay, he ought therather to labour for more holineſſe, the neerer he comes to God, and to avoyd even the leſſe corruptions; for the Lord will leſſe bear it in them: for he will be ſanctified in them that draw neer unto him; if not by their holineſſe, yet by his own juſtice in puniſhing them more ſharply; to the end that as the wax, the more neerer it approcheth to the fire, ſo much more the heat of the fire approacheth in melting of it: ſo the holineſſe of God may better be known in uncaſing of ſuch hypocrites, or hypocriſie approaching to him; and ſo he may be the more glorified of the people in ſuch judgements.

1 Pet. 4.17. And for profeſſion, as *Salvian*, of a particular ſin; yea, of all: *Licet gravi in omnibus præcipuè in iis tamen quæ in conſimili crimine etiam profeſſio ſanctitatis accuſat.*

And will curſe your bleſſings.] The firſt particular curſes in curſing their bleſſings already beſtowed on them, which is either by taking from them the power they have to nouriſh, and he hath by his ordinance given unto them; or elſe ſo that they ſhall not be comfortable unto them; or elſe in making them turn to their hurt.

Doctrine 1. Then doth God curſe men when they have abundance of outward things, and have not the comfort by them; which happens either by his taking away the ſtaffe from the creature, or the ſtrength from the eater, Micha 6. 14. Thou ſhalt eate and not be ſatisfied.

Doctrine 2. All creatures have the power to help, nouriſh and comfort man, and to preſerve his life, not of themſelves, but from God and his bleſſing. Meat without him are fitter to choke then feed, as clay to put out eyes, Joh. 9. rather then to give ſight.

Vſe 1. This teacheth why the rich as well as the poore muſt pray, Give us the day, &c. and thoſe who have abundance, as well as thoſe who want.

Vſe 2. Not to truſt and rely upon them, when we have them, and uſe them: for Luke 12. 15. *A mans life conſiſts not in the abundance of things which he poſſeſſeth.*

Vſe 3. Not to feare or diſtruſt when our means are never ſo ſmall, nay, wanting; becauſe he that can by the means, can alſo help without them, where he hath himſelfe denied them, and man not by his fault deprived himſelfe of them: ſo much is that of Matth. 4. 4. 7. There is another remedy in the hand of God, who though he give not food, can prolong the life of man with his beck and will, and word onely; he that could make the garments of the Iſraelites laſt longer then by reaſon or in their nature they could, can make the life of man, which is more excellent, to laſt.

Yea, I have curſed them already.] An amplification, or confirmation

nation by way of correction, ſhewing how they had not profited by his judgements, though they were upon them, and had been long.

The judgements of God profit not the wicked, but rather of themſelves make them worſe. They benefit not by them, but grow worſe and worſe. They diminiſh not their ſins, but adde to them. The experience of all times in the Church ſheweth it, Iſaiah 1. 6. Jer. 5. 3. *Pharaoh* and his ſervants, and his people.

Doctrine.

Reaſon 1. Because they are ignorant and blinde, not knowing who ſmit them, nor why, neither the Author, nor the end, nor the cauſe. Like the pur-blinde Philiſtims, 1 Sam. 6. 9. who would rather impute it to chance then the hand of God, and ſo think ſome other cauſe then their ſin, and ſome other end then their forſaking their ſin.

Doctrine 2.

Reaſon 2. Becauſe they are like to the ſervant in the Law, Exod. 21. 5. 6. that when he ſhould have gone out free, yet ſo loved his wife and children, that he would remaine a ſervant for ever, and with a publicke diſgrace: So theſe love their ſins, that they had rather be ſervants ſtill, and under affliction and judgements, then part with their ſins, which makes them impute their ſuffrings any thing rather then their ſins, finde out ſome other cauſes, and ſo blinde themſelves. Like men when they have forfeited ſome limbe, when the Phyſitian comes to them, had rather hazard their health, then tel him what is the cauſe, leſt he ſhould further it them.

Vſe 1.

To put a difference betwixt the good and bad, Gods children and the wicked, who often happen into the ſame judgement and affliction together, as chaffe and wheat into the ſame fire, gold and droſſe into the ſame fornace; yet are they diverſly affected in it and by it. Gods children are made the better, more neere heaven, more holy. As trees when they are pruned and lopped from their water boughes, do grow higher and bring forth fruit more plentifully: So he increaſeth the graſſe, and is more excellent. As the Arke of *Noah*, the more the waters of the flood increaſed, the higher it was carried, and came neerer to heaven: So they. But the wicked are more hardened, as the Smiths anvill, or Smithie.

Doctrine 3.

Vſe 2. This may teach us, that nothing but the Word is able to win men unto God, and to bring them out of their ſins and corruption, the benefites and the bleſſings God beſtoweth upon men, and the judgements and curſes he layeth upon them, may preville with a man already converted, as he that knows the uſe and end of all, but not before, Deut. 32. 15. 2 Chron. 28. 22. They may prepare men for the Word, they may open the eare that a man ſhall attend to the Word, Job. 33. 16. They may, as fire, make a man pliable for the hammer of the Word, that it may work upon them, 2 Chron. 33. 12. 13. 18.

Vse 3. To teach men not by their affliction, but by the fruit of their affliction to discern themselves, whether Gods people or no. Isaiah 27.9. And this is all the fruit, the taking away of his sin.

Doctrine 1. Gods judgements not regarded, men not profiting by them, they are fore-runners of greater warning-pieces of more fearfull plagues. Hosea 5.15. 13.14. Amos 4.12.13. Isaiah 9.12.13.14. Levit. 26.18.21.

Reason 1. *Because, ye do not consider it in your heart.*] The reason of this curse, because they had not applied themselves to the Word, and it to them, but had rejected it, and made light of it.

Doctrine 2. When the Word, and admonitions by the Word, are rejected, then followeth the rod of God upon their backes, Micha 6.9. Heare the rod.

Verse. III.

Behold I will corrupt your seed, and cast dung upon your faces, even the dung of your solemne Feasts: and you shall be like unto it.

Reason 1. Behold, *I will corrupt your seed.*] The future judgements pronounced of, two in this verse, Famine and Reproach. Thus hath God decreed to punish those, but before he will execute, he makes it knowne to the Prophet, and tells him what he will do.

Doctrine 1. When the Lord purposeth to bring a judgement upon his people, he communicates his counsels with his Prophets and Ministers.

I will corrupt your seed.] The first judgement in this verse is, Famine: for the seed corrupted that it can bring forth no fruit, must make that, must cause famine.

Doctrine 2. For the iniquities of a land and people, the Lord will lay dearth and famine upon them, even for their sin, and for this in speciall, for contempt of his Worship and Word. So here, and 2 Chron. 7. 13. 14. Levit. 26.19,20. Psal. 107. 34. Ezech. 5.16.17. Amos 4. 4.5.6.8. 8.9.13.

Reason 1. Because this, when many other things prevails not, is a meanes to make men retire, and returne to God by repentance. As the instance in the prodigall son, Luke 15.16.17.

Reason 2. Because as S. *Chrysostome* speaks, they who blaspheme God, deserve not the use of those creatures which glorifie him, because the son which reproaches his father, is unworthy of the ministery of servants.

Indigni sunt uti creaturis Deum glorificantibus ipsum blasphemantes, quoniam filius contumelia patrem afficiens, servorum ministerio fungi non est dignus. Chrysost. Hom. 25. ad pop. Antioch.

Because

Because it is just with God to starve their bodies, who by the contempt of the word starve their owne soules, as Haggai 1. 4. God called for a famine upon the people, because they contemned his house, and decked their owne. So in this, the soule being his perpetuall house, where he would dwell for ever, and their bodies their owne clay houses, and momentanie.

Reason 3.

To informe mens judgements, who when such judgements are upon them, to ascribe them to second causes: as to the winde and weather, to the disposition of heavens and earth, or to the cruelty of men in hoording up and making a dearth, as the sick often imputeth his disease to his meat, or bad diet, or taking the cold, & such like, and never to their sins, as the cause of it: these may be the means, and so thought of, and as in health and prosperity there is somewhat to be given to them as means, so in this. But the principall is their sins, thus provoking God, thus shutting heaven, and opening it against them, either by drouth making a dearth, as in Judea, or by moisture making a famine, as in England, or howsoever else it comes, yet the cause of it is mans sins, & the iniquities of the people, out of the Church, sins against honestly, and the second Table: and in the Church, both those, and sins against the first Table, contempt of Gods Worship and Word.

Use 1.

Doctrine.

Reason 1.

Use 2.

To teach us in our land, and time, what we may expect, as by the course of Gods dealing, adding famine to pestilence, before he bring the sword, and other destructions: As Princes do with rebels in a walled towne, or intrenched in a fence, cut off their provision and victuals to make them yeeld: so the sins of the time abounding, as it was prophesied of the latter times: and the contempt of the word being marvellous great amongst us, even among all sorts, of all degrees. If it was just with God, for sending a famine upon Israel three yeares, yeare after yeare, for breaking their faith with the Gibeonites, and not regarding their word they had passed to them, 2. Sam. 21. 1. what will it be with God to send it so upon us, who have so often broken faith with him, and contemned his Word and his Promise? Are not they unworthy of the creatures of God, which glorifie him not in their places, who do daily blaspheme his Name and Word, and make it to be evill spoken of? Are such sons as contemne their father, and regard not his word and command, unworthy of the help of any of his servants? Let us sit as Judges in the generall, and we will give sentence against others, that it is so. To us *Nathan* the Prophet speaketh, *We are the men.* Therefore what expect we else? nay, what can we expect better? And if we have not been bettered by Gods hand, as *David* called the pestilence, It is better we fall into the mercie of insensible creatures, then into the crueltie of unreasonable men.

Reason 2.

Use 2.

Vse 3. To direct men when they are under such a judgement, as God sends cleannesse of teeth, and scarcenesse of bread, not to quarrell with the meanes, and complaine of this and that, but for a man to quarrell with his owne sinnes, and consult not with flesh and bloud, which will make him accuse the meanes, but with the Oracle of God, which will make him accuse himselfe, and let him see where the sinne is, that it may be reproved, and he humbled, and the land cured. *David* tooke this course, though it was long before he did it, to enquire of the Lord the cause of their famine in the end of the third yeare, and understanding why it was, and that the satisfying of the Gibeonites.

I will corrupt.] The word signifies, to rebuke: as I will with a word of my mouth destroy it.

Doctrine. God is able with his bare Word to bring judgement and destruction upon a whole land and people, if he but speake the word, they shall soon come to naught, and perish: he that is powerfull in the voyce of the people, by the sound of Rams hornes, to the overthrowing of the walls of Jericho, Joshua 6. can be powerfull by his owne word, to overthrow whom he will: Or thus, it is as easie for the Lord to punish and destroy them, as it is for man to speak a word, Jer. 18. 6. 7. Psa. 104. 29.

Reason 1. Because he made all things with ease, and with his own word, Gen. 1. Now it is a farre lesser thing to destroy thousands, then to make one. A man can more easily overthrow whole Cities in shorter time then build one house; sooner sinke a Navie then make one ship.

Reason 2. Because he is Lord over all, and hath all creatures at his command, being Lord of hoasts. Now how easie it is for Princes to destroy their enemies, or those they hate, and are displeased withall, when they are of a great command.

Vse 1. To teach men not to rely, or put confidence in man, or any creature. There is in it selfe that which might keep men from it, being well thought of and considered; because they are in themselves mortall and mutable, very uncertaine and deceitfull: but more when this comes to be considered, that God can so easily destroy them, with a word, or blowing upon them; which to trust and put confidence in them, will certainly procure him to do: and, which done, will make a man marvellously ashamed, that he hath put any confidence in them.

Vse 2. To let us see the fearfull condition, and the danger wherein they stand, who live, by reason of their corruptions and iniquities, out of the favour of God, who can easily destroy them, and the things they have, or is beloved of them, with a word, with a blast. If it be so in respect of men to live out of the favours of Kings and Princes, who have their limited powers, who are but men, and have their breath in their nostrils, as they have, what

is

is it to be out of Gods favour, by whose breath they stand and live, and who with-drawing his breath, they come to nothing? If he be so able, why doth he so suffer them? It is from the abundance of his patience, not want of power, which abused by them, increaseth his wrath and their sinnes, and will make that he will come the more suddenly and heavily upon them. The heavier the weight is that is hung at the clock, the wheels run swifter, and the hammers strike sooner and smarter.

Use 3. To teach every man to take heed how they offend or displease God, as they love themselves, or any thing they have, seeing hee can so easily destroy both one and other. Men are apt to make the power of great men either a bridle to restrain them from offending, or a spurre to make them do the things they command, even when they are unlawfull: For who are we, say they, to withstand so great men? Were their faith as good as their sense, they might see there were cause to say so of God, and would know, it is a farre more fearefull thing to fall into the hands of God, then into the hands of men.

And cast dung upon your faces] The second particular in this verse, for laying shame and ignominie upon them.

Doctrine 1. God makes men, Ministers and others, to be had in reproach because of their sinnes.

Even the dung.] These Priests had thought to have gotten love, estimation and credit, by bearing with the corruption of the people, not reproving them for their sacrifices they brought, and their carelesnesse in Gods service; but this God will turn to their shame.

Doctrine 2. When men think by unlawfull meanes to get credit, honour and estimation among men, the Lord he will turn it to their shame and reproach. So here, and so with them who built Babel, Gen. 11. 4. but it was their confusion. To this we may apply that generall, Psal. 112. 10. Hereto belong the examples of *Haman*, Ester 6. and 7. And of *Herod*, Acts 12. 21. of *Pilat*, Joh. 19. 12. From henceforth *Pilate* sought to loose him, but the Jewes cried, saying, If thou deliver him, thou art not *Cesars* friend: for whosoever maketh himselfe a King, speaketh against *Cesar*. But see what *Eusebius* reports, * We are not to be ignorant, that the same *Pilate* who was interessed in our Saviours death, fell into so great calamities shortly after in the raigne of *Caius*, that being driven by necessitie, he slew himselfe with his own hand, and became himselfe the revenger of his own wickednesse.

* *Neque id illud a nobis ignorari decet, eundem ipsum Pilatum, qui Salvatoris neci interfuit, in tantas calamitates incurrisse, ut necessitate adductum, sibi propria manu mortem conscisceret, suorumque scelerum ipse vindex existeret.* Eus. hist. l.2.c.7

Reason 1. Because this wil manifest his power, that he can beat them with their own weapons, overthrow them by their own inventions.

Reason, 2.

Because he is zealous of his glory, and to suffer this, would obscure it. It is against the honor of a Prince to let a subject grow by rebellion: it argues either injustice or impotencie.

Vse 1.

This may shew the folly of those men, whether they be private men, or men in place, Magistracie or Ministerie, who thinke by unlawfull means to reconcile favour unto them, to get a good name, estimation or credit. These men we may compare to him whom *Hier.* against *Heloid.* speaks of out of the fable, that when he could do no good to be famous for, or so famous as he would, he set *Diana's* Temple on fire; and when none accused him for the sacriledge, he went raving up & down the streets himself, crying, that he kindled the fire. And being demanded by the Ephesians, why he did so, he answered; Because I could not get fame by doing well, I would get it by mischief. But it was his shame & ruine; and so may these look for, though they may prosper in it for a while: as they in building of Babell, yet shall they fall by it. And that they would stop their mouthes withall, will be the means to open them the wider, specially if ever there fall a breach betwixt them, they will shew them directly, that they gained not by their courses, and the contrary to that will follow, which we read of *David*, 2 Sam. 6. 22.

Vt quia bene non poterã, male omnibus innotescerem.

Vse 2.

To teach every man to take heed how he seekes reputation and name by bad courses, or by any the least unfaithfulnesse and sin. Every man is desirous of a good name; and it is more to be desired then silver and pretious things, Prov. 22. 1. If any man would have it, let him labour for it by lawful means, and by welldoing. If he seek it by forsaking his uprightnesse, and sincerity of his place and profession, I may say as 2 Kings 9. 31. *Had Zimri peace, that slew his master?* So, had such a one credit, that left his honesty? And God shall do to him as here is threatned. A man may happily build up his house by oppression, and usury, and cruelty; but in a few successions, in a few years it comes to nothing: holds not in the third heire. A man may seek to rise like *Haman*, and be aloft a while, but he shall be cast downe. A man may get a name a while, but it will not last long; partly because it is *vana, quia vani sunt filii hominum*, because it is not in himselfe but others, a as wares put up in a broken bagge, as a treasure laid up in anothers mouth, not lockt in a chest, nor made fast with barres, as *Bernard* hath it. And partly because God will cast dung into his face. The best glory is for well doing: that is in a mans selfe, not in anothers power, 2 Cor. 1. 12. That is laid upon a good ground, that is certaine and unmoveable. It is from God, and those who have his Spirit, *Vera gloria est à Spiritu veritatis*: True glory is from the Spirit of truth.

a *Nempe ob congregatam in sacculum pertusum, id thesaurizatum in aliorum ore, conservatam quae non clauditur, nec seram habet*: Bern. de adventu Domini, Serm. 4.

Dung in your faces.] The Lord had honoured theſe Prieſts very high, they had diſhonoured him, he threatens marvellouſly, and the more to diſgrace and diſhonour them.

Doctrine. The more God hath honoured and advanced men, either in Church or Common-wealth, if they diſhonour him, he will diſhonour them, and lay the greater diſgrace upon them. So with theſe Prieſts, none more honoured with God then they; no greater diſgrace then here is mentioned. Now this is proved in the example of *Iezabel*, 2 Kings 9. 37. of *Ieroboam*, 1 Kings 14. 7. 8. 9. 10. of *Eli*, 1 Sam. 2. 27. *ad finem*. Of Capernaum, Matth. 11. 22. 23. Manifeſt in the Jewes, who were the mirrour, now the wonder of the world: it was once ſpoken of with admiration, now the by-word.

Reaſon 1. Becauſe, according to their privileges abuſed, ſo are their ſins of thoſe who have the greater, or moe in number: then God giving or rewarding according to their ſinnes, and workes, muſt needs receive more diſgrace and diſhonour.

Reaſon 2. Becauſe his judgements in them will be more perſpicuous, and ſtrike a more awe and feare in others, and moe ſhall take notice of it, becauſe they are more in the eye, as a Beacon upon a hill, as a Captaine or Lievetenant in a Band. And ſo the more ſhall glorifie his juſtice, and feare his power.

Vſe 1. If thou ſeeſt men lifted up to honour & high place, do not envie them: for if they be good, there is cauſe to rejoyce. Prov. 29. 2. If they be wicked, and abuſe their privileges & high places, there is cauſe to ſigh, but not to envie, Pro. 29. 2. becauſe they are not farre from a diſgrace, a publique one, a great one, and wearable to their honor. The clouds that obſcure the Sun, are lifted up but drawed down again. Who would envie men upon an high pinacle, ready to be caſt downe? Who a man walking upon the Ice, where it is ſeen to one, every houre his feet will ſlide, or it break, and he be utterly caſt downe to the bottome of a pit? ſpot falls if ſome ſecret hee be kindled on it, or the beames of the Sunne ſhine hotly upon it.

Vſe 2. To teach thoſe whom God hath advanced and honoured more then others with any privileges of knowledge, wiſedome, authority, or credit, not to thinke that thoſe privileges were given them that they might be the Nimrods of the earth, and fight againſt God, and his cauſe, and his Church, and diſhonour him, and thinke to carry it away without diſhonour from him, no, they ſhall be more diſhonored, and more vile then any others. * For the greater ſinners have received, if they turn, their punniſhment ſhall be ſo much larger. Mighty ſinners ſhall be mightily tormented. It were good all that are above others, would write it in their houſes, and every

Quanto major gratia, tanto amplior. Chryſoſt.

Tormenta patientes. Hieron. ad Heliod.

place

place where they come, and keep it in their hearts. And ſuch as are above others in their places in the Church, would remember that, Matth. 5. 13. Ye are the ſalt of the earth; but if the ſalt have loſt his ſavour, whereewith ſhall it be ſalted? It is thenceforth good for nothing, but to be caſt out, and to be troden under foot of men.

And you ſhall be like unto it.] Or, it ſhall carry you away; meaning, that he would adde confuſion and deſtruction unto their ſhame.

Doctrine. Shame and diſgrace brought upon Miniſters, Magiſtrates, or any other by their juſt deſert and default, by their careleſſe carriage, and diſſolute life, is but a fore-runner of confuſion and deſtruction, which uſually followeth, unleſſe it be prevented by repentance. So is it here. Matth. 5. 13. 1 Sam. 2. 30. 31. 32. with chap. 4. 1 Sam. 15. 30. Jer. 24. 9. 10.

Reaſon 1. Becauſe this argueth a great height of wickednesſe, and that men are ſetled much in it, when ſhame will not ſhake them from it, and rouſe them up. For whereas to a man of any honeſty, or that hath any ſparke of goodneſſe, his name is of more account then his goods, and that touched, more affects him then the other taken away. Now touched in this, and not affected, argues his deſperateneſſe and diſhoneſty.

Reaſon 2. Becauſe when God hath ſmitten men in things that are ſo neare unto him, and ought to be ſo deare, and they returne not, it is juſt with him to proceed unto their perſons, and themſelves.

Uſe 1. To teach us, when we ſee men in contempt, Miniſters, Magiſtrates, and others, to judge of it as a fore-runner of ſome fearfull confuſion and deſtruction. If they be unjuſtly, without their default, then is it of a general judgement upon the Church and land, it being alſo a judgement it ſelfe; if juſtly for their diſſolute and corrupt lives, then is it a fore-runner of a judgement to them, of their confuſion and deſtruction. As it was in the time of Popery, when the Clergie was come to the height of wealth, yet they were in the wane and eb of worſhip and reſpect, nay, in ſhame and reproach; becauſe as in the morning, the neerer it is to the riſing of the Sun, the more light is in the aire, and the more deformities and things out of order eſpied: So as the Goſpell drew neerer, that they were like *Baals* Prieſts, for deceiving the people, in contempt, with not affecting them to make them returne from their Idols to the living God. Therefore ſhame and confuſion came upon them, as we have ſeen. So of others, if they be in contempt, &c. And as of them, ſo of Magiſtrates, and other particular men. For as a ſickneſſe cauſed by mans miſdieting of himſelfe, or otherwiſe by his default, and not ſpeedily cured, is a fore-runner and produces of greater diſeaſe: ſo is it in this caſe.

Uſe 2. To teach every one that is in any reproach or contempt, whatſoever

ſoever he is, to thinke of it as the harbinger of confuſion and deſtruction, if he be not affected with it to repentance. Therefore ſhould he labour to lay it to his heart, and be humbled for it, and reformed by it: he ſhould be occaſioned by it to ſearch his wayes and his converſation. If it befall him for righteouſneſſe ſake, he hath wherein to rejoyce; if for his iniquities, and unjuſtly from thoſe who reproach him, yet he ſhould ſee whether it is not juſtly from God, or no: for that may be juſtly from him, which is unjuſtly from them. But if indeed juſtly for his diſſolute and looſe life; then is not to be expected any thing but the confuſion and deſtruction of his perſon, unleſſe that make him to humble and reforme himſelfe: for when hard and bitter words prevail not, then matters goe to beating and punishing with blowes. So doth God.

Reaſon 1.

Reaſon 2.

Object.

VERS. IV.

And ye ſhall know, that I have ſent this commandement unto you, that my covenant which I made with Levi, might be ſtand, ſaith the Lord of Hoſtes.

Answ.

And ye ſhall know.] The Prophet proceedeth to the cauſes of this condemnation. Theſe are three: the firſt is, becauſe they had neglected their care of Gods worſhip, not of any ignorance, but againſt their knowledge: for they knew that the duties belonged to them, and the commandment was to them. For thus it is to be read: *For you know.*

Their ſinne is the greater, and deſerveth the more punishment, who have the knowledge what they ought to do, and yet follow their corrupt affections, then theirs which know not.

Doctrine 1.

Now the knowledge here ſpoken of, is of two things: of their duties, and what they ought to do; and of their dignity, and what God had beſtowed upon them. And both makes their ſinne the greater, becauſe they have gone againſt their owne knowledge, and Gods kindneſſe. That though God had beſtowed great bleſſings upon them, they had forgot it, though they knew it, and were unthankfull unto him.

Object.

Unthankfulneſſe is a ſinne, when men do not anſwer Gods love as he hath had care and dealt liberally with them, *vide* Chap. 1. verſe 2.

Doctrine 2.

I ſend this commandement unto you, that my covenant might ſtand.] They muſt performe, that is their parts, or elſe he would performe no covenant with them.

Answ.

God will not, neither is bound to performe covenant with man to give him any thing he hath promiſed, whether ſpirituall or temporall, of this life, or that is to come, unleſſe he performe his covenant

Doctrine 3.

covenant and conditions. The covenant of God is either generall or speciall, the generall either legall or Evangelicall. All which requires the conditions to be performed on mans part, if he would have God performe. Or else, Levit. 18. 5. Gal. 3. 12. Mark. 16. 16. 1 Sam. 2. 30. 2 Chron. 15. 2.

Reason 1. Because their not performing, frees him from his promise, and bindes him not to performe it, to give such good things to such unworthy ſeditiagies, covenant breakers, not to give, as it were, the childrens bread to dogs.

Reason 2. When they performe, he will, becauſe he is moſt faithfull that hath promiſed, and can neither lye nor deceive, he being true, and Truth it ſelfe.

Object. Rom. 3. 3, 4. For what though ſome did not beleeve? ſhall their unbeliefe make the faith of God without effect? God forbid: yea, let God be true, and every man a lyer, as it is written, That thou mighteſt be juſtified in thy words, and overcome when thou art judged. Then will he performe when man doth not.

Answer. That will not follow from this, which is manifeſt thus: The Apoſtle asketh the queſtion: Whereas many of the Jewes were unfaithfull, and covenant breakers, whether their infidelity ſhould abrogate and make void the covenant of God, that he ſhould ſhew no fruit of it among them: and, as man, ſhould break his promiſe, and performe to none that which was promiſed to all. He anſwereth, that cannot be; but howſoever the greater part of them had broken covenant, with whom he might juſtly breake, and would, yet his covenant ſhould have his full force and efficacie; though not in all, yet in the Nation: becauſe there was ever ſome good men among that people, who beleeved the promiſes, and lived uncorruptly and holily, therefore in them, and to them ſhould that be performed which was promiſed. Shewing, that the wickedneſſe of a multitude ſhall not make the promiſe of God void, and of none effect, but he will perform them to the beleevers, and they who performe conditions, though they be but a very few. And ſo the place makes for the point, not againſt it.

Object. Many enjoy Gods bleſſings, and never perform the condition, but live wickedly and prophanely.

Answer. They enjoy not the bleſſing of eternity, neither ever ſhall: and as for temporall things, they may enjoy them, but not any bleſſing by them: it were better for them to be without them; for they increaſe their ſinne, and are but fed and ſuſtained by them for the ſlaughter, as the damned are by Gods power to endure his wrath and puniſhment.

Vſe 1. If in our obſervation we finde, that many promiſes God hath made, are not performed to our ſelves, or others. As there are many other things which may be anſwered for clearing and acquitting

quiring the truth and fidelity of God, in this kinde, especially in temporall things, he gives spirituall, an ounce of which is better then many a pound of the other. And if he breaks not, that promiseth silver, and gives the greater summe in gold: so not God. If he promise deliverance, and gives patience under the crosse, which is better for the sufferer, he still performes, because such things had those exceptions. And so in many other things, but this especially, when the good things promised are not performed, the cause is in our selves and other men. Why they are not performed, and not in God; because we performe not conditions. And this being, makes us, not him, covenant-breakers, who have made our selves uncapable, and unworthy of his blessings, and so have freed him from his promise, by our breaking with him. Now he that is freed, cannot breake covenant, though he do not the thing before covenanted.

Use 2. Let us see the folly of those men who thinke to have Gods promises performed unto them, and him to keep covenant with them; and in many things make no doubt but he hath done, and in future times assure themselves he will, when they neither have done, nor yet endevour to keep any covenant with him. If the former be true, do they not deceive themselves? and are they not (though how wise soever in other things, yet in this) stark fools? For if he be a foole, that because he hath the word, or the bond of a good man, one able, and that never broke for the payment of a thousand pounds at such a time, and such a place, but upon condition he performe such a service, or effect such a worke, to lay his whole state and his whole condition upon that, that it will be performed in the same time and place; and yet he never go about to perform the conditions at all, or as it should be performed, were he not a foole? Sure in all your judgements he were very unwise. And yet, alas! how many fools and unwise men have we, who deale thus, lay all upon Gods fidelitie, and performe nothing themselves at all? As if God must needs performe, because he had promised, and could not be faithfull, unlesse he did perform, when they keep no condition. Many a man deluded by Satan, and his owne secure heart, perswades himselfe God hath been mercifull unto him, and forgiven him his sins, though he never came truly to see sinne, nor to sorrow for sinne, nor forsake and reforme his corruptions, wherein true repentance consisteth, and which is the condition on mans part, if ever he would have God take away his sinne, and put them out of his remembrance. Many one thinkes God had performed his covenant of temporall things, because he is in the middest of abundance, and hath his barnes full, and his bagges full, and every where findes he increaseth, though he never made any conscience of his wayes, and the workes of God; but at best lived but civilly, and kept his credit with

with men: and sees not that he is deceived, & sees that these are but things that are common things, wherewith he is but fitted for the shambles and such as are reserved for his evill. And for times to come many doubt not but they shall obtaine great things in this life, and that God will give them honour, and favour, and riches and abundance, though they never keepe condition with him. Fools and blinde who know they cannot live, except they eate, not reape, except they sow; not recover health, except they use physicke, and the meanes appointed: And yet thinke without performing the grand meanes and condition with God, they shall have what he hath promised; and so happily they may: But as Israel had a King in Gods wrath, and quailes in his displeasure: And as the Physitian gives his patient liberty to eate what he list, when he is out of all hope, and despaires of ever recovering him. Many a man perswades himselfe that God will save him, though he never was able to performe the condition of the Law, neither ever endevoured to performe the condition of the Gospell. Truly this is not to beleeve, but deceive himselfe with an opinion of faith, he neither having the knowledge of the promises, the ground of it, nor workes the answerable fruits of it. And so hath but a vaine, foolish, and dead faith. But he shall know his folly, when God shall manifest unto him, that he is not bound to perform promise, because he never kept condition.

Use 3. To teach every man that hath any desire that God should performe covenant with him, to endevour to performe conditions with God.* He must first seek to know what they are God requires of him, and then do them: for without that he cannot do. And his searching for knowledge must not onely be for the generall, but for the particulars of his place, what command is sent to him, and then faithfully do it, that Gods covenant may stand: We must repent, beleeve and obey the Gospell and Commandments of God: For it is godlinesse that hath the promises, and shall have the performance. Let such a one remember, 1 Tim. 4. 8. and Prov. 21. 21. Yea, he may assure himselfe, that if he apply himself to that which God requireth of him, and he hath covenanted for, he shall be sure to finde him that hath been a willing promiser, a most faithfull performer. For *parum erat promisso, etiam scripto se teneri voluit*, Aug. in Psal. 119. And so no good thing that he hath promised shall faile, but shall all be made good, Joshua 22. 15.

* *Cum dominus promittit ne dubites sed illa fac, per quæ tales attrahere poteris promissiones.* Chry. hom. 25. ad popul. Anti.

My covenant with Levi.] Here is the honour and dignity he had bestowed upon them, having made a speciall agreement and covenant with them.

Doctrine. The Lord hath specially honoured his messengers and servants the Priests in the old, and the Ministers in the new Testament: for he hath not onely made the generall covenant with them. *I will be*

their

their God, they my people, but hath made a particular and speciall agreement and covenant with them: So here, and Numb. 8. 13, 14. *Thou shalt set the Levites before Aaron, and before his sons, and offer them as a shake offering to the Lord. Thus thou shalt separate the Levites from among the children of Israel, and the Levites shall be mine.* 1 Sam. 2. 28. *And I chose him out of all the tribes of Israel to be my Priest, to offer upon mine Altar, and to burn Incense, and to weare an Ephod before me; and I gave unto the house of thy father all the offerings made by fire of the children of Israel.* Joh. 15. 15. 2 Cor. 3. 6.

Because they are of his privy counsell, and know his secret, *Reason* 1. Amos 3. 7. *Surely the Lord God will doe nothing, but he revealeth his secrets unto his servants the Prophets.* Privy counsellours are specially honoured and have a particular covenant made with them.

Because they are his messengers, his embassadours, 2 Cor. 5. 20. *Reason*, 2. they are specially honoured, and new sworne, a new covenant.

No reason why the great and rich men of the world should contemne the ministry for their children, as too base a thing, and not fit for their sonnes, when as God hath thus honoured it, and taken them so neere unto himselfe. In respect of which, *Amos*, who was beleeved to be the brother of *Azariah*, the King of Judah, thought it no base thing his sonne should be a Prophet; neither Christ himselfe to be a preacher. *Use* 1.

This may be a caveat for men to take heede how they abuse or injure the ministers who are so neere unto him, and whom he hath thus honoured: certainly they ought to honour him, though it goe against the haire, and stomacke with them, as with *Haman*, because he would have them honoured; but if not, but they abuse and disgrace them, and use them as the *Ammonites* did *Davids* servants: Let them take heede they stinke not in his nostrils; for if Princes be tender hearted and stone affected, with the injuries of their common subjects, and will revenge them, what will they doe for their counsellours, their embassadours? And yet meane men will now abuse them in words, and contemne as farre as they can for the law of man, if they sing not *placentia*, if they teach crosse to their humours, but their portion is with the Lord, and so is theirs who so abuse them. And one day they shall both know whether is better to reprove and lift up his voyce and spare not, or to spare and reforme nothing. *Use* 2.

It may comfort the minister against contempt when he is faithfull, yet to be still so, and bold, remembring his honour God hath given him, which is better then all the honour man can afford. And though men may thinke their faithfulnesse may hinder them from honour, as *Balaak* said to *Balaam*, Numb. 24. 11. *Therefore now flee unto thy place, I thought surely to promote thee to honour, but* *Use* 3.

lor, the Lord hath kept them back from honour: yet it is not so: for that is the true honour which God gives, and will give, and no man can take, and they ought as it is, 2 Cor. 3. 12. seeing they have such hope, to use boldnesse of speech.

Vse 4. This may teach what manner of men Ministers ought to be, how sanctified, of what puritie and integritie, seeing God hath taken them to be so neer unto himselfe: therefore ought they to be carefull that offer them to God, and they that receive them when they offer, and when they receive, not for favour, or money, or kindred, or any such thing. A man will be marvellous carefull whom he commendeth but for a common servant to a mean man his friend, more, to a Prince, most, to be so nigh to him. If the Steward of a house be permitted and trusted to admit such as are fit, how carefull will he be? If the President of a Princes Councell to take in such as are able men, how vigilant and inquisitive will he be, that they be such as be competent for the place: So should it be in this, the like care should be had, and wo unto him that hath not. And men that are in the place, ought to looke marvellous carefully to their conversation, & to keep themselves holy. It was taught, Lev. 22. 2. *&c.* 20. how unblemished the Priest should be: for if the whole people must be holy, more they. And if they must be carefull of their offering and sacrifices, more of themselves. And if they be not, then ought authoritie, like *Ashpenaz*, Dan. 1. 3. 4. 5. to chuse out the most unblemished, and looke to them, and suffer not them to be good fellows, gamesters, and such like.

Covenant with Levi.] They took not this calling to themselves, but were chosen to it of God, and he made the agreements and covenant with them.

Doctrine. None may take this calling upon them, to be Gods Ministers, Gods Messengers, and to meddle in these spirituall things, which are proper to the Ministers, but he that is called of God, and with whom God hath made this covenant. The affirmative inferres the negative. Hereto belongs that, Numb. 1. 51. and 16. 10. and 4. 15. 20. Ezra 2. 62. 63. Heb. 5. 4. This made the Apostles ever to vouch their calling, Gal. 1. 1. Jam. 1. 1. Pet. 1. 1. Hereto is that Rom. 10. 15. There are three kindes of callings, when men are called by men, and not by God, as first, all teachers: Secondly, of God by Ministery of the Word, all ordinary Ministerie: Thirdly, by Christ immediately, as Apostles, Gal. 1. 1. The first to be abhorred, the third to be admired, the second to be expected of all in an ordinary planted Church, Rom. 10. 15. The calling is double, or hath two parts, the first inward ability for gifts, and aptnesse for minde, willingnesse and abilitie. The second is outward, the calling by man, and the Church. Hereto belongs the descriptions of a Bishop and Ministers, set out by Saint *Paul*.

1 Tim.

1 Tim. 3. 2. whereto else may it tend? if every one may intrude himselfe into the Church and the calling, without the call of it, and that, 1 Tim. 5. 22.

Because it is a sin unto them who shall, and a curse belongs to them for medling with things that are holy, when they are not separated and appointed for them. They are thereby liable to Gods judgements, as was *Vzzah*, 1 Chron. 13. 10. and *Vzziah*, 2 Chron. 26. 18. 19. *Reason 1.*

Because else the Church should be too much burdened: for when as, 1 Tim. 5. 17. The Elders that rule well are worthy of double honour, Therefore many for ambition and ease would chalenge the Ministery, and take it upon them for the honours sake. *Reason 2.*

Because, 1 Cor. 14. 40. Let all things be done decently and in order. Therefore must there be a calling and chusing of them by the Church: for the other is to make all confusion and disorder. *Reason 3.*

This serves to confute all Anabaptisticall dreames, who contemne all ordinary callings, vocations, and thinke that every man may at his pleasure, and when he list, take this calling, and those Ecclesiasticall functions upon them. For if this be sound and true, that must needs be false and corrupt, that any should take any part of this calling, without warrant from God, and besides the order that God hath appointed. Yet I deny not but there is a difference where a Church is not yet planted, where every one that knowes Christ may preach him, and labour to gaine others that are ignorant of Christian religion, and are not to look for an ordinary ordination. For then is he chosen by the silent suffrages and voices of those who heare, and that is his calling, yet is he not to refuse the ordinary calling, if after it be to be had. But when a Church is already planted, and established, because all things must bee done in order, then is required an apparant ordination by voyces or imposition of hands, that trouble and confusion might be avoided. Neither do I deny, but sometime there is an extraordinary function, as were the Prophets, not of the Leviticall stocke, not ordained of the Priests, which God stirred up, when ordinary Ministers could not reforme the corruptions of the time, but what he did extraordinarily, is to be admired rather then imitated: For we must follow the prescript rule that is given us, which is, that every man have his ordinary calling which is from God by men. *Vse 1.*

1 Cor. 16. 15. Now brethren, I beseech you, know ye the house of *Stephanus*, that it is the first fruits of Achaia, and that they have given themselves to minister unto the Saints. *Object.*

The meaning is not that they called themselves, but that they set themselves apart to the Ministerie of the Saints, in the purpose & *Answer.*

resolution of their owne hearts, and not contemning or neglecting the calling of God by the Church.

Vse 2. To let private men and women see their danger in medling with those things which are propet to the Minister, when they have not a calling to it. If *Vzzah*, if *Vzziah* were smitten, how shall they escape? whether they can pretend the authority of the Church, as in the Romish Church they can, for women to baptize, yet shall they not escape for excuse of necessitie, it will not serve, because that it is not from God, but it is from mans folly, or ignorance. If it be objected, that it is not then a Sacrament which is given by them, when they have no authoritie to deliver a Sacrament, I answer: yes, for the Seale is the Princes, though some other then the Lord Keeper set it to by some indirect dealing. And though such a Minister sinne in dealing with the Word and Sacraments, yet are they such to the hearer and receiver. Againe, that which S. *Augustine** hath in his second book against *Petil.* They are true Sacraments though they are not true Ministers; because what they give is not their owne, but Gods.

**Vera sacramenta licet non veri ministri quia dant non sua, sed Dei,* Aug. lib. 2. cont. Petil.

Vse 3. To teach every man to be sure, that he hath a calling of God to the Ministery before he take it upon him, that he may be able to say, as Jer. 17. 16. I have not thrust in my selfe for a Pastor after thee; neither have I desired the day of misery; thou knowest that which came out of my lips was right before thee. His calling is his inward gifts and conscience, abilitie and care to use them; and the outward calling of the Church, 1 Tim. 3. 10. For without this may he not do it, though he be never so excellent, as it is dangerous for him to meddle with this without the other. And if his gifts be inferiour to many, or as it may be but in his owne sense: yet if it be the judgement of others, he may not by modesty or shamefastnesse refuse; though at first he may professe what he thinketh of himselfe: yet if they will not change, then must he yeeld and submit himselfe.

VERS. V.

My covenant was with him of life and peace, and I gave him feare, and he feared me, and was afraid before my Name.

My covenant was with him of life and peace.] The dignity bestowed upon these Priests consisting in the speciall Covenant, is here amplified by the parts of the Covenant. First on Gods part, which is double, a Gratious promise of life and peace, and a faithfull performance.

My Covenant was with him of life and peace] That is, I covenanted

nainted with him and tooke him into favour, and made a league and agreement with him, and by my covenant I bound my selfe to give him first life, that is, length of dayes here on earth. Saint *Hierom* opinion of the life of grace here, and of glory hereafter, is not greatly probable, hardly any instance of the like interpretation, and that peace following after, not so to be understood of spirituall peace, but of an outward prosperity in this life: and so they who incline to *Hierom* in the former, understand it. And it must needs be, according to that which is Numb. 25. 12. 13. *Wherefore say to him; Behold, I give unto him my covenant of peace, and he shall have it, and his seed after him, even the covenant of the Priests office for ever; because he was zealous for his God and hath made an atonement for the children of Israel.* For the covenant of peace is expounded by the perpetuall Priesthood. And in other places the branches of this covenant are set downe in the abundance of outward things, by the offering and other means both to the Priests, Numb. 18. 8. *ad* 20. 26. 30. and for the Levites, Numb. 18. 21. 24. 31.

And I gave them him.] Gods performance; As I promised him these things, so I did very certainly and assuredly perform to *Aaron*, and *Phinees*, and others, who did performe conditions and covenant with me, and will do to as many as shall so deal also with me.

For my feare.] Now he comes to the second, containing the conditions performed by *Levi*, and these are the feare of God and humilitie. Some read it; *I gave him my feare*, which is true, and agrees well with the doctrine of faith: for the feare of God is the gift of God, Jer. 32. 40. but the words are otherwise: *I gave him that he might feare wherewith he feared me.* Because he believed my word, and honoured me in his place, and lookt to my worship in himselfe and others, I honoured him, and gave him these things.

And was afraid before my Name.] *Junius* readeth it; *He was destroyed for my Name*; i. for not honouring my Name, Numb. 20. 12. 24. 28. But the whole speech here is against it: for he intending to set forth the care which *Aaron* and his sonnes had of the worship of God, and to commend him rather then tax his infirmities. It is rather, *he was humbled before me*, he walked humbly and lowly and did all in humility, not lifting up himselfe either for his high calling, or for his faithfull service. The parts of the covenant which is the Priests dignity. And first on Gods part, and first his promise.

Long life and the length of dayes is the blessing and gift of God, that which he promiseth and performeth to all those who feare him and walke in his wayes. Prov. 10. 27. *The feare of the Lord increaseth the dayes; but the yeares of the wicked shall be diminished.*

Doctrine.

nished, and 16.3. Exod. 20. 12. Deuter. 25. 15. 1 Kings 3. 14. *and if thou wilt walke in my wayes to keepe mine ordinances and my commandements, as thy father David did walke, I will prolong thy dayes.* Psal. 91. 16.

Reason 1. Because God will be glorified by his in this life, as the Psalmist, *I will not dye, but live, and declare the workes of the Lord.* Now the longer they live, the more they may glorifie God; then it is a blessing.

Reason, 2. Because it is a blessing to helpe many, and to draw many unto God in this life; but that is done by living long, seeing it is so long before a man comes to be able to doe either; many of his yeares and dayes spent before he be fit for it.

Obiect. But many of the children of God dye untimely, and live not long, how then is this true?

Answer. This is not simply a blessing, as if he were happy that lives long, but as a symbole or signe of Gods good favour, and love. If then, he shewes his love to some rather by taking them out of this life, then by prolonging their daies, he doth the rather performe his promise then breake it. A man promiseth ten akres of ground in one field, and gives him an hundreth in another, he hath not broken his promise. So if God have promised long life, that is, an hundred yeares here, and after not give it him, but gives him eternity in the heavens, hath not broken his promise, for it being not promised as a blessed and happy thing in it selfe, but as a signe of his good will, which is greater sometimes to be taken out of this life. As *Ieroboams* good sonne was, that he might not be infected with the sinnes of his fathers house, and not affected with the sight of those horrible judgements that were to fall upon that graceless family, which was no ill bargaine to be taken from earth to heaven, from the conflict to the triumph, from the battell to the victory, from men to God, and to the company of his Angells and Saints.

Vse 1. This is to admonish old men to be thankefull unto God for his mercy in preserving them so long, and lengthening their dayes, specially if they have beene found in the way of righteousnesse. Prov. 16. 31. If they have feared God and walked uprightly and humbly before him, it hath beene his blessing upon them, and mercy to them, otherwise it hath beene but a curse unto them, for they have but lived to heape up wrath against the day of wrath, and to make up a greater measure of their sinnes, that God may make a greater measure of vengeance. So that it had beene better for them never to have beene borne, or else to have dyed so soone as they were borne, for the longer they live, the more sinnes they commit, and the greater shall be their torments. But greater shall be his glory that is found in the way of righteousnesse and in well-doing because he hath more glorified God. And though still to

use

uſe this as a bleſſing of God, that he may glorifie him more, and fit himſelfe more for him and for his ſervice, imagining that as old age is a bleſſing, ſo is it a bond, that he ſhould performe; as Pſa.71.17,18. *O God, thou haſt taught me from my youth even untill now: therefore will I tell of thy wondrous workes. Yea, even unto mine old age and gray head. O God forſake me not untill I have declared thine arme unto this generation, and thy power to all them that ſhall come.* And if he have borne it in his youth it will be leſſe burdenſome in his old age, for to others it is heavy.

Uſe 2.

Then is it lawfull for a man to pray for long life, that he may live to glorifie God here; ſo did *David*, Pſalm. 102,27. ſo *Hezekiah*, Iſaiah 38.3. True it is that a Chriſtian man ſhould be equally prepared to life or death, for in things wherein a man cannot certainely know, which will make more for the glory of God, and their owne good and ſalvations, the will of man ſhould be equally prepared for both, leſt it ſhould reſiſt God; ſo in this. And becauſe he ſhould leſſe torment and vex himſelfe with the deſire of life or feare of death; yet is it not unlawfull for him to pray for life for the grounds before, ſo he pray for it as for other things, conditionally. Truth is that of *Solomon*, Eccleſ. 7.1. The day of death is better then the day of ones birth, becauſe of miſeries and fearefull times, when it is like as *Auguſt*: to be *Diu vivere, diu torquere*, to live long, to be vexed long. Or as *Cyprian*,* Death is not only not unprofitable to believers, but profitable, becauſe it ſets a man out of danger of ſinning, and puts him in a ſecurity of not ſinning. Yet proves it not that it is the more to be deſired. When as a man may ſhew his patience, and ſpirituall fortitude in his owne miſeries, and the more he ſuffers and conquers, the more he ſhall be glorified. And in other mens miſeries he may ſhew piety, comfort and good will towards other, and mercie to them in their miſeries, and finde himſelfe the more mercie. And his ſinnes he may breake off, not by ending his life, but by amending of it, & by true repentance. And ſo his age may be a crowne of righteouſneſſe. He is a wiſe Phyſitian that knowes how to temper his medicine, that it will confirme health: And he is a wiſe man who learnes ſo to live, that a good death may follow after.

* *Non ſolum fidelibus inutilis non eſt mors, verumetiam utilis reperitur, quoniam eos peccandi periculis hominum ſubſtrahit, & in non peccandi ſecuritatem conſtituit.*

Doctrine.

Peace, plenty, proſperity, a proſperous eſtate, and plenty of outward things, a liberall portion, God hath promiſed, and will performe to thoſe who feare him, and will walke in his wayes, 1 Tim.4.8. *Bodily exerciſe profiteth little: but godlineſſe is profitable unto all things, which hath the promiſe of the life preſent, and of that that is to come*, Deut.28.1. Pſal.84. 11.

Reaſon 1.

Becauſe they may by them be better able both to glorifie God, & benefit men, being helps of their weakneſ, and ſtrength to their infirmities.

Becauſe

Reason 2. Because he might encourage them against all the discouragements they shall finde in professing his feare, and by these ballance them that they be not driven backe from him by the tempests Satan will stirre up against them.

Vse 1. They who have the true feare of God, may best be, and live without carping care for the things of this life, they may best take the Apostles exhortation; Let their conversation be without covetousnesse, Heb. 13. 5. For they have his promise and covenant to be provided for of a liberall and rich portion: he that hath covenanted with a rich wealthy man, and one of great power, with a Prince of a countrey, that he shall be in safety and abundance under him for such and such service, hath taken all care he will for it, onely his care is to use it well: so it should be with these. And farre better may it be, seeing his power and riches exceedeth all: he hath promised, and will performe; and though the Lions lacke, and suffer hunger, yet shall they lack nothing at all who feare the Lord. But many wicked men, voyd of Gods feare, have more abundance then most of those who feare him. Be it so; yet is not this crossed: for as the life of man consists not in abundance, so not their prosperity when they have competencie. And a little that is sufficient which the righteous hath where there is contentment with it, is better then great riches of the ungodly. And if such have not so great abundance and seeme sometime to be scanted, it is either because they have some secret sin known to God which shuts up his hand towards them, or because they seek them indirectly, which God makes frustrate, or he sees how their hearts would be upon them, and stolne away from him, and that riches would devoure, or for a time obscure their religion, knowing their hearts better then themselves. or as *Chrysost. ho. 16. ad popul. Antioch.* He first makes men fit to use and dispose the riches he meanes to give them, and after gives them riches. * Which unlesse he had done, the bestowing of riches had not beene a gift, but a punishment and revenge. This publicke and generall charter of God hath these exceptions.

Vse 2. To teach every man what is the nigheſt and readieſt way, what is the Kings high-way to prosperity and plenty, to riches and wealth, the feare of God, and the walking in his wayes. Many men who hasten to riches, and have set downe with themselves, and resolved to be rich, take many wayes to it, by false weights and measures, by cozening or deceit, by flattery or other wicked courses. Happily a man may come to riches or abundance sooner then another, that keepes the Kings high-way; as he that hath found a bye and casting way, may come to his journeyes end speedier then he that keepes the ordinary way, but they shall not prosper with him. Prov. 20. 21. *An heritage is hastily gotten at the beginning, but the end thereof shall not be blessed.* But poverty shall

Nisi hoc fecisset, divitiarum erogatio non donum, sed ultio fuisset & pœna.

shall come upon him. Prov. 28.22. *A man with a wicked eye hasteth to riches, and knoweth not that poverty shall come upon him.* And he shall be guilty of much sinne, and bring much sorrow upon himselfe. Prov. 22.20. 1 Tim. 6.9.10. But they who take the right way shall be sure of them, and not finde sorrowes with them. For so Gods blessing makes rich, for they shall have them by vertue of his covenant, and as testimonies of his love, which is farre better then farre greater riches, if it be but a pittance.

And I gave them him.] That he had promised, that he performed.

Doctrine. God in his will and decrees, covenants and promises, is most certaine and sure. So much is here, and James 1.17.

Vse. To comfort those who live in trouble and affliction in this life, the Lord will make good all his promises to them in due time, upon this should they stay themselves as the Anchor hold, fast against all temptations, herewith should they comfort themselves, As Psal. 119.49.50. *Remember the promise made to thy servant, wherein thou hast caused me to trust. It is my comfort in my trouble, for thy promise hath quickened me.* As Abraham said, Gen. 22.8. God will provide, it may be in this life, but if the leaves fall, the rootes are sure to stand, though earthly things are not alwayes performed, because they are not absolutely promised, yet heavenly and eternall shall.

My feare.] *Or for the feare wherewith he feared me.*] The conditions on the Priests part are feare and humility.

Doctrine. Though men be bound to doe and suffer whatsoever God shall lay upon them; and when they have done all, both are, and must confesse they are unprofitable servants. Luke 17.10. yet the Lord in his great mercy and goodnesse propoundeth, promiseth, and performeth a reward unto them here, and Gen. 22.16.17. Mat. 6.4.6.18. Mat. 10.42. Marke 10.29.30. Hebrewes 6.10.

Reason 1. Because of the imperfection and corruption of men; therefore hath he propounded them.

Reason 2. Because he is faithfull, and having promised, must, and will performe.

Vse. This is to encourage and hearten us to obey in all things with chearefulnesse, and to beare all things with patience by the hope and expectation of these things. Heb. 10.32. ad 38. and 11.24.25.26. Mat. 5.11.12. 2 Cor. 7.1. Indeed the most ingenuous, filiall & acceptable service, is to obey for the love of God, and that simply without respect of reward, but because of our infirmity that cannot, and Gods mercie who hath so provided for our weakneſſe. For as S. *Chrysostome* speakes, * We ought in grievous and irksome things, to consider not the labours but the rewards, as Merchants

* *Oportet in rebus gravibus & molestis, non labores sed praemia considerare; ut Mercatores non maris pericula, sed lucrum spectant. Ita & nos coelum & Dei promissa.* Chrysost. in Ioh. Hom. 7.

minde

minde the gaine, not the dangers of the sea, so must we looke at heaven and the presence of God.

For the feare.] These blessings of life and peace are promised for Gods feare, and this is the condition he required of them for them.

Doctrine. He that would have the blessings of God performed to him, which he hath promised, must have this condition of his feare and must feare him, for that he commends here in *Levi*, he commends to posterity, and commands the performance for the obtaining of the other. Deuter. 5. 29. *Oh that there were such an heart in them to feare me, and to keepe all my commandements alway: that it might goe well with them, and with their children for ever*, Psalm. 115. 11. 13. Prov. 14. 26. 27. Luke 1. 50. This feare of God is a continuall reverent awe of him, rising partly on consideration of his power, and partly of his mercy. First, it is a reverent awe, serve the Lord in feare, and rejoyce in trembling. Secondly, continued not onely for a brunt or in some judgement, as those in Jonah 1. 16. but Prov. 28. 14. *Blessed is the man that feareth alway*, but he that hardeneth his heart shall fall into evill. Thirdly, the grounds, 1. Gods power, though there be no expectation of evill, as we reverence a man of authority, though he bear no evil will unto us, but good, even for his authorities sake. 1 Kings 19. 13. Heb. 12. 21. 2. his mercy because he hath shewed them mercy and goodnesse, both in soule and body. Psal. 130. 4. Hos. 3. 5. Job 1. 9.

Reason 1. Because onely they must have them to whom they belong, now as Christ of one, health, Mat. 15. 26. And he answered and said, It is not good to take the childrens bread & to cast it to whelps. So of all, they are childrens bread, onely their portion, which are Gods. Now they are onely his which feare him. Mal. 1. 6. Honour is filiall feare.

Reason 2. Because in covenants no man may expect anothers promise, but he that performes that he undertooke, so in this. And though the mercy of God be great, it is to be expected and found, not when men performe no conditions, but in passing by their infirmities when they performe them

Vse 1. It is matter of comfort to as many as live in the feare and continuall awe of God: to them belong the promises, and they shall have the performance of them, for the performing their condition, he cannot nor will not but performe his. They may happily be in reproach and scorne in the time and age they live in, for the feare of God which they professe, the righteous being an abomination to the wicked, and restraining themselves from evill be made a prey to the wicked, Isaiah 59. 15. yet against these must this comfort them, thinking that these things are but as sower sawce to make sweet and delicious meate more toothsome and more wholesome: neither must it trouble them to see others in abundance,

abundance, greater then they, and happily when they are ſuch as performe no condition with God at all, but are Atheiſts and prophane blaſphemers, and wicked miſcreants, and ſuch like: for this ſhould rather comfort them: if he do ſo in his generall providence to thoſe who have no promiſe, what will he do to thoſe who have the promiſe? And if he feed the ſwine, will he ſtarve the children? If the dogges be full, and corn-fed, will he deſtitute the children when the bread is theirs? He will not ſure. It may be they ſhall not have things ſuperfluous to abuſe unto wantonneſſe, and ſo to grow worſe; but they ſhall have that which is neceſſary and fitting for them: And that little is better then the others much.

To ſtirre up every man that hath not this feare, to labour and uſe all meanes to come by it. It is the condition that makes him capable of the bleſſings of God, and the lawfull heire of them. He that knew a meanes to make himſelfe capable of ſome rich mans goods, and to be his heir or executor after his death, would deſire it, ſeeke for it, and ſtrive to attaine it by all meanes. Admit it were the reverencing, and honouring, and pleaſing of him in all things; would he not be double diligent about it? So in this, every man ſhould pray earneſtly for it, and long after it. Nehem. 1. 11. Pſal. 86. 11. *Vſe 2.*

But becauſe many take the comfort to them, who have no part in it, and perſwade themſelves they have this feare, when they have no portion of it; we may not unprofitably call to minde the five effects, as five notes to know this childelike feare by, handled Chap. 1. 6.

He was humbled before me.] The ſecond thing God commendeth in theſe as the thing he delights in and approved, and as the condition on their parts, for which he gave them his bleſſings, is humility.

He that is humble and lowly in minde ſhall receive the bleſſings of God; to him hath God promiſed them and will performe them. James 4. 6. But the Scripture offereth more grace, and therefore ſaith, God reſiſteth the proud, and giveth grace to the humble, Pſal. 138. 6. Prov. 3. 34. and 29. 23. *Doctrine.*

Vers. VI.

The law of truth was in his mouth, and there was no iniquity found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

THe law of truth was in his mouth.] Here begins the ſecond reaſon given of the Lord, why he would bring theſe judgements

ments upon these Priests; namely, their disunitude with the former and first Priests, with whom he made the covenant, and to whom he did performe it, *Aaron, Eleazar, Phinees*. And in this the order observed is, he setteth downe in the first part of the comparison, their good and worthy parts which were the predecessors, vers. 6. and the reason of it, vers. 7. There are foure worthy parts reckoned of theirs. And these were not of private and particular parts, as they were private men, but they were such parts as were in them as publicke persons: As if it had reference with the former, he said, he did not onely carry himselfe and approve himselfe a good and godly man; but he shewed himselfe a wise and compleat Doctor, both in teaching the Law and Truth of God, and giving most wise, grave, and wholesome counsell.

The law of truth was in his mouth.] The first part of the predecessors, which was commendable in them, he was ever most studious of the law of God, and most skilfull in it, and taught it most sincerely to his people, ever teaching most sound doctrine to them, that they might observe my precepts.

And there was no iniquity found in his lips.] The second thing commendable; he never propounded or taught any errour, he never deceived any of my people to draw them from my true worship, but taught ever that which was wholsome and good. Iniquity is commonly taken for the pervertion and depravation of the knowne right, and is opposite to equity and truth.

He walked with me in peace and equitie.] The third thing commendable; the summe of it is, he lived and performed the duty of his place without all negligence & unfaithfulnesse, approving himselfe to God and men. He walkes with me, i. he was most carefull to please me, and to approve himselfe unto me, to worship me as I required, and followed not the wickednesse of the age, nor was corrupted with the depravations of the time, whereby men were depraved in my service and feare, as Gen. 5. 22.

In peace.] That is peaceably, not provoking me to anger, but cleaving fast unto me, and obeying my will, so that I had no cause of expostulating or quarrelling with him. *Cyril* saith, To have peace with God, is nothing else but to desire to know and do that which God requires, and to offend him in nothing.

And did turn many from iniquity.] The fourth thing commendable in them, was, that by their exact walking, and faithfull teaching, they helped to turne others from their sinfull wayes. Out of the coherence, that from their personall and inherent vertues, he proceeds to the vertues of their place, and their publicke actions and carriages, we may note:

Doctrine. It is not enough for a man to be honest and good in himselfe, in his owne person, but if he have any place, either more or lesse publicke.

publicke, he must be good & faithfull in that, if hee would be approved of God: As if he be a Magistrate, or Minister, or officer, or master of a family. As this is manifest in the coherence: so by that, Gen. 18. 17. 18. 19. & Exo 18. 19. 20. 21. Hence is both the commendations & blemish of old *Eli*, he was a good Priest, a good Magistrate, but a bad father; in the more publicke, good; in the lesse, defective, 1 Sam. 1. 2. Hence we read in Scripture, the commendations of good governours, and Kings, both for their private parts, and their publicke vertues: In themselves fearing God, and in publick discharging their duties sufficiently and faithfully. And in the new Testament we finde not onely private and personall duties prescribed to Masters, Fathers, Husbands, to Ministers and Magistrates; but specially publicke, Ephes. 5. and 6. Col. 3. and 4. 1 Tim. 3. 2. &c. Tit. 1. 6. Hence the commendation of the Angell of the Church of Ephesus, though he was defective in personall, Rev. 2. 2. and the reproofe of the Angell of Pergamus, verses 14. 15.

Because he more glorifies God: for though his good workes, as a private man, do glorifie God; yet nothing so much as his faithfulnesse in his place publicke, which makes that God is glorified much more, and of more. An annuall Magistrate may procure the glory of God more in that yeare, then in all his life: not onely because *Regis ad exemplum, &c.* but because they may command and compell moe. *Reason 1.*

Because this will blemish the other their private parts, and bring Gods judgements upon them, at least temporall, as in *Eli*, and the Angel of Pergamus. *Reason, 2.*

This may let all those see their errour and corruption, who take places, or seek them only for the honour and dignity of them, without either ability for the duties, or conscience and care to performe those publicke duties, onely it sufficeth them that they have some faith and feare of God, as other private men have, and never shew themselves faithfull in their publicke places, never regard to doe and execute the places. But of few fathers of families can God say as of *Abraham*, nay, he knowes the contrary, that they tooke the place with no minde to do any such durie, and so execute it still. So of Magistrates and Ministers. They are brought, or thrust themselves, before they be called upon the stage of the world; and when they are on it, do no more then make a dumb shew, perform no more then lookers on, or but things that must be done of course, and would be though they slept: which is the fault not onely of men profane, or but civilly honest; but of men who professe the feare of God, and may well be thought to have some good measure of it, and go for good and truly honest men. Yet it is their blemish, that they are careless of the duties of their place. That as he said, An evill man may be a *Use 1.*

good Citizen: we may say, Good men are evill Citizens, Masters, &c. which blemisheth much their private graces in the sight of God and good men. And upon many hath, and doth, and will bring particular and temporall judgements, from their families, and servants, &c. For this is a grand cause why good men, fathers of families, have such graceless children, and corrupt servants, Ministers such unaward flockes, Magistrates such people.

Vse 2. This may admonish and instruct all that have the faith and feare of God, to joyne with it this care of the duties of their place whatsoever it is, that they must have, because those duties though they be profitable for the common good, yet are they not acceptable from him. As he saith, *Cyprian Sec. de nella & lovere*, that performeth holy things and is not a consecrated Priest, doth things in respect of himselfe, childish and unprofitable though they may be good to others. So he that doth things without faith and the feare of God, they are unprofitable, yea wicked and damnable sinnes, howsoever they may benefit others, so may I say of these, but yet this hold, will not beare out, nor excuse the negligence and not doing the duties of his place. It may make the infirmities of them passed over, but not defend the omitting of them. Therefore to be accepted of God, men must also be carefull of that: Masters, &c. The excuses that commonly are pretended will not goe for currant, servants will not abide with me, if I instruct, correct, and restraine them, as duty and reason requireth. First, see whether thou art not the cause why they are so untractable, either not seeking by prayer a blessing upon thy government, or dealing hardly and passionately in thy government, as if thou hated them, rather then loved good things, or thy servants see thee doe contrary to that thou directs them, for if none of these, God will perswade them to be tractable and bend their hearts, or else know that he would have thee purge thy house of them, as *David* said and did his, of his said lewd servants, lest as God prospers a bad household for a good servant, so he curse a good household for a bad servant. Ministers excuses of the untractableness, and unwillingnesse of their people which may happily come from their former negligence, or indiscretion, or if God doe not blesse his labours to them, his reward shall be never a whit the lesse, nor he lesse acceptable, so he doe his duty. Magistrates and Officers, that they shall be accounted busie, officious, and pragmaticall, and it may be when they are out of their office they shall have actions against them for this and that usage, they may happily be justly so accounted, because they follow and doe things in humour not in conscience. If they doe not, they needs not doubt of Gods protection, and of good successe, and should rather feare an action from God then men, besides the losse of the good they may have by doing it. But to all I say as she said to the Heathen King, *doe me*

justice,

juſtice, or elſe ceaſe to be my King. So let them either doe the duties of their places or elſe never take them, or ſpeedily give them over, and leave to be maſters, &c. Or elſe they muſt know that if God will not juſtifie, he will condemne.

The law of truth was in his mouth.] He taught the truth and word of God, and nothing but that, and that wholly.

The Miniſter of God muſt deliver to his people, the law of truth, and it onely, onely the word of God and nothing elſe, Rev. 2.7. heare what the ſpirit ſaith. *Doctrine.*

The law of truth was in his mouth.] He taught the truth and nothing elſe but the truth, and the whole truth, all the truth not keeping any thing from them.

The Miniſter muſt deliver to his people the whole truth of God, all his will and counſell whatſoever he hath commanded and revealed. Levit. 10.11. Deut. 5.27. Mat. 28.20. Acts 19.33. and 20.27.35. *Doctrine.*

Becauſe elſe he cannot be free from the blood of his flocke, that is, the periſhing or ſlaughtering of them, *ſanguinis, i. cadis*, ſaith *Chryſoſtome*, upon Acts 20.26. For if *Paul* be free from their blood and from their murther, becauſe as he ſaid Acts 20. 26. 27. *I take you to record this day, that I am pure from the blood of all men. For I have kept nothing backe, but have ſhewed you all the counſell of God.* Then will this by the contrary follow. *Reaſon 1.*

Becauſe elſe they ſhould not be faithfull neither to him that ſent them, nor to them over whom they are ſet; for what fidelity can there be when for their owne pleaſures or reſpects, they ſhall not deliver the whole he commanded, and might be profitable to them? 1 Cor. 4.2. *And as for the reſt, it is required of the diſpoſers, that every one be found faithfull.* *Reaſon. 2.*

This will croſſe their opinion who affirme many things in the word, are unfit to be delivered and taught to the people, and are ready to ſcandall and ſtumble at it, when at any time they are. But if the Miniſter muſt deliver the whole truth, If Rom. 15.4. *Whatſoever things are written aforetime are written for our learning*, that we through patience, and comfort of the Scriptures might have hope. If Deuter. 29.29. *The ſecret things belong to the Lord our God, but the things revealed belong unto us and to our children for ever, that we may doe all the words of this law.* Why ſhould they not be taught? It is certaine that many things ought to be ſpoken wiſely, diſcreetely, in their fit and due times; but yet all things muſt be delivered. That which *Hieron* counſelled *Laeta* for her daughter, that the booke of *Canticles* ſhe ſhould read laſt of all the Scriptures, when without danger ſhe might, leſt in reading it in the firſt place, ſhe ſhould be wounded when ſhe was not able to diſcerne ſpirituall things and ſpirituall love under carnall words. It may be a rule for all things of the like kind; for as *Hilar.* *Uſe 1.*

Psa. 134. As an unskilfull man comming into a field abounding with wholsome hearbs, passes by all, as of no more use then the grasse; but a skilfull one otherwise: So of the Scriptures. * And as *Bernard*, Why may I not draw a sweet and wholesome repast of the Spirit, out of the sterile and insipide letter, as grain from out the huskes, as the nut from out the shell, as the marrow from out the bone. And as *Basil*, * All bread affoords nourishment for health; but of no use oft-times to the sicke or queamish: so is the Scripture pure unto the pure. And if any seeme unclean and uncomely, it is to those that are such in themselves. For other things that men thinke unfit to be taught because of the greatnesse of the mystery, and the depth of them; I say as to the former. If *Paul* have written of election and reprobation, and hath said, All things that are written are profitable, and are for learning, in the same Epistle where he specially handles those things, why should they not be taught, but with wisedome in their place. That which S. *Chrysostome* speaks in another case, we may apply to this: * A petty School-master, that takes a young childe from his mothers lap, ignorant yet of all things, onely teacheth him his first letters, whom another master takes, and instructs after in higher learning: so in the knowledge of the Scriptures. For as all men cannot dive, and fetch precious stones from the deepe, but he that is cunning, and hath the Art of it: so not all, but the wise, can either teach or conceive the deep mysteries. First children must be taught letters, then syllables, after words, then construction, and after all the matter. So is it here.

* *Vt imperitus in agrum salubribus herbis divitem venerit, omnia inutilia & promiscuè genita existimans praeterbit, peritus contra; Ita de Scripturis.* Hilar. Psal. 134.

* *Quidni dulce ernam ac salutare epulum spiritu, de sterili & insipidâ literâ, tanquam granum de palea, de testa nucleum, de osse medullam.* Bernard. in Cant. serm. 73.

* *Omnis panis nutrimentum affert ad salutem, aliis autem saepè inutilis; sic & omnis Scriptura mundis munda.* Basil ad Chyl. de solita vita.

* *Magister literarum puerulum de gremio matris acceptum & ignarum omnium primis tantummodò imbuit elementis, quem rursus alius magister accipiens perfectioribus instruit disciplinis.* Chryl. Hom. 9 in Gen.

Vse 2. This teacheth the Minister of God how diligent he ought to be, both in his private state and publicke preaching, both to finde out the whole will and counsell of God; and to deliver it to his people, he must exercise himselfe in diligent reading of the Scriptures, and comparing of spirituall things with spirituall; as *Daniel* did, Chap. 9. 2. his time must not be spent in hunting after profits and preferments; not in idlenesse, pleasures and pastimes, more than such recreation as is helpfull to make him fit in body and minde for his Ministery: *Ars* is *longa*, and *vita* is *brevis*, therefore had he not need to lose no more time then needes must; but spend it so, as that the Scripture may dwell in him, by which he may be made perfect to his workes, 2 Tim. 3. 17. Then must he be instant to

to teach it, cap. 4. 2. To deliver the whole counsell of God. But no man knowes the whole counsell of God, how can he deliver it to others, and many have not life and time to deliver it. If any man know it not by his owne fault, not searching for it, not studying and endevouring, it will not excuse him, but condemne him the more. If God hide something from him, it is, without doubt, such a thing as is not so profitable to be knowne or taught, and not required of him. If God shorten his dayes, and that in the first yeare, or second of his Ministery, there is no more required of him then he can performe, so the default be not his.

To teach the hearers, that they must endevour by diligent hearing, to know from the Ministers, the whole law of God, the whole counsell of God; for therefore must the one teach, that the other may receive it. For he would not have it delivered onely because it should be spoken, but that it should be learned and received. If any say, they are not able to conceive, and are not capable of it: I answere, that children at first are not capable of all the learning the School-master can teach them, yet at length, and by successe and progresse, he learnes as much as he can teach him, and is fit for a higher Schoole; So may it be with them. The wit and capacity of man is compared by one, to the wombe of a woman, which at the first is not able to containe the infant, if it were at first conception as perfect for quantity, as when it is borne: but as parts are added to parts, so is it enlarged; so they, when Christ is formed in them. *Use 3.*

And there was no iniquity found in his lips.] The second commendable part in them, they never taught errour, nor deceived his people with lies.

The Minister of God must not corrupt the doctrine of religion, nor teach any errour unto his people, whether touching knowledge or obedience, in matter of doctrine or manners. It was *Aarons* commendation, it is others commendment. Hence are the reproofes, Isa. 3. 12. Jer. 23. 16. Ezek. 13. 10. 14. Acts 20. 29. 30. 2 Cor. 2. 17. Gal. 1. & [illegible]. *Doctrine.*

Because when he [illegible] he may the better be beleeved, and prevaile [illegible] as in common affaires, once taken in a lie, hardly beleeved afterwards: so once in an [illegible] hardly beleeved again, and things before and after will be doubted of. *Reason 1.*

Because he being a guide of others, a leader of the blinde, it is not with him as with another, a private man whose errour may live and die with himselfe, but it is the hurt of many, even so many as are led by him, who are readier to wander with him then to walk in the right way after him. *Reason, 2.*

This sheweth how farre the Priests of Popery are from being true and commendable Priests before the Lord, who deliver no- *Use 1.*

 thing

thing but lies unto their people: For as they have turned the truth of God into a lie, hardly holding any one point of the truth truly and uncorrupt, but having falsified all the truth of God; so that which they specially preach unto the people, are lying legends, the false reports of lying and false Saints, their lying miracles of foolish, childish, ridiculous impossible things that were done by them. That *Paul* said of the Cretians, Tit. 1. 12. so I may truly of them. It were infinite and unprofitable to these particulars: This one thing may sufficiently prove that they have no meaning the people should be taught the truth, seeing it is manifest they forbid their Priests to read such things as they may understand the truth by, to teach the people, or to see more of the truth then ordinary men do. For there was an inhibition by his Holinesse, that no Priest should be allowed to read *Bellarmine*, because he hath more truly set down the truth, as we hold, and more largely then others have done: therefore none may read him without speciall licence, lest they should see the truth; and none must be licenced but such as are sufficiently grounded Priests, that there is no fear they should receive any [illegible] of the truth, being such obstinate hereticks already.

He walked with me in peace and equity.] The third thing commended in him, his sincere, faithfull and upright walking in his place and calling.

Doctrine. The Minister of God ought to walke with God in peace and equitie; that is, to have his conversation so holy, faithfull, religious and godly, that it might be pleasing and acceptable to God, and give him no cause of quarrelling and contending with him. Commended here. So Mat. 5. 15. 16. 1 Tim. 4. 12. [illegible] 1 Pet. 5. 3. The reproofs of all of corrupt lives and conversation in the old and new Testament prove this.

Reason 1. Because they are ever to be neer unto the Lord his intercessours for his people: Now they who must live ever with him, and should intreat him for others, they had need be such as he will like of and approve. They who [illegible] in Princes Courts nigh them, ought to be clad in [illegible]: they who must commend the suites of others, had need be in favour and liking themselves.

Reason 2. Because they must deliver his will to his people, preach his word and performe his ordinances; which if they should be to be abhorred for their corruptions [illegible] will do [illegible] for the fulfillment of the Book; [illegible] the gifts of Princes, if the bringers be leprous, or [illegible], as the people abhorred the sacrifice because of the wickednesse of Elies sonnes.

Use. To reprove the Priests of Popery, who appropriate unto themselves to be the onely Priests and Ministers of God. For

which

which we may [illegible] of Doctrine.
Iohn 23. Iob 24. [illegible] in the coun-
cell of Constance for denying the resurrection of the body, and e-
verlasting life. [illegible] first answere is, that he was not bound to
defend him, because he was not certainly and undoubtedly Pope.
For at that time there were three Popes, Gregory 12. Benedict 13. Reason 1.
and Iohn 23. and whether was, could not be determined, they all
had many and singular portions. (A monstrous body which had
three heads or no head.) He answeres secondly, that he had no
such errour imputed to him for certaine [illegible] there were Reason 2.
53. Articles set up against him, but all touching his life and
manners, and were proved by witnesse. And other Articles were
objected without witnesse, whereof this was one. Therefore he
found fault in his manners [illegible] crimes. His third answere is,
that this was onely proved against him by the rumour of the com-
mon people, who seeing him of so dissolute a life, began to think
and to speak it abroad, that he beleeved neither eternall life, nor
the resurrection of the body: for if he had, [illegible] he Doctrine.
should have lived so, if he had been perswaded [illegible]
if the head be thus, the whole body is like to be [illegible], they de-
pending upon him as they do. For so the [illegible] in a
head, one of their owne against themselves. [illegible] head
being corrupted and putrified, the whole body is corrupted: so
fareth it for a Common-wealth (I say their Church) when the
principall is corrupted, the other must needs be: and he that
would know whether the fish be corrupted, must behold the head
which is first corrupted. So in this.

To admonish the Ministers, that if they would be accepted of
God, they must walk faithfully [illegible]
their conversations sincere, without hypocrisie, [illegible]
running aside after the corruptions of the [illegible]
starres fixed in the firmament [illegible]
up and downe with the winde, [illegible]
region, should remain fixed [illegible] Reason 2.
owne tabernacle of [illegible]
for them to exceed others in knowledge [illegible]
passe them in holinesse and [illegible]
more knowledge [illegible]
come neerer to God they [illegible]
the guides of the people, they [illegible] Use 1.
like to our shepheards which drive their [illegible]
like the shepheards of the Iewes, which [illegible],
not like him that said, [illegible]
they else prevaile with God for his people, or with the people
for their God, when they make themselves unacceptable to God?
yea, hatefull by their sinnes, and the offering of God [illegible] ser-

vice

vice loathsome, and to be abhorred of the people for their corruptions. The Lord forbad to Aaron and all his for ever, strong drinke, Levit. 10. 9. forbidding by it all excesse which might make them any wayes unfit for the service of God. The penalty is death, how shall they escape Gods judgements who are drunkards, deceivers, swearers, and such like?

This commendation given to the Priest, may teach also a generall instruction to all.

Doctrine. Every one that walketh with God, cleaveth to him in uprightnesse, and his worship is acceptable in him.

Some Papists would hence gather, that a man may be perfect in this life: For out of this will follow, say they, that the high Priest was perfect. I answer, that if either they knew themselves, or knew the Scripture, they would never gather any such thing: for who knowes himselfe, and findes not himselfe at the best estate full of corruption? as Saint Paul did, Rom. 7. Or, who knowes the Scripture, and can be ignorant, that he was never yet found since the fall of *Adam*, which had not his taint and corruption? Not the dearest Saint of God. And for the particular, *Aaron* the high Priest had his sin divers times. For he yeelded to the people to make a Calfe, Exod. 32. He ate not the offering according to the Law, Levit. 10. And so transgressed, that God threatned and performed it, that he should not set foot in the land of Canaan, Num. 5. 4. If this be so, then could he not be perfect.

Object. But how is it true, he had no iniquitie in his mouth? and Jam. 3. 2. for in many things we sin all, if any man sin not in word, he is a perfect man, and able to bridle all the body.

Answ. It is true, if he sin not in his tongue at all; but no such thing is here given unto him, he is made found in his Doctrine, not in his whole speech. A man may be perfect in his place, but never in his person. Again I say, as there is a double justice, so there is a double perfection, one *legis*, which hath all the points and parts of justice, and all the perfections of all parts which some call *Perfectio graduum absoluta*, which was never in any but Christ, and *Adam* for a while; another *evangelii*, which hath all the parts of sanctification, but not the perfection of those parts. As a childe hath all the parts of a true man in the infancie, though not yet perfection of feature, and tallnesse, and strength, which is called of some, *Perfectio partium*, because all are there in truth, which is nothing else but the conversion of a sinner, with a purpose, will and endeavour, with sincerity and sincerity to please God according to all his commandments. And thus was *he* just and perfect, *Noah, Zacharie* and *Elizabeth*, &c.

He walked with me in peace and equity. Therefore in peace, because in equity, being upright in his conversation, he had peace with God, and peace with himselfe.

They

They who walke uprightly, and walke with God in equity and righteousnesse, they, and they onely walk in peace, shall have true inward peace with God and themselves. To this purpose is that of Isaiah 54. 13. Psal. 119. 165. Joh. 14. 27. and 10. 33. Phil. 4. 5. 6. 7. *è contra* Isai. 57. 20. 21. *Doctrine.*

Because he is justified, that his uprightnesse and sanctification sheweth: for it proceedeth from justification, as fruit from the life of a tree. Now he that is justified, and he onely, hath true inward peace, Rom. 5. 1. *Reason 1.* *Bona opera sequuntur justificatum.*

He that walkes not uprightly, can have no assurance of his justification, and so remission of his sinnes, and so no peace and quietnesse. A sinner is as a debter sued to judgement. *Reason 2.*

And did turn many away from iniquity.] The fourth thing commended in him, that he laboured so diligently, and so effectually, and walked so carefully, that many who were borne and bred in sinne and iniquity, and continued in it as slaves of Satan, were turned from it to God and godlinesse.

The Minister of God must and ought to turne many from sinne and Satan, to God & godlinesse, that is, he ought so to teach, so to labour, and so to walke, that by the blessing of God upon his endeavours, many may be gained to God out of the bondage of sin and Satan, be called and converted unto God. This is given unto the Word, Psal. 19. 7. in the Ministers preaching of it, Rom. 10. 14. Isai. 49. 5. Ezek. 3. 17, &c. and 33. 7. &c. Matth. 28. 19. Acts 18. 9. 10. 2 Tim. 2. 24. 25. 26. *Doctrine.*

Because he shall be free from their bloud and perishing, not onely if he convert, but if he so labour as they may be converted, though they never be: for it not being in his power to work upon the heart, and to alter it, if he do what he can by all meanes to the outward man, he is free, else he must be culpable and guilty of his perishing. If in *Ezechiels* parable, Chap. 33. a watchman set up of themselves, shall answer for their bodies, if they perish for want of warning, what shall he do that is set up of God? *Reason 1.*

Because if God do make his labour effectuall, his honour shall be the more. I cannot say as *Christus*. *Non minus proficit*, if hee come without them, he shall not lose his labour, but lesse sure, because of that, Dan. 12. 3. *And they that be wise shall shine as the brightnesse of the firmament: and they that turne many to righteousnesse, shall shine as the starres for ever and ever.* *Reason 2.*

This reproveth and condemneth all Preachers and Ministers, who do not labour so in doctrine, and live so in practise, that men may be converted to God from iniquity; but by negligence and corruption, suffer men to remaine still in their sinnes: yea, harden them in their iniquities. They are farre from their dutie, and farre unlike to these Priests, who were thus approved and commended of God. *Vse 1.*

To

Use 2.

To teach all Ministers so to preach, and so to live, that they may convert men to God, and turne them from iniquity: They must exhort, improve, and rebuke with all meeknesse, long-suffering, constancie and courage, that there may be nothing wanting in them, why they should not be turned. This is his dutie, and he that is a Priest, and rebukes not delinquents, he forsakes the office of a Priest. In the doing of it faithfully, he may well expect a blessing from God, because of that *Isaiah* 55. 10. 11. Surely, as the raine commeth downe, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it might give seed to the sower, and bread to him that eateth: so shal my word be, that goeth out of my mouth: it shall not returne unto me void, but it shall accomplish that which I will, and it shall prosper in the thing whereto I send it: And if he doe waste himselfe, hazard his life, and spend his strength, and gain but one, or few, it will be the recompence of his labour. The Captaine that redeems and recovers but one captive, whose freedome is desired by his Prince, shall not lose his reward, though he shall have greater that recovers more. So in this. Dan. 12. 3. And if God do not blesse his labours, yet if he be not wanting in his dutie, care and endeavour, but be found wise and faithfull, he shall be rewarded. Isai. 49. 5. And now, saith the Lord that formed me from the womb to be his servant, that I may bring *Iacob* again to him, though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.

Use 3.

This may teach us why the Ministery of the Word, and the Ministers of it, are so harsh and so unacceptable unto most men, if they be faithfull, and will seeke by all means to convert men to God, because they must turne them from their sin, separate them and their iniquities, which they love so dearly, as Micha 6. 7. Sin is either naturall, or by custome, or both, naturall diseases are almost incurable, and no lesse diseases that grow into a custome, which is another nature: And the Physitian that should go about to cure these against a mans will, should have little thanke for his paines, and be not greatly welcome, when such things cannot be removed without most sharp and bitter medicines, great paine and griefe: So in this. And here is the cause why many a mans ministery at the first comming to a place, is very acceptable for a while, because he speakes things good and wholesome, but somewhat generally, because he knowes not the state of his flocke and people: but after he hath lived some yeares, and sees their sinnes, and begins to speake home unto them, then is he unacceptable, because he would part them and their sins. As that Minister that should perswade a divorce betwixt a man & his wife which he loves most dearly, should never be welcome to his house or company: so in this. It may be it is but the same he hath

often

often spoke of before, but then it was borne; because they probably conjectured, he meant not them, but when he hath been a while with them: that it is like he may know them to be guilty of that sinne, though happily, and ten to one, he did not, then is it tolerable, because they thinke he would separate them and their beloved sinne, their profitable and delightfull sinne. All the while he will preach peace and comfortable things to them, and bring the word of reconciliation, and tell them of Gods love, and Gods mercie, and that he is sent to woo them to be married to God: all that while he shall be kindly welcome. As he that should sue for a Prince, to win the love of a woman to him, all the while he tells of his honour and riches, and beauty, and such things, he shall be kindly welcome: but if he come to tell her, that she must separate her selfe from some place and company she loves well, and change her manners, and forsake her friends and fathers house, he shall finde his entertainment, both for stage and countenance, changed: So in this. Which makes oftentimes Ministers, if they be not the more faithfull, grow cold and careleſſe, and so fall into many grievous sins. v

And turne many from iniquity.] In themselves, and of themselves by nature, they were in iniquity, carnall, and sold under sinne, Rom. 7. till the Minister by the word brings them out of it, and turnes them to God from sinne, and makes them his.

No man naturally is Gods, but a slave to sinne and Satan, till he be turned and converted by the preaching of the Word, and work of the Ministerie. *Doctrine 1.*

Turne from iniquity.] Their conversion to God, and their calling, is thus noted, By turning from iniquitie. To note this unto us: *Doctrine 2.*

Those who are truly called and converted, are turned from their sinne and corruption; that is, washed, cleansed and purged from them, 1 Cor. 6. 11.

Vers. VII.

For the Priests lips should preserve knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.

For the Priests lips.] In this verse is the reason of the precedent duties required in others, and commended in those with whom God made his covenant at first, generally commanding a duty of the Priest, or a double durie, because by knowledge and law some understand two severall things. It depends upon the former thus:

These

Theſe things he ought to do: for he ought to be a man of knowledge, &c. Some read them, *Doth preſerve*, in the preſent tenſe; but commonly it is read in the future; Not to note out a promiſe, as if the Prieſts lips ſhould never erre, but ſhould be ſo kept, that he might not erre. But it is a commandement, ſhewing how he ought to be qualified.

Shall keep.] It is not, ſaith S. *Hierom*, ſhall bring forth, or produce: for that was ſpoken before; but ſhall keep, that he may ſpeak it and produce it in time, and may give his fellow ſervants their portion in due time. Some take knowledge here for the underſtanding of the ſpirituall and heavenly myſteries, as the Law after, for the rule of the compoſing of their manners and actions: And theſe are ſaid to be the Prieſts, becauſe they muſt ſtudy the bookes of divine wiſedome, by which they become more wiſe and more learned then the reſt of the people.

And they ſhould ſeek the Law at his mouth.] That is, they ought to require from his mouth who ought to teach it them, Levit. 10. 9.10.11. 1 Tim.3. Tit. 1. The Law, ſaith *Bernard lib.2.de Conſid. Non nugas profecto, vel fabulas:* Not toyes and fables. S. *Cyril, Ait nomine legis contineri omnium ad bene vivendum neceſſariorum cognitionem.*

For he is the Meſſenger of the Lord] This is a reaſon for confirmation of the former; he muſt be a man of wiſedome and knowledge, becauſe he is one God hath made choyce of, to be his meſſenger to carry and declare his will unto his people: He is called *Angelus*, not that he was ſo by nature, but by office.

In the verſe we obſerve two things, two duties, and one reaſon inforcing both. The firſt is the Miniſters duty, he muſt be a man of knowledge, learning and underſtanding.

Doctrine. The Miniſter of God, he that is to go in and out before Gods people, ought to be a man of learning, knowledge, and underſtanding in the word of God, and of the myſteries there delivered. It is ſo here commanded. This *Eliſha* knew well, therefore 2 King.2.9. he asked a double portion of *Elijahs* ſpirit. Matth. 13.52. Every Scribe which is taught unto the kingdome of heaven, is like unto an houſholder, which bringeth forth out of his treaſure, things both new and old. Therefore are they compared to ſtarres, Rev.2.1. Made the light of the world, Matth.5.14. To prove that ſtarres ſhould have light, that the eye ſhould have ſight, were needleſſe: for all know and will confeſſe it, Tit.1.9. Gods ſtewards, of whom as they muſt be faithfull, 1 Cor. 4. 2. ſo alſo skilfull, ſeeing he hath the keyes of the kingdome of heaven, Haggai 1. 13. he is the Lords meſſenger. 2 Cor.5.20. in Gods ſtead.

Reaſon 1. Becauſe he is Gods meſſenger, as *Paul*, 1 Cor.5.20. Gods Embaſſadour, now neceſſarily it followes, that the Meſſenger and Embaſſa-

Embaſſadour of a Prince ſhould know and underſtand his Maſters will, what he is to ſpeake and to deliver in the name of him that ſent, to thoſe to whom he was ſent: ſo in this.

Reaſon. 2. Because he ought to inſtruct the ignorant, to ſtrengthen the weake, to exhort and excite the ſlow and cold, to confirme the truth, to confute errour, and improve them that ſpeake againſt the truth, being every way both able and apt to teach, as the tenor of the Epiſtles to *Timothy* and *Titus* do run.

But this cannot be done, except he be a man of knowledge and underſtanding of the word.

Vſe 1. This admoniſheth all thoſe, who are by God and Man, God and his Church, put in truſt, and credited with the choyce and election of fit men for this calling and function, that they impoſe not hands upon any, neither admit any to this place, but ſuch as are able men, ſuch as after triall & examination are found fit and ſufficient for it. If they lay their hands ſuddenly and fooliſhly upon any, they ſhall be partakers of their ſinnes, and not be pure, as 1 Tim. 5.22. And where ſinne cleaves to the hand, the rod and judgement will be upon the backe. The Generall that for his proper gaine, or private reſpects, ſhall admit Captaines and Colonels, and Marſhals, for the leading of ſeverall Bands, which have no skill in Warre and Marſhall affaires, that when the field is to be fought, are not able to lead their bands & to go in and out before them, can never anſwer it to their Prince if it be known, that this is the cauſe why the Battel ſucceeds ſo badly, why ſo many periſhed and the enemy gathered ground upon him. So in this. I thinke too many may ſay of thoſe whom they have ordained, as *Marcianus* ſaid, when he heard how *Sabbatius* demeaned himſelfe whom he had ordained a Presbyter, *It had been better he had layd his hands upon thornes, then by the impoſition of his hands to have deſigned Sabbatius to the degree of a Presbyter.*

Multo miſſe ſatius manus ſuas in ſpinas impoſuiſſe, quam earum impoſitione Sabbatium ad gradum deſignaſſe Presbiterii. Marcianus.

Vſe 2. This reproveth thoſe who thinke any body ſufficient for the Miniſtery: As corrupt Patrons and Parents and ſuch like, ungodly Patrons to enrich themſelves, and better their ſtate and portion, thinke any body ſufficient to diſcharge, if he can change *Peters* voyce, Acts 3. 6. *Silver and gold have I none*, or if he want that, if he can part ſtakes, and divide it, take thirds, or ſtand to his courteſie, though he have not a whit of *Eliſha's* ſpirit, nor any knowledge in his lips, ſuch a one, if they may be judges, there is none to him, as *David* ſaid of *Goliahs* ſword, and more fit then one that hath *Eliſha's* double ſpirit doubled upon him, and will looke as he may to have that which God hath given him. If we will make them judges, either the Apoſtle *Paul* forgot himſelfe, or the Printer, by negligence left out a word, 2 Corinth. 2. 16. for it ſhould be, *Who is not ſufficient for theſe things?* But theſe *Ieroboams*, which bring in Miniſters of the lower ſort of the people,

Qui potestatem facit volenti Ecclesiam corrumpere, is certè author fuerit eorũ omnium quæ perdita illius audacia turbaverit, Chrysost. de Sacerd. 3.

because they fill the hand, shall have *Ieroboams* punishment, 1 Kings 13.33. 34. Like to these are carnall parents, who bring up their children onely so farre as they may be capable by the law of a living, but care not for other sufficiencie: onely perhaps for credit and complement sake, that they be able now and then to make a Sermon in some place of honour and fame: And they will provide and purchase livings and benefices for them, and thrust them into them. To these, and their like, I may apply that, Dan. 1. 10. And to these may I adjoyne those Ministers which themselves having knowledge, yet I know not out of what corruption it commeth, they thinke a few men of learning is enough. If a few Parishes in a Citie or Countrey have learned men and preachers, as if all Ministers should not be men of knowledge.

Vse 3.

To reprove all Ministers who are ignorant, whose lips have not knowledge, who, though they should be good Scribes, yet are as ignorant of the word of God, as *Samuel* was in his childhood of the voyce of God, 1 Sam. 3. 4. So unable are they for that place. Like to *Balaam*, Num. 22. that though God forbad him, yet for gain he would needs go: So these, for the wages of iniquitie, when as God by denying them gifts, hath said, Go not, yet they will threap kindnesse of him, and will go. As *Ahimaaz*, 2 Sam. 18. 23. that would needs run to carry the King newes from the Campe, but when he came he knew nothing: So these, needs must they be Ministers of the Gospel, Messengers of glad tidings, such as will carry newes from the King to the Campe: but when they come to tell their message, they know nothing, no more, or often not so much as many of their flockes, as Hosea 4. 4.

Vse 4.

To admonish every man how he takes this calling upon him, that he finde in himselfe some competent sufficiencie for it, not to be perswaded by friends, drawn by others, not thinking it is enough, when he hath the calling of the Church: for he must be a man of knowledge. These things may increase other mens sinnes, but not lessen his owne, for he must be accepted by that is in him: therfore must he be studious, and of some competent parts before, and still continue in reading, and looke to learning, as 1 Tim. 4. 13. 16. For he shall finde himselfe still bound to study, and to have need of it daily, for so great a worke to finde out knowledge for his people, the Word being so deep as it is, *Bernard.*

Object. Whether if he have not gifts, not knowledge, is he a Minister or not.

Answer. He is, though not such as he should, as he is a Minister which is corrupt and lewd, though not as he should.

From these words some of our Papists do gather that the Priests could not erre, and so by consequent not now the Bishops, nor a Councel. The reason is, because this is a promise, and God keeps his promises.

*To

* To this I anſwer: It is no promiſe, but a commandment, ſhewing what manner of man a Miniſter ought to bee: The ſame which the next ſentence is.

Againe, I affirme, that if it be a promiſe, it is generall: for the reaſon is generall to all, yea and particular to every one. But the Scripture is manifeſt, that both particular Prieſts, and generall Councels of Prieſts have erred. In generall are theſe, Iſaiah 59. 10. Jerem. 6. 13. and 14. 14. which places ſhew, that the moſt of the Prieſts and Prophets were then corrupt. Now if there ſhould have been a Councell gathered of theſe, what good might be hoped for from them, by going to the Councell, they might have changed their places, but not their mindes, they would have been the ſame in a Councell they were at home. Beſides, is it not manifeſt, that Councels have erred? 1 Kings 22. But *Bellarmine* happily will anſwere, they were a Councell of Prophets, not Prieſts, gathered by the King, not the high Prieſt. Then ſee a Councel of Prieſts gathered by the high Prieſt erring, John 9. 22. and 11. 53. and Mark 14. 64. But *Bellarmine* will ſay, that a Councell of the Jewes lawfully called before Chriſt, could not erre; but he being come, they might. The ground muſt be, becauſe they are not Prieſts, neither the high Prieſt, but this is falſe: for the Prieſtood of *Aaron* was not aboliſhed till Chriſt became a Prieſt, which was not till his ſacrifice: for if they had been, then had he ſinned in communicating with them. And if this were ſo, it were marvell how the Rhemiſts, and the generall Popiſh argument will hold, who by the example of *Caiaphas*, Joh. 11. 49. proves, that the Pope cannot erre, though he be wicked: for if he were not a high Prieſt, then holds not this argument; but he was a high Prieſt, and they all Prieſts, and yet they erred, and ſo may it erre. More ingeniouſly deale *Hoſius* and *Canus*, affirming, the Councell did pronounce a right ſentence, when they condemned Chriſt of blaſphemy, that they might eſtabliſh this, a Councell cannot erre.

* The Councell of Chalcedon not denied to be a lawfull Councell, equalled the Biſhop of Conſtant. with the Biſhop of Rome in authoritie, honour, and other priviledges; ſave onely in precedence, which they ſay is an error.

The firſt Councell of Nice decreed, That thoſe hereticks who followed *Paulus Samoſatenus*, ſhould againe be baptized; as *Cyprian* and the Anabaptiſts.

The ſecond of Nice decreed, That Images ſhould be worſhipped, and that Angels had bodies, and that the ſoules of men were corporall: Why elſe did *Auguſtine* appeale from the Councell of Africa, where *Cyprian* was preſent, to the Scriptures, affirming, we may not doubt of the ſcriptures, but of them it is lawfull. *lib. 2. de Baptiſ. cont. Donatiſt. cap. 3. Concilia plenaria errare poſſe, dicens*: If the Qu. be of the authoritie of the Pope, whether greater then a Councell? *Hierom* anſweres: *Si auctoritas quæritur major orbis eſt urbe.* But aske the Councell of Conſtance, which depoſed *Iohn* 23. and choſe *Martin* 5. Either the Councell erred, or elſe *Martin* was no lawfull Pope: Then all his ſucceſſors were ſchiſmaticks no lawfull Popes.

And they ſhould ſeek the Law at his mouth.] The commandment touching the people, ſhewing what they ought to do.

Doctrine.

The people of God, and they who be of his Church, muſt heare

heard and receive the word of God at the mouth of the Ministers. It is not spoken exclusively, as if these must onely heare from the Minister, and not to read themselves: for that is commanded, Joh. 5. 39. but principally they must heare it from him, and ordinarily when he speaketh the Word, they must not withdraw themselves, but must heare. This is the order God hath ordained in his Church: This is that is commanded here: so Hag. 2. 12. so Jam. 1. 16. Isaiah 21. 3. To Gods house to heare and be taught, there speake the Ministers, Heb. 13. 17. Then must they be heard.

Reason 1. Because they are begotten and borne againe of the seed of the Word; but that not by their owne private reading, but from the preaching of the Ministers, 1 Pet. 1. 23. 25. They are the sonnes of God by faith, Gal. 3. 26. But faith is not to be had ordinarily, but by hearing, Rom. 10. 14. 15. 17.

Reason 2. Because, as *Chrysostome, Hom. 11. ad pop. Antioch. Se quisque per seipsum non facile emendare potest.* Men are so partiall in judgement, so perverse in affection, oftentimes blinded by one meanes or another, they see not what is fit for them; and if any thing dislike them, not willing to take it to them, then had they need of another.

Vse 1. This will convince of sinne all those who hold either in opinion or practice, no such necessity of resorting to the publicke Congregations, where the Law is to be had from the mouth of the Ministers: for if it be a duty that they should, then must it be a sinne to thinke they ought not, and to withdraw themselves from it, contemning the ministery of the Word, being the ordinance of God, by which he would teach them the Law. Their pretences they hold forth in their defence, are vaine: First, they can read at home, and it may be, better Sermons then he they should heare, can preach any. Let me grant them they can, yet followes it not they will: for he that accounts little of Gods publicke ordinance, will hardly performe any such private duties, mans nature being more apt to publicke then private duties. But say they can and will, and doe it, yet is it faultie, because it is crosse to Gods commandment, who could as well have commanded privat at that time as publicke. And though it be in it selfe good, yet being out of it's time, it is evill. It is good and lawfull for a man to follow his calling, or to build Churches, or to get in his harvest, or to recreate himselfe in their times; but to do these upon the Lords day, is evill. As in the body, the bloud, that is the continent of life, is good, so it be in the proper vessels, the veines: but out of it is hurtfull, and breeds putrifactions, and diseases. And as all the members are good in their proper place, but one in another is monstrous, and hurtfull, as the finger upon the hand, and in the eye: so it is of these things. Again, what is this, but to crosse the ordinance of God? What is it else but to chalenge more wisdome

to

to themselves, then God hath, who hath commanded it, who hath given Pastors and Teachers to the Church, who hath bid them preach in season and out of season.

Secondly, they are begotten already, therefore they need not heare. Nay, they are therefore not begotten, because they think it needlesse. For there cannot be life, but there will be a desire of food. They cannot be Gods, but they have his Spirit, and where his Spirit is, there cannot be contempt of his ordinance; but it argues they have not his Spirit, nor are not begotten.

Thirdly, you cannot prove we ought to heare so often. You must learne and heare from him the whole Law of God, which cannot be heard in a mans life in so seldome hearing, as they can bee content onely to hear, and much lesse learned. If they must heare out of season, then oftner then they would, or do. But shall I tell you the true cause of this refusall? It is either pride of heart, whereby they are puffed up with their owne knowledge, and condition, and thinke they know as much and need no more, and are, as the speech is, as well as meat can make them? which is plain hypocrisie: or it is pride of state, when they are puffed up with their wealth and state, and thinke it enough for the poore to receive the Gospell, and presse upon it. It is not for their state and worship to be over attendant, to striue and thirst after the Word, they come more to honour the Word, or to be well thought of by men, then for any good they look to receive by it, which is a spice of Atheisme: or it is because of the guilt of their consciences, who finde the galling of the Word, who thinke if they should continually heare it, they should have no quietnesse in themselves at all, when they can hardly quiet themselves that heare so seldome, which is carnall security, or else he that hath them in a snare at his will, is afraid to lose them: And when he findes that one Sermon makes *Agrippa* almost a Christian, he is afraid of a constant hearing, lest they should become Christians altogether, and he be cast out, knowing the Preacher is the power of salvation.

To teach every one to make conscience of this duty, to heare and receive the word of God at the mouth of his Ministers in the publicke assemblies, it is the commandment of God, he that maketh not conscience of this duty, maketh not conscience of any: For he that maketh no conscience of all knowne duties, maketh none of any. Therfore should we be glad with *David*, to go into the house of God, so shall we subscribe to the wisedome of God, who hath so ordained, and given men gifts, not in vaine, not for themselves, when as little would save them, but as teats to the mother, and Art to the Bee to make hony, &c. so shall we be begotten of God, to be sonnes, or reformed of God to be holy sonnes,

or repaired by God, who decay in minde as well as in body, and had need of continuall instruction as of daily eating. For our work is not like others, saith Saint *Chrysostome*, who finde it as they left it.

They should seek the Law.] This is the commandment touching the people, that they must receive the Law from the Ministers mouth, and not onely receive it, but seeke or require it, as it were exact it as men do for their due, or as servants require their portion from the Steward when he was slack in giving.

Doctrine. The people must not onely heare and receive the word of God at the mouth of the Ministers, but they must seek it, and require it, seeke it with earnestnesse and fervent desire: So here: and to the same purpose is that, when the Spirit speakes of buying the truth, Prov. 23. 23. and Isaiah 55. 1. And hence are the comparisons when it made as milke and men as new borne Babes, 1 Pet. 2. when it is compared to gold, Rev. 2. 18. to a treasure, and men to purchasers, Matth. 13. 44. to pearles, and men to Merchants, vers. 45. 46.

Reason 1. Because it is that which will make men rich spiritually with riches of faith and pietie, and such like: which had, will enrich men, will they seek very earnestly.

Reason 2. Because here Christ and with him eternall life and all happinesse, is to be found, and no where else, Joh. 5. 39. Search the Scriptures: for in them ye think to have eternall life, and they are they which testifie of me. Rom. 10. 6. 7. 8. Hence Joh. 6. 67. 68. Jesus said to the twelve, Will ye also go away? *Peter* answered, Lord, to whom shall we goe? Thou hast the words of eternall life. Hence the Gospell is, The grace of God bringing salvation, Tit. 2. 11.

Reason 3. Because without this, whatsoever a man hath else, whatsoever state and condition he is in, better or worse, health or sicknesse, &c. he can use no state well: for the blessings of God, 1 Tim. 4. 5. are sanctified by the Word.

Use. To convince of sinne all such, as though they heare, yet seeke not, nor desire it, have no fervent affection to it.

The Law.] That is, the simple and plaine words of God, not trifles and fables, and other vanities of wit, but the whole Law, whatsoever he is bound to deliver.

Doctrine. The people ought to heare and receive, to seeke and desire the Law, the pure Law, and the whole Law from the Ministers. As before, the Minister ought to deliver all: so here they must affect and receive all. So is it here, and to the same purpose is that, Isai. 1. 3. For the whole Law is his way. This is proved, Deut. 5. 27. Matth. 28. 20. 1 Thess. 5. 20. 21. Heb. 6. 1. 2. This by the contrary, Matth. 2. 11. 2. Tim. 3. 4.

Reason 1. Because they are his people, servants, children, spouse, all which

which requires they should heare and obey his words, his lawes, his will and his precepts, and shewes all.

Because the whole is either concerning God or themselves; God, as it setteth forth his wisedome, power, justice, mercie, and so forth: Themselves, as it offers mercy, or thundereth judgement, as it reproveth evill, or promiseth good. *Reason, 2.*

This will serve to reprove many, and to convince several men of severall corruptions, some in one sorte, and some in another, who will heare, and seeme to desire the Law out of the Ministers mouth, but not the whole. There are some who thinke many things needlesse to be knowne and heard, many things not fit to be taught, as before v. 6. Besides this was then sayd, I say, let them see if this be not to check the wisedome of God, who hath written both, and preserved the whole to the Church: and if pulse did not transport them beyond themselves, it could not be they should be so affected. As wisedome would teach them that many things are necessary, though not the present profit of them appeare. For as in instruments onely the strings sound, yet are there other things in the whole body, as that wherein they are tied, the bridge, the pinnes, which help the musicke: so in the Prophets, though all be not prophesie, yet they are things to which these are tied and illustrated. *Augustine de Civ. D. lib. 11. 2.* And sometimes for those things which signifie something, are those things which signifie nothing added. As the ground is onely plowed and rent up by the plow share; yet that this may be, other parts of the plow are necessary. And humility, if they had any, would teach to suspect their owne wisedome, in not seeing the use and end, the profit and fitnesse of things, rather then questioning and reasoning against God. Others can be content to heare all pleasant things, as the promises and mercies of God, but judgements and reproofes, threats and checks, that they cannot brooke: like unto those, who in medicines affect onely the smell or trimnesse, or gaynesse of them, as pills rouled in gold, but cannot away with the force of purging and preserving. And see not that a great company more go to hell by presuming in their lives, then by despairing at their deaths. Some can willingly heare that which concernes other men, and their sinnes, their lives and manners, but nothing touching themselves at all, and their owne sinnes: As men can willingly abide to heare of other mens deaths, but cannot abide to heare of their owne. Oftentimes they will make the Minister to beleeve as they did, Jerem. 42. 5. 6. 7. Then they said to *Jeremiah*, The Lord be a witnesse of truth and faith between us, if we do not even according to all things for the which the Lord thy God shall send thee to us, whether it be good or evill, we will obey the voyce of the Lord God, to whom we send thee, that it may be well with us, when we obey the voyce of the Lord our God. *Use 1.*

God. But when he ſhall declare unto them the will of God, that croſſeth their affections, they will entertaine him and anſwer, as Chap. 43. 2. Thou ſpeakeſt falſly, the Lord hath not ſent thee to ſay thus. Theſe and ſuch like are here reproved and convicted of the breach of this duty, that they receive not, nor deſire the law of God.

Vſe 2. To admoniſh every one to labour for hearts willing and deſirous to receive the whole law and word of God, as he ſhall put it into the mouthes of the Miniſters to diſpoſe in unto them, whatſoever it may be, whether it be pleaſant or croſſing. For if men deale ſo with their Phyſitians, ſubmit themſelves to their preſcripts, though often they be unpleaſant, becauſe they are perſwaded of their wiſedome, and that they worke all by Art, and yet may they ſometimes erre, how much more unto all that which God hath ſpoken and preſcribed, when they may aſſuredly know they cannot erre, judging of ſuch thoughts, as eſteemeth any thing ſuperflous or unfit, any thing difficult or too deep for them to looke into, as ſuggeſtions of Satan, and their owne corruption, and not riſing from Gods Spirit, condemning in themſelves all ſuch thoughts as gain-ſay the Word, and any part of it delivered unto them, as unloyall to their Prince and Maſter, Father and Husband, yea cenſuring all ſuch affections as gain-ſay and repine at the Word, which toucheth them to the quicke, and their particular ſinnes and corruptions, as fearfull fore-runners of ſome dangerous fall and back-ſliding, ſpecially when in former times they could endure as much as that, and happily more, to be ſpoken unto them, or were ſuch as condemned other men for ſpurning when they were touched. And indeed it is fearfull: for it argues, he was either an hypocrite before, or elſe by reaſon of ſome ſecurity and careleſneſſe over his own ſpirituall eſtate, he is fallen into a ſpirituall diſeaſe and ſome ſins he had not before; and refuſing the remedies or the bitter potion which ſhould recover him, he muſt needs putrifie more. The body that is ſicke, and the part that is wounded, if either the remedy be rejected, or the ſalve be pulled off when it is applied, will doubtleſſe grow worſe. As he that is ſore ſicke, and grievouſly wounded, gives hope of his recovery, while he will ſubmit himſelfe to his Phyſitian, and take whatſoever he preſcribes him: but he that is but a little ill, and refuſeth to hearken or receive any thing, gives no hope at all, though his hurt be the leſſe. So in this. Therefore men who would ſave themſelves, muſt receive the whole. They who will ſhew themſelves dutifull and loyall, either his ſpouſe or children muſt be content to be reproved and chid, when they have given cauſe, and never love the leſſe, as well as cherished. And it is a good ſigne of a good heart, that likes his Miniſtery beſt, which will reprove and chide him, and not his that will ſooth and flatter him.

For

For he is the Messenger of the Lord.] The reason of the former: The Priest is Gods Messenger, therefore must he be such and such.

The Lord he useth the ministery of man in revealing his will to his people, Rev. 3. 14. *Doctrine.*

Vers. VIII.

But yee are gone out of the way: yee have caused many to fall by the Law: yee have broken the covenant of Levi, saith the Lord of hosts.

But yee are gone out of the way.] Or, *Yee have departed from that way.* The second part of this dissimilitude followes now in this and the next verse, which containes their degenerating, and so their corruption, vers. 8. and the iteration of the judgement, vers. 9. And in the 8. verse there are three corruptions, these Priests be chalenged withall, wherein they are most unlike to the former Priests. *You are gone out of that way*: that is, from the piety and faithfulnesse of those Priests who lived in the first age, and with whom I made the covenant at first. They neither swarved from that rule, but you have forsaken and contemned my law, and followed your owne devises, and sought your selves and the establishing of your dignity more then my glory, and have sought how to make a gaine to your selves of my worship: You have done this who have the same place, enjoy the same privileges, have the same portion of tythes and offerings they had.

Yee have caused many to fall by the Law.] The second difference and dissimilitude: That whereas the former Priests by their care and diligence in their places, recovered and caused many to returne from their sinnes, and the breaches of the Law, and to walk uprightly by it: They on the contrary, by their defect and want in teaching, and their passing over their sinnes as if they saw them not, that they might purchase grace, and procure commodities to themselves. As also by their wicked example they were the cause of the fall of many, that is, that many have sinned, and were not punished, as the word sometime signifies. By the Law, is not meant, as if they did so teach and temper the Law as sometime the Priests did, in giving liberty by it to sinne, as to hate their enemies, to lust and covet, so nothing were outwardly acted: but that they caused many to stumble and go contrary to the Law.

Yee have broken the covenant of Levi.] The third difference: They kept my covenant and were faithfull, and I performed whatsoever I promised to them, but you have broken covenant, & gone cleane contrary to the agreement which passed betwixt me

and

and your predecessours in whose loynes you were, and who made the covenant for you; and so by your iniquities have caused me not to performe to you peace, plenty and prosperity, with length of dayes. From the generall I observe this:

Doctrine. Men, of what sort and condition soever they be, ought to imitate and follow the vertue, pietie, and faith of their predecessours, whether they were in place, nature, or age. And on the contrary, it is a great wickednesse and shame to degenerate from their pietie and vertue, to be unlike unto them. Therefore reproves our Prophet these Priests. To this purpose is that Heb. 6. 12. and 13. 7. and 12. 1. inferted upon the 11. and Jam. 5. 11. Hence was the commendations of *Iehoshaphat*, 1 King. 22. 43. and of *Iosiah*, 2 King. 22. 2. On the contrary, it was reproved in *Iehoram*, 2 Chron. 21. 12. and in the Jewes, Joh. 8. 39.

Reason 1. Because God hath therefore written these, he hath written not that they should be knowne as matter of story, so be made for delight or speech onely; but for matter of life and conversation: thereby teaching us what to do in others whose memory is new and fresh, that God may have his end.

Reason, 2. Because it will not profit them to have descended from, or succeeded such: for as he said of Nobility, what profiteth it a channell or river, flowing from a pure and wholesome spring, if it be corrupt and defiled? Nay, it will the more condemne them, as we may well gather from that, Matth. 12. 41. 42.

Use 1. Then are they justly reproved, who talk of doing as their fore-fathers have done, being neither willing nor able to examine what they did, good or evill, but is all one to them, so they did it before them. Such as our ignorant Papists be, who imitate not the faith, but the infidelity and errours of their fathers, not their vertues and pietie, but their vices and prophanenesse, their liberty and licentiousnesse. No man will condemne their following of that is good in them, or rather that which had but the shew of goodnesse in them, as their workes which were good for the outward act, though not otherwise, their workes of mercie and liberality, their zeale, fervencie, and diligence in prayer, though their prayers not to be imitated, as a man may imitate the diligence and watchfulnesse of a thiefe, but not his theft: the providence of a bad Steward, but not his corruption. But to imitate any thing they have done, without choyce of their good, is that which is justly condemned: For if the Apostle must not, nor will not be otherwise followed, then 1 Corinth. 11. 1. as he followes Christ. If the Prophet forbid us to follow our fathers, if they are condemned for following their fore-fathers, as did all the Kings of Israel. If that be the commendations of *Iehoshaphat*, 2 Chro. 17. 3. that he walked in the first way of his father *David*, and not that he imitated him in all things. Is it approveable to follow those who

who are farre inferiour to him in all things? Nay, it is that which shall improve their sin, and inhance their punishment, as Isai. 14. 21. with 65. 7.

To provoke us to read the Scriptures, where we may see the truth, and patience, and piety of our most holy predecessors, and when wee see them, to provoke our selves to imitate them, and to uphold our selves in right paths by them, Heb. 12. 1. *Vse 2.*

But yee are gone out of the way. They had erred from the truth and good wayes of their predecessors.

The Rulers, Governours, and Ministers of the Church may erre, both in matter of doctrine, and of Gods worship. Let us look into the booke of God, and we shall finde this true, not in some one or two, but in the greatest part of them, yea all, for ought we know. First, these things were fore-told: for though the people bragged, Jer. 18. 18. *The Law should not perish from the Priest, nor counsell from the wise:* God threatned the farre contrary, Ezek. 7. 26. and Micha. 3. 6. *That the Sunne should go downe over the Priest.* And see the event of this, Isa. 56. 10. Zephan. 3. 4. Jerem. 6. 13. and 23. 13. But this was in Israel onely: yea, see it in Judah, Jerem 23. 14. 16. and not in Prophets onely but Priests, 2 Chron. 36. 14. *Doctrine.*

Because their knowledge, be it never so great, is but in part, and imperfect, 1 Cor. 13. 9. Now they who are ignorant in part, may erre in some things. *Ignorantia erroris mater. Bernard. de Cant. nisi ignorando errare non potest. August. Enchirid.* Seeing all men are in part ignorant, then they may erre; yea the Priest, Heb. 5. 2. *Reason 1. Vulgare illud maxima pars eorum quæ scimus, & minima pars eorum quæ ignoramus.*

Because they are but in part sanctified, and every man hath some part of the old man in him, as Saint *Paul*, 2 Cor. 12. 5. who had gone as farre as any other, confesseth of himselfe, Philip. 3. 12. Rom. 7. 17. 24. Therefore may they in part strive against their owne judgement, and be drawne by temptation to defend error. Sometime against their owne conscience: for though error in judgement, arise ever of ignorance, yet errour in action in teaching, in defending and maintaining of error, is joyned often with knowledge, and ariseth not out of ignorance, but want of grace and sanctification. *Reason 2.*

Because the promise of incessant assistance, and infallible guidance, was never made to any but to the Apostles, because they were to plant Churches where there never had any been before, and to establish a new forme of Church government and worship of God, never used or heard of before, therefore to them, John 14. 26. and 16. 13. which was not a perfect and absolute illumination which the Apostle professeth he had not, 1 Cor. 13. 9. but an infallible suggestion of things as occasion required: Which is understood not of things that were expedient for them to know as *Reason 3.*

Christians,

Chriſtians nor as teachers, which they had already but as Apoſtles. 1. To be planters of new Churchs, and new government. Now that this was promiſed to them onely, I prove, for it is added, he will ſhew you the things to come; a priviledge that no Pope or Patriarch ever durſt challenge; and if not this will paſſe by vertue of that promiſe, why the other, when they are both in one and the ſame promiſe: therefore it was to them alone; yea not ſo much as the extraordinary Prophets of the old Teſtament, had it either promiſed or performed, as *Greg. ſuper 1 Reg.* 3. 8. obſerveth: for they had not the Spirit extraordinarily alwayes infallibly guiding them, ſave when they came with ſome ſpeciall meſſage from God, which is manifeſt by the errour of *Nathan*, when he was out of his meſſage, 2 Sam. 7. 3. And of him that was deluded by the falſe Prophet after he had done his meſſage to *Ieroboam*, and made to tranſgreſſe the commandment of the Lord, 1 King. 13. 2. 18. and 19. which he would not have done if he had not been deceived: for before he would not do it for all the Kings offer, verſ. 7. 8. and in Jer. cap. 42. 4. 7.

Vſe. This ſerves to confute the doctrine of Popery, who hold, that the Church cannot erre, nor a Councell, which is the repreſentative Church; but they have brought it to a narrower ſcantling: for the queſtion is wholly about one, for whatſoever they talke of Church or Councels, it commeth in concluſion all home to the Pope, he it is alone that cannot erre: For the Church, they grant that any particular Church in the world may erre, ſave the Curch of Rome, & that too, if the Pope ſhould tranſlate his Sea from Rome, as *Peter* did from Antioch thither, *Bell. de Pont. Rom.* 4. 4. For Councels, that a generall Councel may erre, if the Pope do not confirme it. *Ibid.* 4. 3. And *è contra. Idem de Conc. author.* 2. 2. 5. But if all be true that we have ſhewed, he may erre. But *Bellar. de Pontif. Rom.* 4. 3. proveth he cannot: for Luke 22. 32. *I have prayed for thee, that thy faith faile not*, and ſo for the Pope, and ſo he cannot erre. It is anſwered: Firſt, that by faith is not heere meant an hiſtoricall faith, but a juſtifying faith; not a generall faith, but a particular; nor that by which we beleeve God, but in God: which fails not by errour, ſo it be not fundamentall: for ſo ſhould we condemne all who ever have lived: But when a man doth fall wholly from grace, and ceaſeth to be a member of Chriſt. And that it is ſo, appeares out of the drift and ſcope of our Saviour Chriſt. for his drift was to arme and protect *Peter* againſt that triall and temptation that he then foretold him of: not againſt errour in teaching the Church, but againſt Apoſtaſie in time of triall. Therefore ſaith *Theophilact in Lucam*, he ſheweth him the particular temptation: for our Saviour would not arme there where he was not to be hurt, where there was no danger: not put an helmet upon the head when the heart and breaſt was to be

be ſtrucken. And thus much *Bellarmine* confeſſeth, when he makes *Peters* fall to be a matter of fact, to caſt utterly off his former profeſſion, and not of faith; and therefore it was perſeverance in the habit of juſtifying faith, not infallibility in the matter of hiſtoricall faith that Chriſt prayed for, which ſo differs, that a man may have the one, that is, juſtifying faith, and yet hold an errour not fundamentall to the death, as *Bellarmine* contends for the Fathers, divers of them. And the other, that is a right beliefe of the generall points of religion, and yet not have juſtifying faith, nor ſaving and ſanctifying grace, as *Bellarmine* contendeth the Pope cannot erre, and yet confeſſeth he may want ſaving grace.

Secondly, it is anſwered, that that he prayed for here, was a thing not proper to *Peter*, but common to all the Apoſtles, yea all the elect; and if the gift and grace be common to all, and conceived, Joh. 17. 9. 10. 20. by the ſame perſon in effect the ſame for all upon which ground the ancient Fathers apply this place to all the Apoſtles, yea to all the elect: and if to all, then helps it them but a little. In Concilio Romano.

The ſecond proofe he cannot erre, is Matth. 16. 18. The gates of hell ſhall not prevaile againſt the Church: whence they firſt reaſon, that the foundation and roofe of the Church cannot erre: ſuch as *Peter* and the Popes his ſucceſſors. I ſay nothing that it is not yet proved, that the Pope is *Peters* ſucceſſor: nay, it is manifeſt, that he ſucceeded rather *Simon Magus* then *Simon Peter*. But I ſay, that *Peter* is not the rocke. In the words, ſaith *Auguſtine*, there is difference betwixt *Petrus* and *Petra*, both in the Greeke and Latine. Againe, the rocke here is not *Peter*, but Chriſt, 1 Cor. 10. 4. and 3. 11. whereunto agree the Fathers, and their owne writers, & alſo late writers, whereby all colour of argument taken from this place for the Pope, is utterly quaſhed. But grant that they begge: then muſt it either be in regard of his perſon; but that cannot be: for the Church cannot be builded upon fleſh and bloud; Or in regard of ſome ſuperioritie and place above the reſt. But as that cannot be proved: ſo the contrary is manifeſt, 2. Cor. 12. 11. Or of his doctrine taught by him, and of the faith of Chriſt confeſſed by him, and ſo it is true. Now this was common to him and all the reſt. For as *Iohn* is called a Pillar, Gal. 2. 9. ſo was *Iames* as well as *Peter*, and all the reſt, as Revel. 21. 14. To which is that, Epheſ. 2. 20. with whom the Prophets are joyned, becauſe they writ the Scriptures, which is indeed the foundation of our faith, they being put for their writings. Out of all which nothing will follow for the Pope, or nothing in ſpeciall manner.

I will trouble you with no other reaſons, onely I will ſhew you this chalenge is falſe, becauſe many of them have erred. The firſt

shall be *Marcellus*, or *Marcellinus*, who offered up sacrifice to Idols, and by the Councell of Sells was made to recant it. The second *Liberius*, whom *Hieron* and *Athanasius* affirme to have been an Arrian, one that denied the Deity of Christ. Thirdly, Thirdly, like to him was *Felix*, who was an Arrian, as the same *Hieron* witnesseth. *Innocent* the first made both Baptisme and the Eucharist necessary to salvation of infants. *Augustine lib. 1. contra Iulian. Pelagian. cap. 2.* The latter of these errours was condemned by the Councell of Trent, Sessio. 5. *sub Bin quarto, Canon.* 4. Fourthly, Last the first, who died as *Arrius* did, an Arrian. Fifthly, *Siricius* accounted Matrimony, pollution. Sixthly, *Vigilius* accursed all who affirmed, that there be two natures in Christ. Seventhly, *Honorius* the first, which taught, as *Melchior Canus* confesseth, that Christ had not two wills or operations. Eighthly, Pope *Stephen* the sixth, he abolished all the Acts of *Formosus* his predecessour, and commanded all that had received Orders from him, to be ordered againe: and thought that the Sacrament depended upon the vertue of the Minister. Ninthly, *In concilio Ravenna habito Iohn 9.* disanulled all the Acts of *Stephen*; and *Sergius* the third, all that *Formosus* had done; And so that which *Iohn* had done and approved the Acts of *Stephen*. Some of these must needs erre. Tenthly, *Gregory* the seventh, whom Cardinal *Benno* in his writing of him, who lived at the same time, makes an Heretick, a Necromancer, a seditious, and a Simonist, & an adulterer, not the worst Bishop, but the worst of all men. A right *Hellebrand*. Eleventhly, *Celestinus* the third allowed heresie to breake the bond of marriage, and that a man might marry againe if his wife fell into heresie, and *è contra*. So *Alphonsus de Castro*. Twelfthly, *Iohn* 22. or 21. who held that the soules separated from the bodies, saw not God, nor rejoyced not with him, before the day of judgement, and was forced to recant it with sound of trumpet by the University of *Paris*, for feare of losing his Popedome, as *Iohn Gerson* writeth in his Sermon of Easter. Thirteenthly, *Iohn* 23. or 22. was accused in the Councell of Constance for denying eternall life, and the resurrection of the body.

In Concilio Romano.

All which, with many moe, prove manifestly against them, that the Pope can erre, and hath erred, and so may still. *Bellarmine*, I confesse, hath a great many of shifts and evasions to cleare his holy Fathers, but they are so light and foolish, they are not worth the studying on for the most part.

Use 2. This teacheth us how dangerous a thing ignorance is, even in every Christian: for if it be the cause of errour in the Ministers, it will be in the people. And if the Ministers all, one and other, are subject to errour, if they erre, and the people be without knowledge, they will go after, taking errour for truth, because they are able

able to diſtinguiſh neither the one nor the other. If it were infallible and certaine, that their guides could not erre, nor their Miniſters be deceived, it were no matter though they were never ſo ignorant; but when it is moſt certaine that they are ſubject to it, and their erring will not excuſe the people, though the other anſwer for their abuſing and miſ-leading of them, their ignorance is very dangerous, and that implicite faith (Popery ſo much commends) damnable. And in them and others, who would perſwade the people they may be ignorant, and a little or no knowledge is required of them, it is ſuſpitious, as if they meant to make a prey of them, & to broach ſome errors among them: For then (ſaith *Chryſoſtome*) theeves go to ſtealing when they have firſt put out the candle, and then do men utter their bad wares, when they have dim and falſe lights.

To perſwade all men to labour for knowledge, and to increaſe in the knowledge of the Word and Myſteries of ſalvation. That they having the rule of truth and falſhood, the word of God may not be carried away with the errour of one or many, be they never ſo great or learned. Erre they may, be they never ſo learned: for they know but at the beſt in part, and erre oftentimes they do, becauſe they are not wholly ſanctified. For as the greateſt part of a Church is wholly unſanctified: ſo the beſt are but in part ſanctified, and ſo are ſubject to partiality and errour, yea, may both erre, and defend errour againſt their knowledge, ſome violent temptation of pride, pleaſure, and profit, and ſuch like, carrying them thereunto, ſeeing none now is inceſſantly guided and governed by the Spirit. Then had they need of knowledge, that they may try and diſcerne the ſpirits and doctrines, and he that is not careleſſe which end goes forwards, not retchleſſe for his ſoule whether it walke in the paths of truth, or in the paths of errour, will not be careleſſe for it, and to grow in knowledge. But if they erre, how not we? Lookers on may ſee more then players. We may allude to that, Prov. 28. 11. *The rich man is wiſe in his owne conceit: but the poore that hath underſtanding can try him.* And God, often to the ſimple, reveales things, when hid from wiſe, Matth. 11. 25. to humble them, and know themſelves but men. *Vſe 3.*

It is a thing that cannot be denied, becauſe ſtories of all times do manifeſtly prove it, that ſometimes errours and hereſies have ſo much prevailed, that the moſt part of them who held and poſſeſſed great places of office and dignity in the Church of God, either for feare, flattery, hope of gaine, or honour, or elſe miſ-led through ſimplicitie, or directly falling into errour and hereſie, and departed from the ſoundneſſe of the faith, ſo that the ſincerity of religion was upholden, and the truth defended and maintained onely by ſome few, and they moleſted, perſecuted and traduced,

as turbulent and seditious persons, enemies to the common peace of the Christian world. To say nothing of the times of Christ, and after him of the first Churches in the Acts. This was the state of the Christian world in the time of *Athanasius*, when in the Councell of Seleucia and Ariminum, the Nicence faith was condemned, and all the Bishops of the whole world were carried from the soundnesse of the faith, save *Athanasius*, and some few Confessors banished with him. So that *Hieroh. contra Luciferan, Ingemuit totius orbis, & miratus est factum se Arrianum.* So *Hilarius contra Aux. Epifc. Mill.* complained that the Arrian faction had confounded all. *Paphnutius* in the Councell of Nice for the marriage of Ministers, was alone.

But yee are gone out of the way.] Though they succeeded them in their places, yet not in their faith, not in the truth of doctrine.

Doctrine. There may be an ordinary and externall succession of place and person without succession of faith and truth of doctrine. Manifest here in these Priests, who held the places, and did ordinarily succeed the Priests, who were specially approved of God, yet did not succeed them in faith, and in soundnesse of truth. And as it was in the times before, often a succession of the one without the other. And this is first manifest by the former doctrine: for when it often happened, that all the ordinary Priests, such as had the outward succession, were in errour; God exciting extraordinary Prophets to reprove them, as *Isaiah*, *Ieremie*, &c. It must needs be that there was a separation of these two. In particular, it is manifest in the time of *Elijah*, 1 King. 19. 14. So when wicked *Ahaz* was King, 2 King. 16. 11. *Uriah* the high Priest corrupting the worship. In the Church of the Jewes in Christs time it was so: for they condemning Christ and his followers as schismaticall, Joh. 9. 22. and 12. 42. This is further proved, Acts 20. 29. 30. These had their succession from the Apostles, and held the same seats, the same places which the Apostles held, yet had not the same truth and faith. So out of the Eccleſiasticall stories it is manifest, that the Arrian Bishops, as *Eusebius Nicomediens.* and *Eustathius*, and others did derive their succession of place, persons, seats and Churches, from the Apostles. For they were called, chosen, and ordained, after the custome of the Church, and had no new, but the lawfull calling. So of the Donatists, and *Paulus Samosatenus* in the Church of Antioch succeeded *Peter*, as well as they did at Rome. And the Greeke Church, judged by the Papists, schismaticall, hath her personall succession not onely 1200. yeares, as they confesse, from *Constantines* time, but long before, from *Andreas* the Apostle, as *Nicephorus lib. 8. Chronol. cap. 6.*

Reason 1. Because the grace of God, and the truth is not hereditary, that men should leave it at their pleasure to their heires and successors,

as

as they can their places and ſeats: for John 3. as the winde, ſo the Spirit, blowes where it liſts. Not living men can make others whom they gladly would, partakers of their faith and truth: how ſhould the dead and departed e living men more likely.

Becauſe as in a common wealth, new Lords, new lawes, and ſucceeding men have different mindes, affections, wills, deſires, ends, &c. and ſo change many things: ſo it is in the Church. And though they ſhould leave them it, as an inheritance, yet we ſee children hold not their patrimony, but many ſpend all: ſo of this. And as is ſaid of *Himenæus* and *Alexander*, that they made ſhipwrack of faith, 1 Tim. 1. 19. 20. So of others. *Reaſon 2.*

Then falls to the ground the doctrine of Popery, making this externall and perſonall ſucceſſion, a note of the Church, and by it would prove theirs to be the true Church. But if there may be ſuch a ſucceſſion without true faith, and if true faith onely makes a true Church, then can it be no true nor certaine note. Beſides, it is not certaine nor expreſſed in the word of God, that the Pope was *Peters* ſucceſſor, no not in place, but to be proved onely by tradition, and not to be deduced out of the Word, as *Bellarmine de Rom. Pont. lib. 2. cap. 12.* confeſſeth. And ſo the maine point, whereon the government and Hierarchy of the Papacie dependeth, hath no word in the Scriptures to prove it: and ſo the whole is hanged upon the conjectures of men, as upon a rotten threed. For the Scripture not affirming it, what aſſurance can there be for matter of faith, the matter muſt needs be ſuſpitious and doubtfull? Againe, even the hiſtories, which is their proofe, are in ſuch various opinions, that a man can hardly tell whom to follow, touching *Peters* comming to Rome, and his immediate ſucceſſors. Some ſay he came to Rome in the firſt yeare of *Claudius* the Emperour, ſome in the ſecond, ſome in the fourth, ſome in the tenth, and it may be that none of theſe is true: ſure it is, all cannot be true: For his ſucceſſors, *Tertullian* maketh *Clement* his next ſucceſſor. *Optatus* nameth *Linus*, and then *Clement*. *Irenæus* maketh *Linus*, then *Cletus*, then *Clement*. If they differ thus, what certainty? where ſhould faith finde any ſure ground? If then the ſucceſſion at beſt is queſtionable and doubtfull, if it may be certaine, and yet be diſ-joyned from the ſucceſſion of faith, as it is moſt certainly in them, and true faith onely makes a Church: then can this be no true note of the Church. *Uſe 1.*

To teach us not to be deceived with the glorious ſhew and great boaſt of ſuch ſucceſſion, ſpecially when there is an apparant digreſſion from the faith, or a probable doubt of corruption in it. For what ſucceſſion ſoever, be it never ſo long or glorious (as a greater could not he then theſe Prieſts and people could have objected unto the Prophet) yet if it be without truth of doctrine, and true faith, which is the very ſoule of ſucceſſion, it is nothing elſe *Uſe 2.*

but a very dead carkasse; whereas true faith, without any such outward succession, establisheth and maketh a Church. And indeed one of the purest and most excellentest Churches was without such a succession. For the Church, of which Christ in his owne person was Author and Master, in which the Apostle was brought up & instructed, had no succession. And yet none will, or dare deny, that it was the best and purest Church. For whom succeeded Christ and his Apostles? Did he succeed *Aaron* and the Leviticall Priesthood? Did he elect his Apostles out of them? Nothing lesse. For he succeeded not *Aaron*, but *Melchisedech*, being a Priest after his order, not the others: and so the succession was interrupted for many hundred yeares, and so may be still. And on the contrary, there may be succession and no true Church, when the faith is corrupt, and not sound, which made the Fathers when they speake of succession, not urge a naked and externall succession, but a true succession, and such as was joyned with the succession of faith and religion. * *They are not the children of the Saints who hold their seats, but who follow their workes.* * *We must not prove the faith from the persons, but the persons from the faith.* So say we, let them prove the persons from the faith, and not faith from the persons. *They have not the inheritance of Peter who have not the faith of Peter.* All which shewes they would not have us to stand upon the succession of the place and person, but the faith and doctrine.

* *Non sanctorum filii sunt, qui tenent loca sanctorum, sed qui exercent opera eorum.* S. Hierom.

* *Non ex personis fidem, sed ex fide personas probari oportet.* Tertul. lib. de Præscr. aver. Hæret.

* *Non habent hæreditatem Petri, qui fidem Petri non habent.* Ambr. lib. 1. de pœnit. c. 6.

Use 3. This wil prove our Church to be a true Church, though we have no succession externall and personall, which separated from faith, makes no Church; but we have succession of faith, which makes a Church: for if these may be separated, if there may be a Church where there is no personall succession, as before, If a personall succession and no Church, as also before: we holding the true faith of Christ, the true doctrine of salvation, are notwithstanding the want of personall succession, the Church of Christ. If they understand an extraordinary succession, such as hath oftentimes been in the Church, we say we have it. Neither hinders that which the adversaries object, that an extraordinary succession ought to be confirmed with miracles, which we have not: for the calling of the Prophets was extraordinary, yet had they no miracles to confirme it; let them shew us what miracles, *Ieremy*, *Ezekiel*, *Ioel*, *Hosea*, *Amos* had, who were called extraordinarily, or *Iohn Baptist*, John 10.41. Besides, what miracles needs there, when as our Pastors either deceased or living, bring in no new doctrine, or new faith, nor erect a new Church, but restore the old faith, and repaire and purge the Church foully corrupted.

And

And whereas they deny the ordination of Miniſters, becauſe they which are lawfully ordained, muſt be by an Apoſtle, or one ſucceeding him immediately; they be all fictions of their owne, without a word of the Scripture: for they are true Paſtors, which are called of their flockes, and of the lawfull Magiſtrate, teaching the people, and doing thoſe things which good Paſtors ſhould do. And for *Bellarmines* diſtinction of calling or election, which he acknowledgeth was ſometime alone of that the people did chuſe, and grants may be good, but not ordination. It is anſwered, if election be good, we contend not much about ordination: for they who have authoritie to chuſe and call, have to ordain. If an orderly ordination be not to be had. And finally, if all Biſhops ſhould be Arrians, and ſuch as would ordaine none but them of their owne ſect, as ſometimes they were, muſt ordination by them be neceſſary, or we muſt have no Miniſters.

Then ought men to labour for knowledge, that they be not deceived by the face of men and the Church, but that they may know what is the true faith, and who they are that bring it, knowing them to be the Paſtors of the Church by their doctrine, Mat. 7.15.16. This fruit is doctrine. *Vſe 4.*

Yee have cauſed many to fall by the Law.] The ſecond thing reproved in them, in ſeducing or miſ-leading others, making them to fall into ſinne.

It is a manifeſt corruption in the Miniſters of the Church, a thing wherein they are farre unlike to their faithfull predeceſſors & whereby they are made unacceptable unto God, when their preaching or carriage is ſuch, as men by them are kept in ſin, cauſed or occaſioned to ſinne: As this proves it, and Iſaiah 3.12. Ezek. 13.22. *Doctrine.*

And this is done either by not preaching, or very negligently, that they cannot know what to doe, and ſo muſt needs ſinne and offend. Or by not reproving, by which they doe not thinke their ſinnes to be ſinnes, but remaine in them, according to that, Levit. 19. 17. or by dawbing, as Ezek. 13. 10. and promiſing life unto them, notwithſtanding their ſinnes, as verſ. 22. or by bad example, as Gal. 2. 12. 13.

Becauſe it is againſt the main and principall end of his calling, which is to turne men from ſinne and Satan to God and godlineſſe, and righteouſnes. As then it is a fault for men to go contrary to the main end of their calling or trade, any Artificer, as when he ſhould build, to pull downe; when he ſhould make, to marre; when he ſhould cure, to wound. And if we may ſpeake familiarly, as we complaine of Tinkers for making two holes when they undertake to ſtop one; or of Chyrurgions that make two wounds when they profeſſe to cure one, made already: ſo muſt it needs be a corruption in theſe. *Reaſon 1.*

Becauſe

Reason, 2. Because he croſseth the deſire of God, who delighteth moſt in the converſion of a ſinner, and would have them converted from ſinne, and not kept in them.

Vſe 1. This will convince many Miniſters of corruption & degenerating from the Prophets & faithfull Miniſters of God, who ſo walk in their Miniſtery, as men are hardened by them cauſed and occaſioned to ſinne, they preach ſo ſeldome, and carelesly inſtruct the people they have charge of, they reprove ſo little, or ſmooth ſo much, or are ſo corrupt and licentious. And this not in the Church of Rome only, but in the reformed Churches, which have juſtly ſeparated from her, ſo that ſinne abounds every where. Now woe be to ſuch watchmen, for they ſhall anſwer for the bloud of thoſe periſhing ſoules, and that which periſheth ſhall be made good, ſoule for ſoule. And woe unto ſuch dawbers, Ezek. 13. 13.

Vſe 2. This may ſerve for an Apologie for the Miniſters of God, when they preach, and exhort, and reprove, and threaten, but with ſmall thankes from thoſe that heare them; yet ſeeing the contrary is corruption, and a degenerating from the faithfull and their ſteps, and a meanes to make them unacceptable to God their Lord and Maſter. It may ſpeake for them, if they thus preach and practiſe. It may be, if they preached all peace, all *Placentia*, and waken never a ſecure man but of his ſinne, they would cunne him more thanke, and all ſpeake well of him. But woe unto you when all men ſpeake well of you, ſaith Chriſt, Luke 6. 26. this is a ſigne of a falſe Prophet, a corrupt Teacher: but bleſſed on the contrary, verſ. 22. 23. when they ſpeake but that which he hath commanded, and do but that he hath enjoyned them, Iſaiah 58. 1. For want of which he reproves and threatens the falſe Prophets, and will condemne all Miniſters. A Phyſitian hath two ſonnes of a Prince committed unto him, the one taken with a frenzie, the other ſicke of a lethargie, upon paine of the Princes diſpleaſure if they miſ-carry and be not cured by his default, for him to loſe life for life, if he ſhould be heard and ſeen chiding and beating, and binding the one, and pinching and nipping the other, and uſing all ſuch meanes as might cure them, he were not to be blamed.

Ye have broken the covenant of Levi.] This is the third thing, and the generall of the former; the former being a proofe of this, that the covenant was broken when they had failed in theſe particulars. Of the covenant and the conditions of it, and ſo of the keeping and breaking of it, hath been ſpoken verſ. 4. and 5. One thing may we obſerve, which will ſerve for more generall uſe, which is from this, that by two particulars they are made guilty of the breach of the whole covenant.

Doctrine. One or two particular offences makes a man guilty of the whole covenant which he hath made with God. And, to ſpeake with

Jam.

Jam. 2. 10. *He that is guilty of one is guilty of all:* so much the nature of a covenant will carry. For when it stands on severall conditions on both parts, when any condition is broken, the whole must be. In this the generall on mans part is obedience, the speciall are the particulars of that obedience, which are the severall commandments and branches of them: hee then that is guilty of one branch, and hath broken it, is guilty of that commandment, and he that is of that, of the whole, whereof that is a part, and so faulty in one, he is in the whole guilty of the breach of the whole covenant, and the whole law, Jam. 2. 10.

Vers. IX.

Therefore have I made you also to be despised and vile before all the people, because yee kept not my wayes, but have been partiall in the Law.

Therefore have I made you to be despised and vile before all the people] Therefore have I also made you to be despised. This is the repeating of these judgements, against these Priests for their corruption, and for the dissimilitude and unlikenesse which is betwixt these and their predecessors. If we consider the verse in it selfe, here is a judgement not threathed, but executed; not imminent, but present, and the deserving cause of it: First, general, *Not kept his wayes:* secondly particular, being partiall in dividing the law.

Therefore.] That is, because you have thus broken covenant with me, and have declined and turned out of the way of your predecessors from the truth they held, and the faithfulnesse they practised and performed, I have made you despised. Private and personall sinnes are often turned by the perversenesse of men to the disgrace of the calling; but here the faults and corruption of the calling, neglecting or corrupting those duties, maketh them persons in contempt, which is that here set downe.

I have made.] It is others malice so to do it, or their corruption, or some other respect, but it is my judgement, I have brought it justly upon you.

I also made you.] You first broke my covenant, keeping not my conditions, & I also by judgement have now broken it with you, and brought this contempt upon you. And this have I done, because you keep not my wayes, because you had little care of your carriage and behaviour towards me, and of my wayes to glorifie me, but neglecting my precepts, have made my honour to be contemned: therefore have I given you up to scorne and contempt, and specially have I laid it upon you for this, *That you have been partiall*

partiall in the Law. Which is as much as you have accepted perſons. He accepts perſons, who being Judge, is not drawn or led by the laws or by juſtice, but beholds his perſon which is brought into queſtion, and is ſo moved & affected with it, that he favours it againſt right, either becauſe he is his friend, or becauſe he is mighty, or terrible, or poore, and to be pitied, *Hierom.* So in the Church the Miniſter he accepts perſons.

The judgement upon theſe Prophets for breaking of covenant with God, and dealing unfaithfully in their places, is ſhame and reproach.

Doctrine. The hatred, envie, and contempt of the people, is a puniſhment, which in this life the juſt judgment of God brings upon all ill Miniſters for the neglect of the duties, & the corrupting of manners. It is here ſo executed by God. To this purpoſe is that Jer. 23. 40. *And I will bring an everlaſting reproach upon you, and a perpetuall ſhame which ſhall never be forgotten.* For it hath relation in ſpeciall to the Prophets, and Mich. 3. 7. Zach. 13. 4. Examples in *Elies* ſonnes, 1 Sam. 2. 24. the faltering Prophets of *Ahab*, 1 King. 18. 40. for that they killed them, came from hatred. And in *Amaziah*, Amos 7. 17.

Reaſon 1. Becauſe it is a juſt rule of equall recompence, to doe to men as they do to others, much more as they do to him, that when they make him deſpiſed and diſhonoured, he ſhould make them according to that, 1 Sam. 2. 30. *Wherfore the Lord God of Iſrael ſaith, I ſaid that thine houſe, and the houſe of thy father ſhould walke before me for ever. But now the Lord ſaith, It ſhall not be ſo: For them that honour me, I will honour; and they that deſpiſe me, ſhall be deſpiſed.*

Reaſon 2. Becauſe it is moſt equall, that they who have firſt caſt off their authority and dignitie, ſhould finde it alſo leſſened, and changed with others.

Vſe 1. Hence we learne why the Cleargie of the Church of Rome is in that juſt contempt and hatred that it is every where; becauſe they have neglected their duties, and their manners: They are not onely hated of thoſe who are out of their authority, but even of thoſe who are under their command who happily feare them, but yet hates. And this is not noted by us, but by *Riberah* upon this place ſpeaking thus: * This place is not ſo much to be expounded as lamented. What is more holy, more honourable then the Prieſthood? and yet now who are more deſpicable? and why ſo, but becauſe we diſhonour our dignity with our lives? How their wiſedome, and profeſſion, and practice, is as Jam. 3. 16. ſenſuall, earthly, and divelliſh, I have not long ſince ſhewed, how juſtly they are then in contempt, need not to be proved. Let me

* *Hoc non tam exponendum, quam lugendum eſt. Quid ſanctius aut honorabilius ſacerdotio? Quid autem nunc deſpectius ſacerdotibus? cur id, niſi, quia vita, noſtra dignitatem noſtram dehoneſtamus?*

me adde to that hath been ſaid, the opinion of *Bernard* of the Court of Rome, that you may judge what the confines be; he writeth thus to *Eugenius lib. 4.* Amongſt theſe, you being their Paſtor, walk decked with much pretious apparell: If I durſt ſpeak it, theſe are rather Paſtors for Divels then for Chriſts ſheep. Your Court uſually receiveth good men, but maketh few good, there the wicked are not made better, but the good farre worſe.

This teacheth us, that thoſe Miniſters take not the right way to honour and credit, and love of the people, who thinke to have it by ſoothing and ſmoothing of them, by playing the bad fellowes with them, frequenting the Tavernes, Iſaiah 56. 10. 11. 12. revelling and rioting, following cards and dice, neglecting both ſtudy and preaching. So this verily is the high way to have the hatred and contempt of the people, if this be true here ſet downe of God. Yet they will not be perſwaded of it, becauſe they finde thoſe that will ſpeake faire to their faces, and commend them, and happily countenance them for a while, and ſee not how wicked they are in the eyes of all good men. According to their warrant, Pſal. 15. 4. who cannot chuſe but hate them, when they keep away, and ſteale away the word of God from them: and as much as lies in them, are cauſe of periſhing of their ſoules, but periſh many moe by defrauding them of the word, and by corrupting of them by their bad example, whoſe ruine they cannot pitty, but contemne the authours; yea, all civill men, who favour not religion, hate them, only becauſe they expect they ſhould be more holy then others; and though they cannot conceive all the diligence they ought, to have in their places, yet ſuppoſe they ought to do farre more then they do: and even thoſe who now love them, if God ever call them, will hate them to the full. And if they ſhould bee laid in their graves with the love of them, yet when they ſhall meet in hell, when their eyes ſhall be opened to their coſt, they ſhall be ready to teare one another for hatred and malice, having been the cauſe of the periſhing one of another. As generally in all things, it is uſuall with God to make that a ſnare to the wicked, whereby he ſought good to himſelfe: ſo will he make that a ſhame whereby they ſought honour.

To teach the Miniſters, if they be in contempt, as who is out of it, to conſider the cauſe of it: for as they ſay, it is the cauſe that makes the Martyr, not the ſuffering; ſo in this, the cauſe affoords comfort or woe. If it be for the faithfull performance of a mans place, by inſtructing, perſwading, and reproving, there is comfort in it, and he may ſay, as Job. 31. 35. 36. But if in examining his heart and wayes, it be for the contrary: if he would either remove the preſent, or prevent that is to come, he muſt repent and reforme, for if he continue, God hath ſaid it, hee will make him

deſpiſed.

despised. The world will tell him happily, that the way to favour, and love, and account, is to be corrupt & careleſſe in his place, to do ſomewhat, and not much. *Balak* told *Balaam* ſo, Num. 24. 11. but he ſpeaketh like an heathen King, and they as deceivers.

Have I alſo] You begun and broke covenant with me, and now I have broken with you; not I, but you began firſt, I onely followed.

Doctrine. The Lord never breakes covenant with man, unleſſe he firſt breake covenant with him: he never denies them any bleſſing promiſed, but when they firſt deny him the duties promiſed, and do not performe them: when they have begun, he will follow after. So is it here, and 1 Sam. 2. 30. 2 Chron. 15. 2. *He went out to meet Aſa, and ſaid unto him, O Aſa, and all Iudea and Benjamin, heare yee me: The Lord is with you while yee be with him; and if yee ſeeke him, he will be found of you: but if yee forſake him, he will forſake you*, Jer. 22. 13. 16. 17. &c.

Reaſon 1. Becauſe he is immutable, and without change: all the while then they are the ſame, and do performe duties to him, he will not be otherwiſe; becauſe then ſhould he change, which is not poſſible. But they having once changed, they are not the parties to whom he made ſuch promiſes, and ſo he neither will, nor doth performe them.

Reaſon 2. Becauſe he is moſt juſt, yea Juſtice it ſelfe, one that gives *Suum cuique.* Now while a man performes his promiſe, and cleaves to God, he will not with-hold, or forſake any thing: for promiſe is debt.

Vſe 1. To teach what is the cauſe why man often enjoyeth not many of the bleſſings which are promiſed. The cauſe is not in God, not that he hath promiſed more then he can performe, for he is all-ſufficient, nor more then he thought fit, for he is moſt wiſe in promiſing as well as performing. Nor as men who promiſe raſhly that they cannot ſpare, and after repent themſelves; none of theſe, nor the like in God, are the cauſe of it, but it is in man himſelfe: for he hath ſtript himſelfe of all intereſt and right unto the promiſes of God; becauſe he hath firſt forſaken him, and dealt unfaithfully with him. Many a man in want of his things he had thought he had had a promiſe for, and being impatient through his corruption, is like a ſicke man of a feaver, accuſing his meat rather then his palate: ſo he will accuſe God rather then himſelfe. But he muſt accuſe himſelfe, ſeeing God never did, neither can break with any who have not broken firſt with him. Many a man finds he wanteth, or is deprived of many graces he had, and good things he poſſeſſed, as health, liberty, comforts, and ſuch like, he calleth upon God for them, and thinkes to receive, becauſe of the large promiſes God hath made: And all the while he never thinks that he is not the man to whom the promiſes are made; or at leaſt, though

though he did once make a covenant with him, yet he is not the man, becauſe he hath not performed his condition. Like Iſrael, Iſai. 59. 1. 2. *Behold, the Lords hand is not ſhortned, that it cannot ſave: neither his eare heavie that he cannot hear: But your iniquities have ſeparated between you and your God, and your ſins have hid his face from you, that he will not heare.* Vſe 2.

To inſtruct a man how he may enjoy the bleſſings and promiſes of God, whether one or other: he muſt keep promiſe with him, and performe all the conditions on his part. It is in him to have them or reject them from himſelfe: for if he performe his conditions, God will not faile in his; elſe he muſt heare what *David* heard, 2 Sam. 12. 8. Object.

Then Gods faithfulneſſe dependeth on mans. Anſw.

Not his faithfulneſſe, but his performance: for he may be faithfull, and is undoubtedly ſtill, without the performance, as he is a faithfull man who never performeth condition with another, when they had broken their conditions of his performing of covenant as before.

I made you to be deſpiſed.] It was others malice and corruption, but Gods judgement. Doctrine.

As other judgements which befall men, ſo this of hatred and contempt and reproach; it comes from God, though man be the inſtrument of it; therefore ſaith God, I have made you vile, Jerem. 23.40. Pſal. 44.13.14. and 107.40. 2 Sam. 16.10. Reaſon.

Becauſe all evill, as in the City, ſo in every place comes from the Lord, Amos 3. 6. the evill of puniſhment. Now ſuch is this.

A queſtion may be made, whether this be a ſinne or no? If it be, how ſhould God be free from ſinne, when he hath his hand in that which man doing ſinneth. Queſt.

It is not ſimply a ſinne to deſpiſe the wicked, for it is a marke of the child of God, Pſal. 15.4. To hate the wicked for his wickedneſſe, ſo it be done ſimply and onely for that he ſet at naught all wicked perſons as well as one, and not this and that onely, from whom perhaps he hath received ſome wrong, or whoſe outward ſtate is contemptible in the world: But if man ſinne in it, and hate the perſon rather then his wickedneſſe, and doe it in the malice and corruption of his heart; yet is God free from ſin, becauſe as *Auguſtine* ſpeaketh of that of *Shemei*: *Deus non eſt tam Author quam ordinator*: The diſpoſer of his corruption, not the Author of it, for they having this venome by nature to hate and contempt; God leaving them as he juſtly may to their owne corruption, and they will be hating and deſpiſing. Now he doth order and diſpoſe of this at his good pleaſure, and makes it fall where he thinkes beſt, where he would puniſh, and for what end he purpoſeth, not for what they intended: As *Salomon*, Prov. 16.1. *The preparations of the heart are in man, but the anſwer of the tongue*

is of the Lord. Meaning in the generall that God diſpoſeth of all: ſo in this, not unfitly.

Vſe 1. This may ſhew the folly of thoſe who deſpiſe and ſet naught by the deſpiſing and reproaches, becauſe they come from inferiours, from baſe, and meane, and weake men. But theſe ſhould conſider that it is not from them, but God, and by them, and are the ſigne of his diſpleaſure. It is not to be braved or bragged out: Men may not think to acquit themſelves by anſwering one reproach with another, one contempt with another; for this is but to fight againſt God, who hath made them to deſpiſe them, who if he can not make to returne with ſuch blaſts, and ſmall windes, hath verily ſharpe Arrowes and keene Swords, hath mighty armies, and great ſtore of men of armes to ſubdue them.

Vſe 2. To teach men when they are in ſuch judgements, the way how to have them removed: firſt to have *Davids* thoughts, they curſed, becauſe God bids them curſe, they reproach and contemne them, becauſe he hath ſo made them, and then to imagine and conſider that he who ſet them on muſt ſnap them & check them. He muſt onely charme theſe Adders that they ſting not, or he onely muſt cure their biting; therefore muſt they by prayer ſeeke unto him for the removing of them who muſt take theſe from them, ſo *David* prayed, Pſal. 119.39. *Take away my rebuke that I feare: for thy judgements are good.* And if he a King of that magnificence and greatneſſe, of that power and authority could not have them removed but by ſeeking to God; if he could not cure the biting of a dead dogge, as *Abiſhai* calleth *Shimei*, but God muſt doe it; how then ſhall any other inferiour man be able to helpe himſelf and remove it without him? Thirdly, he muſt humble himſelfe and remove his ſinne which is the cauſe of it; for if he remove no judgement unleſſe man remove the cauſe; if he give not favour in the eyes of men, unleſſe they have favour in his owne eyes firſt, If Prov. 16.7. *When the waies of a man pleaſe the Lord he will make alſo his enemies at peace with him.* Then muſt they turne unto him, and forſake that which is diſpleaſing, and doe that which is acceptable. And if a reproach be, as they ſay of words irrevocable; yet will God doe him good for the others evill, 2 Sam. 16. 12.

But yee have beene partiall in the law.] Their particular ſinne, why he would lay this judgement upon them; their accepting of perſons in the worke of their Miniſtery.

Doctrine. As it is in a Magiſtrate, and in him that executes judgement, a great corruption to accept perſons; ſo is it in a Miniſter and him that muſt diſpoſe of Gods myſteries. As the Magiſtrate in diſtributing of juſtice may not reſpect poore or rich, friend or foe, high or low, or any thing beſides juſtice and equity; ſo muſt not the Miniſter in dividing the word. Therefore are they here reproved

as offendors for doing ſo. It is proved by the command to *Ieremy*, Chap. 1. 17. 18. Hence is the commandement indefinite and generall to preach to all, and to reprove all. Ezek. 3. 18. It is that *Paul* teacheth. 2 Tim. 2. 15. And that which he ſeemeth to reprove in *Peter* and *Barnabas*, Gal. 2. 14. The examples of evill and good Prophets and Miniſters ſhew this.

Becauſe as *Iehoſaphat* ſayd of judgement, that it was the Lords and not mans, and therefore perſwaded the Judges to doe it without reſpect; ſeeing God himſelfe would doe ſo, therefore ought they, 2 Chron. 19. 6, 7. ſo of this, the word is the Lords, therefore muſt they ſpeake it as he would have them. *Reaſon* 1.

Becauſe they ought to be faithfull diſpoſers of Gods myſteries, fidelity conſiſteth in delivering the whole, and in delivering the parts to them for whom God hath appointed them. *Reaſon* 2.

To reprove all Miniſters who are partiall in the law and dividing of Gods word and myſteries, reſpecting perſons and accepting faces, they are all guilty of very grievous ſin before God; Amongſt others the whole Cleargy of Rome are guilty of this ſinne, having fitted the word and diſpoſition of thoſe myſteries to every mans humour, as not long ſince was ſhewed, when as the word is contrary to every mans humour, as contrary as light is to darkeneſſe; yet with them they have fitted it, making it as they ſpeake of it, a ſhipmans hoſe, a noſe of waxe, a leaden rule. So *Pighius* and *Nicolas Cuſanus* a Cardinall of Rome, writeth to the Bohemians, Epiſt. 2. Epiſt. 7. This underſtand that the Scriptures are fitted to the time, and diverſly to be underſtood, ſo that at one time they may be expounded according to the cõmon and cuſtomable courſe, but change that and the ſenſe is changed. So that it is no marvaile if the cuſtome of the Church at one time interpret the Scriptures after this manner, and another time after that; and according to this they ſo deale, for time and perſons, and ſo prove partiall in the the whole. One thing amongſt other argues the partiallity of the high Prieſt of Rome, which they would perſwade us is part of the Law and Word of God; that is Purgatory: which they diſpoſe in reſpect of perſons, the rich and great ones able to give much, ſhall not long be in it, they who can give leſſe, the longer, they who are able to give nothing, perpetually. If he had any charity in him of which they bragge much, he would free all, and freely, ſeeing they teach it is the Popes *peculium*; but if he had but equity and juſtice in him, he would free one as well as another, and not accept perſons, and be thus partiall. But not to trifle with them. The partiallity is oftentimes too palpable in the reformed Churches and the Miniſters of them, when in dividing the word they looke not as the Cherubimes to the Arke, they to the word to ſpeake as it would teach them, which is not partiall, but to thoſe who ſit before them *Uſe* 1.

and apply it so, making it as some write of Manna, that it tasted after every mans pallat and stomacke, so this: But they are guilty of this sinne, and though as fooles and wicked persons, they enjoy honour for a time, yet they shall have dishonour, Prov. 3.35. It is said of the *Panther* that he is so greedy after the excrements of a man that if they be out of his reach and naturall power, he stretcheth himselfe so much that he kills himselfe in the end: so may I apply it to these.

Use 2. To perswade the Ministers of God not to be partiall, but upright in the law. To respect, as just Judges will doe, the cause, equity, and justice, and not the persons, the honour, or commodity that is to be had by them, not to deale for that partially with the law, or in it, but strive to divide the word of truth aright, and to goe with a right foote unto the Gospell, even as God himselfe will do, for they are Gods judgements. A Ministers resolution should be that of *Elihu* Job 32.21,22. *I will not now accept the person of man, neither will I give titles to man, for I may not give titles, least my maker should take me away suddenly.* Remembring that as *Saul* was put out of the Kalender of Gods Kings, for his partiallity, and is accounted to have reigned but two years, when he did many more: so shall they be out of the number of Gods worthies if they be partiall, whereas their uprightnesse and faithfullnesse will with the good Steward bring them into the joyes of their Master.

Use 3 To perswade our hearers to give us leave to divide the word without partiallity, and not to be swayed with their greatnesse and riches, and frowns, and such like; but as occasion may be to deale with their sinnes, as others, and to give them their portion of judgement as well as mercy, without the knitting of their browes, the strangenesse of their looke, the censure at their tables and tavernes, among such as are companions with them in the like iniquity; but if they will not, we must take leave, we had rather fall into the hands of men then God, wee know that is a fearefull thing. It is neither your wealth, nor your favour, nor honour, and credit, that either can keepe us from being vile and dispised; If God say to men, despise them, nor will answer for us when we must give an account of our Stewardship.

VERS. X.

Have we not all one father? hath not one God made us? why doe we transgresse every one against his brother, and breake the covenant of our fathers?

Have we not all one father?] The second part of the Chapter beginneth here and continueth to the end, containing the reproofe

reproofe of divers particular vices in the people of Iſrael in generall, both Prieſt and people, in this tenth verſe he reproveth their injurious and unequall dealing in the generall.

Have we not all one father?] Some underſtand theſe words with the next verſe, as if it were a reaſon ſpoken in the defence of their taking of Idolatrous wives, by them who had done it, their reaſon is thus: That ſeeing that they had all one father, which was *Adam*, and all one Creator, which was God: there was no reaſon why they ſhould not marry with them. But others doe underſtand them as two main reaſons againſt their marrying them, urged by the Prophet from God himſelfe: and ſo the expounding of the words will rather confirme, and the greater conſent of the learned old and new, goe that way. *Hierom* ſaith that the people being returned out of captivity, the Princes and Prieſts, and people put away their wives of the Iſmelites kindred, which by reaſon of their poverty, and injury of the long way, and weakeneſſe of their ſexe, impatiently bearing the labour, were waſted, and became both infirme and deformed in body, whereupon they matched with ſtrangers, who were freſh in yeares, beautifull and comely, the daughters of rich and mighty men; as we may ſee in the ninth of *Ezra*, that is with the Canaanites, Hethites, Phereſites, Jebuſites, Ammonites, &c. Therefore they thinke the Prophet here reproves them, firſt for their marriages, and after for their divorces, Verſe 16.

There are two ſpeciall and chiefe cauſes of love and good will amongſt men; the one is kindred, affinity, or conſanguinity, the other is one and the ſame ſociety of religion. Firſt, nature compells men to affect and love earneſtly thoſe who are borne in the ſame family, deſcended from the ſame parents and ſtocke, which bond cannot be violated or broken off without great wickedneſſe. Secondly, men reaſonable and wiſe, do thinke thoſe ſpecially to be affected by them, who are companions with them in the ſame religion and worſhip. And though this is the moſt worthy and ſure, yet the other goes before, and firſt carries away with it, becauſe it is by nature bred with them, and continued from their infancie. And theſe two they are here preſſed withall, and thoſe which condemnes their fact, dealing thus to put away the daughters of Iſrael, the worſhippers of the true God, and to take unto them the daughters of the heathen, worſhippers of the falſe Gods. For the firſt of theſe reaſons, it is here ſaid, *Have we not all one Father?* That is, are we not all men and women deſcended from *Abraham* by one *Iſaac*, from *Iſaac* by one *Jacob*? Why then ſhould we thus doe? diſmiſſe thoſe, or paſſe them over, and joyne our ſelves to the kindred of the heathen and ſtrangers. And for the ſecond he ſaith, *Hath not one God made us?* Do we not all acknowledge one God the Creator, and worſhip and ſerve him

with durie? Do you dismisse those wives, who acknowledge the same Creator with you, and worship him, and take unto you those who worship Idols for him, and put their trust in them? To create, or the Creator, is not here taken in that common sense, as when we speake of Gods creation of the world; for then could this be no reason against, but rather for them, as some would make it a reason in that sort which the Prophet laboureth to confute. But this being against them, must not be taken in that sense, but in another sense, as there is a speciall use of it in the Scripture, when it speaketh and dealeth of some new & secret disposition of things, as Jer. 31. 22. And so it is used, Isaiah 65. 18. of such a speciall creation is it here meant, where love and durie is specially due unto those, who are of the same religion with us, who follow the lawes and statutes of the same Creator and Author.

Why do we transgresse every one against his brother?] It is taken by some to be the reproofe of their vice, though closely, or not so openly, as vers. 11. it is set downe: i. seeing we are of one kindred, descended from one father, why do we thus transgresse one against another, either putting away, or refusing our owne kindred in respect of strangers and aliens? *Brother*, here some interpret either the sister or daughter of our brother, or rather according to the use of the Scripture and Hebrew, which by brother understand the female as well as the Male. And the application according to the occasion either both, or but the one: Both, as Jam. 1. 2. and the one, as here upon this occasion, must needs be the female.

And breake the covenant of our Fathers.] Some think that this is applied unto the second reason, because the covenant of the Fathers was, That they all, and their whole posterity, should acknowledge and worship one God onely: and one people should be consecrated to one and the same God. Others thinke, by covenant is meant the Law of God, a thing usuall in the Scriptures, and that Law which God gave unto our Fathers, that they should not take the daughters of a strange God to wife, or of another nation.

Others thinke the reason stands thus, making a third reason of it, because God, when he made covenant with the Israelites, did it not with those more then with these, with one more then with another, but with all alike: so that they who despise others, violate the common covenant, as if it were onely a covenant made with them.

The conclusion of all is thus framed: If you be all one in body and soule, and by Law, why do you contemne one another?

Generally, in that he used reason, and not the bare authoritie of God, which had been that hee well might, wee observe this:

Men who perswade others to good, or dissuade them from evill, must use all those reasons that may any way cause it to take hold, and put an edge to it. *Doctrine 1.*

Have we not all one Father?] But in this verse, as I said, I take not to be reproved any particular sinne, but generally their injuring, and dealing unequally and unjustly one with another. And this the first reason by which it is reproved, condemning this, because it was against nature, they being all of one parent, all one flesh.

Nature it selfe, and humanity, though men have no other bonds to linke them together, ought to keepe men from hurting and injuring, or transgressing one against another, and to binde them to be helpfull and profitable, and doe good one to another. So reasoneth the Prophet heere. And to this I apply that which is Levit. 18. When it is given so often a reason to dissuade from injuring, as vers.7. for she is thy mother, for it is thy fathers shame, 10. thy shame, 12. she is thy fathers kinswoman, 13. mothers kinswoman. To this may that be used, Acts 7. 26. Hereto that, Gen. 50. 16. 17. and Isai. 58. 7. *Doctrine 2.*

Because unreasonable creatures, as beasts and birds, fishes and fowles, love their owne kinde, and by nature are taught not to hurt and injure them, but to do them good. Hence is deemed the reason why those beasts that feed on flesh, will not eate the flesh of their owne kinde, taught, as it were, by nature, lest they should eate and devoure their owne brood, or breeders: how much more then unreasonable men? *Reason 1.*

Because it is the rule and voice of Nature: *Quod tibi non vis, alteri ne feceris.* *Reason 2.*

To condemne men, not onely as irreligious, and voyd of pietie and godlinesse, but as beastly and unnaturall men, and voyd of humanity, who injure and wrong, transgresse against others, and oppresse them. I meane not such as may sometimes doe it, carried by passion or affection, in ignorance and want of information: but I speak of such as live in it, and to satisfie their owne lust and desires, care not whom they wrong & injure, they will despise, defraud, deceive and oppresse any, in buying and selling, in letting or setting, by manifest usury and other oppression. All is fish that comes to net with them: of such I speake, and how rich soever they may grow or be, whatsoever otherwise, yet are they unnaturall men, and void of humanity. And may reprove them as the Apostle the Corinthians, 1 Cor. 11. 14. So, doth not nature teach, that if any man injure others, it is a sinne unto him? it is against the very light of nature. And though there were no word of God, neither Law nor Prophets, nothing that might reprove them in the mouth of the Minister, which they now spurne against, and could be content there were none; that they might *Use 1.*

sinne

sinne without controulment, yet should they not without condemnation: for even that, Rom. 2. 12. will here take place, and shall condemne them by the very light of nature, and now double condemne them, because the light of the Word hath shined in a darke place, and they have loved darknesse more then light.

Vse 2. To teach every man, that if there were nothing else to binde him to do good to others, or avoyd the hurting of others; yet nature ought, and he ought to be thus a law to himselfe, though he had no written Word from God. Whether he be a husband, or parent, or master, or *è contra*, or a private man, nature and humanity ought to keep him from the one, and hold him to the other. * The heavenly providence hath armed all beasts with naturall defences; but man in stead of them hath the affection of pity, which is called humanity, by which we are defended. This very thing ought then to bind men.

* *Omnia animalia naturalibus munimentis providentia cœlestis armavit. Homo accepit provisis miserationis affectum, qui plane vocatur humanitas, qua nosmet invicem muremur.* Lactant. de falsa sapientia, lib. 3. cap. 20.

It is hard from many men when they reprove others for transgressing and injuring others: It is not for your profession, it doth not become a man of that zeale and profession as you doe. If they speake it that they are more bound, it is true, but if to excuse themselves, or others, as if it were little or no sinne in them; then it is their corruption, and is false: For wherein doth their profession binde them, which nature it selfe and humanitie bindes them not to do, or from doing? Undoubtedly in nothing, though it binde more: he is as well bound, that is bound in a single bond, as he who is tied in a double, both are bound, though not alike. Set then religion aside, which followes in the next place, and even nature it selfe binds every man to these duties, and from the contrary. And whilst nature lasteth, and is undissolved, the bond is never cancelled. Therefore must every one remember it to doe good, and not hurt, even all the dayes of his life, to those to whom nature hath bound him. Contrary to that some performe for a while, but as if nature died, they living, do not continue it: as for instance, betwixt man and wife, many at first doe, but continue not; betwixt parents and children.

Hath not one God made us?] The second reason by which he reproveth their injuring and transgressing against others; because they were all of one Church, professed one religion, and served one God.

Doctrine. Religion, when men professe one and the same religion, are servants of one and the same God, it ought to keep men from transgressing against, or injuring one another: which as this proves, so that, Gen. 50. 17. *Thus shall yee say unto Joseph, Forgive now, I pray*

pray thee, the treſpaſſe of thy brethren, and their ſinne: for they rewarded thee evill. And now, we pray thee forgive the treſpaſſe of the ſervants of thy fathers God. And Ioſeph wept when they ſpake unto him. Manifeſt further; becauſe the foundation of religion, which is the word of God, commands love to neighbours, and ſo under that title, other men, Levit. 19.18. Rom. 13. Tit. 2. 11. 12. Jam. 1. 27. even ſo farre that it comes to enemies, Prov. 25.21. Exod. 23. 4. Matth. 5. 43. 44.

Reaſon. Becauſe, as it is natures voyce: ſo ſomewhat differing, but all to one purpoſe: it is Chriſts voyce, the authour of religion, *Quod tibi vis, alteri feceris*, Matth. 7.12.

Vſe. This will ſerve to condemne men as irreligious and prophane, and void of all piety and godlineſſe, and yet profeſſe religion, who make no conſcience of hurting their brother, or tranſgreſſing againſt them, who worſhip the ſame God with them. There are ſome who make no conſcience of tranſgreſſing againſt their brethren, by falſe ſlanders, railing ſpeeches, and perſecuting their brethren, as *Iſmael* did *Iſaac*, by mockings and reproaches, yea ſometimes more then the ſervants of a ſtrange God will do; that as an ancient Writer ſaid, As *Moab* and *Ammon* came from the ſeed of *Abraham*, and yet hated the ſeed and kindred of *Abraham*: So, he of heretickes, I of Chriſtians, they ſay they profeſſe Chriſt, and yet none ſo much as they, hate the generation of Chriſt his ſeed. May we not ſay of them, as *Revel.* 2. 9. *They ſay, they are Iewes and are not, but are the Synagogue of Satan.* Again, as 1 Cor. 11.18. *When yee come together in the Church, I hear that there are diſſentions among you, and I believe it to be true in ſome part:* ſo I heare, that there are ſome who make the profeſſion of religion but a cloake, the better to tranſgreſſe againſt their brethren, and under that colour to deceive or injure them, and I beleeve it to be true in ſome part, that ſome doe it that they might better over-reach or deceive, and plainly injure others. So did *Simeon* and *Levi*, the two ſonnes of *Iacob*, to be revenged on the Shechemites, but they had *Iacobs* curſe, and Gods with it: ſo ſhall theſe have ſo croſſing of God, that that which he would have as a main reaſon to tye them together, and keep them from tranſgreſſing one againſt another, they make but a maske for their iniquity. Verily offences muſt come, but woe to that man by whom they come, it were better hee had never been borne. And when Chriſt ſhall come to judgement, howſoever he may carry it out in the mean time, this will not then ſerve, Luke 13.26. and Matth. 7.22. For they ſhall have the anſwer in both places: and if they be excluded for not helping, Matth. 25. how ſhall they be for tranſgreſſing againſt them, and hurting them?

Now that the ſpirit of God by the Prophet hath joyned theſe two, and added religion to nature, as that which ſtrengthe-

neth

neth, yea makes men performe duties when the other cannot, or is corrupt. From thence I obserue this instruction:

Doctrine. The onely meanes to keep men in their duties one to another, is the feare of God, and true religion; no bond of nature is strong enough, if that be wanting, or if it be corrupted and unsound, as it was in this people; but if sound and true, nothing to that.

Why doe we transgresse every one against his brother?] The word signifies to deale disloyally, traiterously, and unfaithfully. And so he accuseth them of perfidious and unfaithfull dealing one with another, that they did not keep their promise, word and covenant one with another.

Doctrine. Perfidie and unfaithfulnesse in word and promise, when men promise the doing of somewhat to come, and doe not take care to performe it, is a foule vice, and grosse impietie. So this sheweth: And it is condemned as one of the sinnes of the Heathen, who were given over to a reprobate minde, Rom. 1.30. And made one of the sinnes of the last and perilous times, 2 Tim. 3.3. *They shall be truce-breakers.* Saint *Paul* maketh his apologie, that he was not guilty of this, 2. Cor. 1. 18. *Iames* commandeth the contrary, Jam. 5. 12. For this cause was *Sauls* posterity punished, because he had broken the covenant made with the Gibeonites, 2 Sam. 21. 6. And *Zedekias*, because he had broken his oath & covenant he made with *Nebuchadnezzar*, 2 Chro. 36. 13. In regard whereof *Ezekiel* saith, Ezek. 17. 15. but he rebelled against him, and sent his Embassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doth such things? or shall hee breake the covenant of God and bee delivered?

Reason 1. Because it excludes men from Gods Kingdome, which appeares thus, because that is a note of him that must enter in, which promiseth, whether simply, or with oath, Psa. 15. 4. and performes when he hath done: now *è contra*, this excludes, and nothing but sinne will do that.

Reason 2. Because fidelity and faithfulnesse is not commended for a small matter or vertue; but one of the weightiest things of the Law, Matth. 23. 23. then *è contra* this must needs be a great vice.

Reason 3. Because it is an enemy to all humane society and fellowship, which God hath ordained for mans exceeding comfort, faithfulnesse and truth is the bond of it, and the very sinewes of it, when men are faithfull in word and promise; this is that which dissolves and disjoynts it: for what comfort and society can a man have of him that is of and on, in and out, and no where certaine, no more comfort then a man can have of his hand or arme, which he cannot stirre or put forth, but it is still, and will bee out of joynt.

Use 1. To convince the age as guilty of great iniquity, seeing they are so

so guilty of perfidie and unfaithfulnesse, many a husband to the wife, the particular here spoken of and, *è contra*, putting one another way, or taking others with them, when they promised the contrary, but of that after. Many forsaking one another in extreamity and sickenesse, when they promised, and that without exception of any sickenesse, still to cleave to them: In many as it is infidelity to God, so is it perfidie to their husbands, and so *è contra*. Many masters unfaithfull to their servants, not teaching, not bringing them up as they promised, not providing for them things necessary in health and sickenesse. Many servants unfaithfull to their Master, like *Iudas*, like *Siba*, more then *Gehezi* that tooke but the gaine his master refused, they that which is proper to the master. Many men one with another deale unfaithfully, promising things they either cannot, or never meane to performe, or know cannot be so; many a seller promiseth his ware shall prove thus and thus, when he knowes the contrary. Many a buyer to pay at such and such a day, when he never intends it, and knowes before hand he shall not be able. Many promising onely to bee free from the importunity of some, or trouble of others, onely is a matter of complement without any conscience of it, when it is once passed them, they are guilty of perfidie and unfaithfulnesse, and besides are drawne to many wicked and rash oathes, for deceiving they are not beleeved, which makes them adde to confirme their credit, heady and rash oathes.

To perswade every one to avoide this, and to labour to deale faithfully one with another, and to be faithfull and true in promises, husband to wife, &c. Seeing it is cõmended unto us: 1. from the example of the Lord himselfe, whose fidelity in keeping of his promise is to be imitated of us, if we would be reputed his children. 2. From the testimony, of the holy Ghost, where it is made one of the notes of Gods children, Psal. 15.4.3. The promise of a great blessing. Pro.28.20. And cõmanded to us not amongst matters of small importance but amongst the weightier points of the law. Math.23.23. Not when it is in great matters, but in lesse; for as all disobedience is more displeasing when the thing commanded is small, because the obedience was so easie, *August.* So unfaithfulnesse in the smallest things is the most displeasing to God when fidelity was so easie; therefore must we be carefull to performe in all things that we promise, and therefore be carefull how we promise, that it be of things in our owne power, or probability like to be in our power. In many things whether we will promise or no it is in our power, as Acts 5.4. but when it is made we are bound to the performance of it, yea, though it cannot be performed without great losse and hindrance.

And breake the covenant of our fathers.] That is, offend against that law which God gave unto our fathers, it being usuall in Scrip-

Scripture to call the law by his name and covenant, Pſal. 119. And this is the royall law according to that, James 2.8.

Why doe we tranſgreſſe, &c. And *breake the covenant of*, &c.] It is therefore accounted a ſinne becauſe it breakes the covenant, the law which God hath given unto his people.

Doctrine. Every thing is good, or evill, righteouſnes or ſin, lawfull to be done, or unlawfull, not as it is profitable or hurtfull, not as it may benefit men, or may by Gods providence be turned to his glory, and make for it; but as it is agreeable or repugnant to the law and word of God. Thus he reproveth theſe becauſe they had gone againſt the law: This is manifeſt by that, 1 John 3.4. *Whoſoever committeth ſinne, tranſgreſſeth alſo the law: for ſinne is the tranſgreſſion of the law.* And by that, Rom. 7.7.

Reaſon 1. Becauſe the Law and Word of God is the perfect rule of all actions, and ſo ordained of God; now in an art whatſoever is according to the rule, is good; but what is different muſt needes be corrupt: ſo in this. Againe the law is Gods will, now every thing is as he willeth, or nilleth it, good or evil; for they are not ſuch, and then he willeth, or nilleth them; but his willing or nilling them maketh them ſuch.

Reaſon 2. Becauſe whatſoever is juſt is good, what unjuſt, is evill, but whatſoever is agreeable to the law of juſtice, is juſt and *è contra.*

Reaſon 3. Becauſe whatſoever is agreeable to charity, which is the ſum of the law, is good; whatſoever repugnant, evill.

Vſe 1. This will confute a point of Popery whereby they allow things to be done, though contrary to the law, ſo they be done with a good intent, or with a good zeal for a good end; for ſo it is in the gloſſe upon *Gratians* decrees, *Malum factum excuſatur per bonam intentionem.* And againe, *Excuſatur malum ſi ſit bono zelo propter bonum.* And upon this ground they allow murdering of Princes, maſſacring of people, treaſon in ſubjects, treachery in ſervants, diſobedience in children, that they may diſhonour their parents, deny them, and forſake them, ſo it be *bono zelo propter bonum.* And be lawfull to doe any thing. And this muſt make it good, contrary to the apparent word of God here, and that Rom. 3.8. ſo contrary is the ſpirit of Antichriſt to Chriſts ſpirit.

Vſe 2. To convince amongſt our ſelves men who allow and maintaine many ſins, becauſe they are profitable to others, & not hurtfull to them; and therefore they think they may be done though they be contrary to the law. One or two inſtances. Many hold an officious lye lawfull, becauſe it may ſtand with charity, when it is profitable for their neighbour. But if againſt the law and word of God which forbiddeth lyes, how ſhould it not be ſinne and unlawfull to be done? beſides they muſt underſtand that charity, which is the ſumme of the law, hath reference towards God, towards our neighbour, & towards our ſelves. And ſo is this againſt charity,

charity, though helpfull to thy neighbour, in whoſe favour it is told. Firſt, becauſe it is repugnant to verity, and therefore to charity: for God, who is Truth, hath forbidden all untruth, as that which is oppoſite to him, and ſo cannot ſtand with the charity and obedience we owe to God. Secondly, it is to the hurt of the teller, becauſe, Pſal. 5.6. *The lying mouth deſtroyeth the ſoule.* So it cannot ſtand with love which a man oweth to himſelfe. Now then, though a man may helpe his brother and neighbour with the loſſe of his goods and hinderance that way, but not neceſſary with the hazard of his life at all times, but never with the hazard of his ſoule, as every lyer ſhall doe. Againe, things muſt firſt be conſidered whether lawfull or no, whether agreeable to the word, and then whether profitable or hurtfull, that is a ſecond affection of things, and a ſecond conſideration. They cannot be lawfull but they will be profitable, though not in our carnal apprehenſion, nor unlawfull, but unprofitable, though we always ſee it not. A ſecond inſtance is, for the matter of uſury: many allow it if it bee moderate, and if it be not joyned with the hurt but the profit of the borrower. But whereas uſury is ſimply unlawfull and evill, I may anſwer with ſome of the learned, whom men make queſti- *Chemnitius.*
on of moderate uſury, whether that be lawfull or no, they might as well make queſtion, whether moderate adultery, or moderate lying, or moderate theft be lawfull: for as they are things in themſelves unlawfull, ſo is this. Again, I anſwer, it is very hurtfull, and againſt charity: for though it be not againſt the profit of the particular, yet is it againſt publique charity: for uſury is ſundry waies noyſome to the common wealth, as is eaſie to be ſhewed. Again, it is againſt charity and our allegeance to God, who hath forbidden it, denounced his judgements againſt it, made gracious promiſes to them who will do the contrary. Laſtly, it is againſt love we owe to our owne ſoules, for whoſoever putteth out to uſury, or taketh increaſe, he ſhall not live, but dye the death, Ezek. 18. 13. But for the benefit of the borrower, if it ſometimes ſo fall out by the providence of God, and his paines and hazard, that is no thanke to the lender: for it is without all queſtion, he never intendeth it, though he may ſometimes pretend it, and ſo though it might make it no ſinne in it ſelfe, yet that makes it ſinne to him: for gaine the borrower or not, he will have ſecurity for his principall and gaine, and an abſolute covenant, and makes no proviſion for the borrowers indemnity, for he will have it, loſe he be gainer he, all is one to him. And ſo it falleth ſometimes out againſt charity, but if not it is ever againſt charity in them. *Calvin*, who is much pretended for the defence of this, and indeed upon Ezek. 18. ſaith, that a man may in ſome caſes take uſury, and cannot preciſely be condemned for it: yet in the ſame place he ſaith plainly, we muſt alwaies hold it to be a thing ſcarcely poſſible, that he which taketh uſury, ſhould

not wrong his brother. And therefore it were to be wished that the very name of usury were buryed and utterly blotted out of the memory of men, but howsoever it may be profitable, and as they thinke so agreeable to charity; yet it is unjust in it selfe against the law of justice, then the rule holds, Rom. 3.8.

Vse 3. To teach men when they have done any thing, or when they are about to doe any thing, to examine it whether it be lawfull or good, not by the event and fruit which may follow of it, or hath; but by the law of God how agreeable it is to it, and how profitable it is, or may be, nor how it is fallen out for Gods glory, but how lawfull and warrantable by the word: for a man may profit another and glorifie God by that for which he may be condemned. As in *Iudas* and the Jewes. If then a man hath done any thing and it is fallen out to the profit of man, and to the glory of God, it is never a whit better for him, unlesse he finde the thing he hath done to be agreeable to the word of God, for if he have done evill and good come of it, it is no thanke to him, but to the providence of God who so disposed it. So if a man be about to doe any thing, if not agreeable or repugnant to the word, he must not think it good & lawfull for to be done, because he sees it may profit man or honour God, as if he had need of his lyes and unlawfull actions, neither if he be to doe that which is agreeable, he must not thinke he must abstaine and not doe it, onely because he doubts of the consequent of it, but that is lawfull and which he must doe by his place, that he ought to doe, and leave the other to God; for not the effects make a thing good, but the ground of it, not the fruit makes a tree good, but the roote of it. A man may spoyle a good deed agreeable to the word by his corrupt end, affection, the want of faith, but he can never make it good, by them nor any thing in life, if it be not with that agreeable

Verse XI.

Iudah hath transgressed, and an abomination is committed in Israel and in Ierusalem: for Iudah hath defiled the holinesse of the Lord, which he loved, and hath married the daughter of a strange God.

Iudah hath transgressed. In the former verse he hath generally reproved them for transgressing one against another, here he sets down one perticular, their affaires of their owne kindred, and marrying of strangers, whereby they were both injurious to their brethren, and transgressors against God. The sume is, that they have married with the daughters of Idolaters: the heynousnesse of which sinne is amplified from the persons, as out of it is

Judah which hath done this evill, whom he had choſen before all the world, and ſpecially reſerved to himſelfe in the defection of the ten Tribes, they whoſe name is *Faithfull*, is become unfaithfull, from whom no ſuch thing was expected, that they ſhould doe ſo, yet they had tranſgreſſed. From the ſubject. In Iſrael among that people, whom the Lord hath enriched and endowed with ſo many bleſſings and benefites. In Jeruſalem, in the place which he choſe to place his Sanctuary, which was the Kings ſeat, and mother Citie, whence whatſoever comes, whether pietie and honeſty, or the contagions of vice and iniquity, may and will eaſily ſpread themſelves abroad. For the thing, it is called an abomination, that is, ſuch an evill as the Lord abhorreth. Abomination generally is taken for any thing that is done againſt law and right, againſt ſome ancient decree, or the cuſtome of lawes and manners. As generally, Gen. 46. 34. Hence in Scripture is this word Abomination uſed ſo much, when it ſpeaketh of mixing of ſeed, when caution is had, leſt any thing be done but that which is right and lawfull.

It is amplified further, becauſe they have *pollated Gods Holineſſe.*] By holineſſe is here meant that holineſſe which was in this people, becauſe they were dedicated to God, and the inheritance of the Lord, and his owne proper people, gotten and purchaſed to himſelfe; which holineſſe they had violated, in that they had mixed themſelves with ſtrange women. Thus *Hierom* expounds theſe words, and it is moſt like to be the meaning: for ſo is it taken, Pſal. 114. 2. *Iudah was his Sanctuary*, or *holy place*: That land was dedicated to God, and poſſeſſed of God, and by that is made holy, and there he exerciſeth his power by directing and governing them as his owne people, and thoſe who are dedicated to him.

There are ſome who underſtand by it the bond of matriage, ordained and ſanctified of God in Paradice. But the words following, argue the firſt expoſition more like to be the meaning, *Which he loved.*] That is, which the Lord loved, which is ſpoken of this people and land.

And hath married the daughter of a ſtrange God.] In the originall it is, *Hath the daughter*: but the meaning is, *Hath married the daughter*; that is, ſuch as profeſſe and worſhip a ſtrange God: not that they were Gods, or thus acknowledged by him, and the Word, but it is an uſuall thing in the Scripture, to call things not as they are, or as the Scripture judgeth of them, but after the affection of thoſe of whom he ſpeaks, as 2 Cor. 4. 4. Phil. 3. 19. So theſe were not true Gods, nor no Gods indeed, but ſo accounted of. And this name is communicated to them. *Origen. hom.* 14. *in Numeros*, hath this rule, That whereſoever the name *Iehovah* is, there is meant the true God, the creator of the world, but the

other names of God, are attributed both to the true God, and to falſe Gods.

Iudah hath tranſgreſſed, an abomination is committed.] Thus the Prophet ſpeaketh, not for the particular onely, but the generall, that tranſgreſſions, even all, are an abomination to the Lord, thoſe things he abhorreth: And ſo that is the point.

Doctrine. Tranſgreſſion and ſinne, all and every one, is an abomination to the Lord, that which his ſoule loathes, hates and abhorres. Hence he ſpeaketh ſo often of ſinne, and gives it this name of abomination, as in very many places in the bookes of *Moſes*, as Levit. 18. 26. 27. 28. Deut. 20. 18. Hence he ſpeaketh of particular ſinnes, as Prov. 11. 1. and 12. 22. Rev. 2. Hence he is ſaid to abhorre the man that is wicked: not that he doth his perſon, as he is his creature, which he loves, but as hee hath made himſelfe ſuch, Pſal. 5. 6.

Reaſon 1. Becauſe he is righteous and holy himſelfe: Now the more righteous the Judge is, the more he hates iniquity and ſinne. He is righteouſneſſe and holineſſe it ſelfe. Now as the Sunne is the greateſt enemy to darkneſſe, becauſe it hath light of it ſelfe, and is as it were, light it ſelfe: So in this.

Reaſon 2. Becauſe he loves his creature, and ſinne is that which deſtroieth it. Now no man can indeed love any man, but he will hate that which is the cauſe of the ruine and deſtruction of him.

Vſe 1. This may let us ſee, and give wicked men themſelves to underſtand in what ſtate they ſtand, by reaſon of their ſinne: God hates their ſinne, and abhorreth it, and them for it. How fearfull then is their condition: for he cannot hate but unreconciled; his face and hand ſhall be againſt them for their ſinnes, Revel. 2. 6. *Object.* Then is every one in a fearful caſe: for all ſin, even the beſt. *Anſ.* The firſt is true, yet followes not the ſecond; becauſe though they ſinne, and have it, yet they hate it. Now God onely hates men for their ſinne, when they love it; not when they hate it, and he will onely then judge them, when they will not judge themſelves, 1 Cor. 11. 31. As in a land and ſtate, when the Magiſtrates will not puniſh, then God will goe the circuit, and hold an Aſſize, and bring his plagues and judgements upon them; but when they doe, it is an explication of his wrath: ſo in a particular man, which is a little world, a little countrey.

Vera calamitas Deum offenderet & eorum quæ ipſi non placent aliquid facere. Chryſoſt.

Vſe 2 To teach us, that it is dangerous to have ſocietie with men who embrace their ſin, and love it.

Vſe 3 For imitation, if God hate ſin, and it is abomination to him, it ſhould be ſo to his, they ſhould hate it firſt and principally in themſelves, and their deareſt friends: for if it be not firſt, that hee hate the ſame ſinne in himſelfe and friends, he hates it not, though he oppoſe it in others. But if he be Gods, he hates the evill in himſelfe which he doth, then hates he it in others, and

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muſt doe it, for that God commends in the Church of Epheſus, and ſo commands in others, Rev. 2. 6.

In Iſrael and in Ieruſalem.] The people and place which he enriched with ſuch benefites, & honored with ſuch priviledges, made it the place of his worſhip, and the Kings ſeat: therfore them to do it, it is more heynous.

Their ſin is the greater, and more heynous, who have received the moſt bleſſings from God, or the greateſt priviledges. *Vide cap.* 2. 12. *Doct* 1. *Doctrine.*

For Iudah hath defiled the Holineſſe of the Lord.] This is a further amplification of their ſin; becauſe it did pollute the people and place dedicated to the Lord, and ſo made holy to him.

Sinne is a filthy and polluted thing, that which polluteth and defileth both places and perſons; where, and by whom it is committed: So here, and Zachar. 13. 1. ſinne is called *Vncleanneſſe. Hierom* tranſlated it as the word will carry it, *Menſtruata*, menſtruous; then which, ſaith he, *Nihil erat in lege immundius, qua quicquid tangebat, immundum faciebat*, Rev. 3. 18. *Thy filthy nakedneſſe.* And Micha 2. 10. *Becauſe it is polluted.* *Doctrine.*

To teach every man to be willing to receive a reproofe, and to indure to be told of his offences and corruptions, from this reaſon, becauſe they are they which pollute and defile him. In a garment, ſaith *Chryſoſt. ho.* 17. *ad popul. Antioch.* Put on auquerly or unhandſomely, if a boy tell thee of it thou wilt not much bluſh becauſe it is no great ſhame, the greater ſhame were to goe with it ſo out of order; And if durt be upon the garment or face, and one tell thee of it, thou wilt thanke him and take it kindely, how ought thou in this? for by this, reformation may be had, and thou mayeſt be made cleane and kept clean; for though it is ſomewhat difficult and hard for a man to part with his ſinnes and overcome them himſelfe, yet if he have many admonitors, or be often admoniſhed, at length he may be rid of them. *Vſe.*

The holineſſe of the Lord.] So is the Church called, either becauſe of Gods preſence which makes it holy, or elſe becauſe they were dedicated to God, and made his proper and peculiar people: for ſanctified in Scripture, ſo ſignifies, to be ſet a part to a holy uſe and a ſanctified end; as is ſaid of the Sabboth.

The Church and children of God muſt be holy unto the Lord, ſeparated from the world and corruption, and dedicated to him and his ſervice, ſanctified and ſet apart for holy things, and holy worſhip; as the inſtruments of the Temple, the ſacrifices, and other holy things, once dedicated to God, might not be taken and applyed to prophane uſes or common uſes; no more may men once dedicated to God, give themſelves to corruption and ſin, nay much leſſe, for thoſe things were but the ſhadowes, men are the ſubſtance, thoſe but the types, they the truth. Therefore *Doctrine.*

must they be continued to holy things by his service as they are dedicated. James 1.27. *Pure religion and undefiled before God, even the father is this, to visite the fatherlesse, and widowes in their adversity, and to keepe himselfe unspotted of the world.* To which we adde 1 Pet.2.9 Rom.6.13.

Vse 1. This condemneth all late repentance, all deferring of repentance, from day to day till a man be sicke, or a dying, because where repentance is not a turning from sin to God, there can be no holinesse at all; for where sin raignes, there holinesse can have no place. One heaven can better have two suns, and one kingdome two kings, then one man and one heart these two, while then they remaine impenitent, and doe it *ex professo*, they must needs be impure.

And hath married the daughter of a strange God] This is their sinne that they had married with Idolaters, with them who were of a false worship, and worshipped a false God.

Doctrine. It is a sinne and impiety for Christians and Gods people to make marriages with Infidells, those who are of a diverse and contrary Religion, which are not the servants and professors of the God of their fathers, the true God and true Religion. And this is manifest by inhibition first in generall. Exod. 23. 32.33. *Thou shalt make no covenant with them, nor with their Gods, Neither shall they dwell in thy land, lest they make thee sinne against me: for if thou serve their Gods, surely it shall be thy destruction.* In particular, Deut. 7.3. *Neither shalt thou make marriages with them, neither give thy daughter unto his sonne, nor take his daughter unto thy son.* 2 Cor.6.14. *Be not unequally yoked with the Infidels: for what fellowship hath righteousnesse with unrighteousnesse? and what communion hath light with darknesse?* The proposition of the Apostle is generall, forbidding all society and fellowship with them, much more then this, then which nothing is more strict, and by none men are so firmely knit together as by this. And by the name of yoking he seemeth to allude to the type of the law, when God commanded that men should not plow with an Oxe and an Asse together, Deut. 22. 10. whereunto also belongs the prohibition of the like, Levit. 19.19. which God spoke not for them, but to teach man.

Reason 1. Because it is dangerous, lest by that meanes through their continuall society and cohabitation the beleever and godly party may be drawne from their piety to impiety, and from the true worship to the false. It fell out with *Solomon* and *Iehoram*, 2 Chron. 21.6. yea with the whole people of God, Num. 25. 2. Now that which fell out with such great men, and with such multitudes is danger, it may fall out with others, inferior, fewer, simpler, and weaker. Nay the Lord saith without any may bees, that it shall befall unto them. Deut. 7.4. *For they will cause thy sonne to turne*

away

away from me? and to serue other Gods: then will the wrath of the Lord wax hot against you, and destroy thee suddenly. And the reason of that is, because being confident in their owne strength they tempt God. And so it is just he should give them over to see their owne weaknesse.

Because it cannot be but that the service of God which every beleever is bound to performe even in his private family must either be omitted altogether, because the man not beleeving will not suffer it, or interrupted greatly, because the wife will be a scoffing and mocking as *Michal*. And to this may I apply that of *Chrysostome*. * As the woman is an helper, so she often becomes a traytor, and as marriage is an harbour, so it often causes shipwracke.

Because it must needes be prejudiciall to the education of their Children: When the parents consent not betwixt themselves, how should the children be brought up in piety & the feare of the Lord? Nay the children will ever follow the worse side, though it happen to be the weaker, because nature is so capable of error and false worship, over that it is of the true. Hence hardly an Idolatrous King made mention of in the stories of the Scriptures, but their mothers are named with them, as they who prevailed with them for false worship, more then the fathers did or could for the true. But against this Doctrine there are certaine objections, by which some would prove that it is lawfull to marry with those who are of a contrary Religion. And first for the places alledged out of Exodus and Deuteronomy, they say that they are not to be taken generally, as forbidding all matching with such, but particular prohibiting to match with those seaven nations of the land of Canaan.

Those inhibitions are generall for all of a diverse religion, because it is a certaine and true Rule where the reason is generall, there the precept is, but the reason of it is generall. There being still as much danger as ever was, lest by the unbeleever the faithfull may be drawne from the true God and pure worship.

Salmon one of the Princes of *Iudah* married *Rahab* the harlot, a *Canaanite*, Math. 1.5. *Iudah* married a *Canaanite*, also, Gen. 38.2. *Moses* the daughter of *Iethro*, *Ioseph* of *Potiphar*. *Solomon* the daughter of *Pharoah*.

Solomon is condemned for it, by the Scriptures. *Iudah* was a wicked man, no matter what he did. *Ioseph* and *Moses* were before the law, but yet no doubt they had them to embrace the true Religion, and they were converted. As the Scripture speakes manifestly of *Rahab*. And so it might be lawfull. Though there be of the learned who thinke that they might not marry any of those nations, though converted, because God hath so utterly banished those nations from his people, that without some speciall dispensation

Reason 2.
* *Sicut mulier adjutrix est, sic sæpè insidiatrix fit: & sicut portus est conjugium, ita & sæpè naufragium parit.* Chrys. hom. de libel. Repud.
Reason 3.

Object.

Answer.

Object.
Answer.
It may be there was some mystery in that of *Rahab*, to shew that Christ wold not onely save that which was lost, but honour them also.

dispensation they might not marry with the converted. Deuter. 21. 11. Therefore lawfull to marry such.

Because it is lawfull by a speciall warrant and dispensation, therefore it followes it was simply unlawfull, for else there needed no dispensation. Againe, all the signes set downe in that place shew rather that the Lord did dislike it then approve it, and that he did yeeld so much, it was because of their incredible wantonnesse and corruption. First, she must shave her head, that whereas the haire is an inticer or that which gaineth the uncleane affection, he liking her in that, when she was shaven might beginne to dislike her; and her nailes must be pared to make her more deformed; and her garments must be changed, that whereas some garish apparell was as a snare to an unchaste heart, shee being put in modest apparell and plaine, he might lesse affect her. And she must mourne thirty dayes, that if for her pleasantnesse and chearefull carriage she deceived and delighted him; now in her mourning and dejected countenance shee might lesse affect him; finally, if he disliked her he might neither make her a servant to himselfe, nor sell her to another; which thing they accounted a burden. By which things God endeavoured rather to cure such an inordinate love and affection then to give liberty to it. Finally, some adde that these were used for signes of her repentance and renouncing of her false worship; and if she were converted, then was it lawfull.

Object. If such doe match together, whether is their marriage lawfull, or whether a marriage or no?

Answer. Many of the learned doe thinke it is none, but ought to be dissolved. *Tertullian* hath called it *stuprum*. The ground of all their reason is, because God hath forbidden such mariages to be made, therefore they ought to be dissolved. but this (saving their judgement) is not universally true, but rather that many things, *quæ fieri non debent facta valent*. For instance in the like. There is a twofold infidell, one who doth openly professe it, and deny some maine Article of faith, as that there is no such Trinity in the Unity. Another, who professeth in words and denyeth it in deeds, and is in heart an infidell. It is not lawfull to marry with either of these, being known, not the later. But say a man or woman do marry, and after it appeareth, whether is it a lawfull marriage or no? I presume, no man will thinke that after the knowledge of it, there ought to be a divorce made. But to unfold this as I thinke more fully, I would demand this question, whether if one of the parties fall after the marriage into heresie? whether stands the marriage good? or whether ought there to be a divorce? Papists generally thinke there should be a divorce *à Thoro, non à vinculo*, a divorce unknowne to the Scriptures. *Celestinus* thought *à vinculo*, though *Innocentius* was much against him. Many of our learned men thinke

thinke it will breake a contract, not a marriage; onely they hold *liberum divortium*; That is, when all the meanes and wayes are taken to bring them from their errour and hereſie, and the party infected will not dwell with the other, or not without blaſpheming or reproaching of Chriſt, they may freely with conſent one depart from the other; but if he will abide in peace with the ſound party, he or ſhe is not to put him or her away, which by proportion is gathered from that, 1 Cor. 7.13.14. 15. which place though it be underſtood of thoſe who were found in their heatheniſh marriages, and viſited, ſo of the grace of God: And ſo as *Tertullian* ſaith, allowes not the faithfull to make marriages with the unbeleevers, yet it affoords ſome equity and direction when they are once made, and ſo that they are lawfull marriages *de facto*, though not lawfully made *de jure*.

Vers. XII.

The Lord will cut off the man that doth this: both the maſter and the ſervant, out of the Tabernacle of Iaakob, and him that offereth an offering unto the Lord of hoſtes.

THE *Lord will cut off the man that doth this.*] In this Verſe the Prophet threatneth the judgement of God againſt them for this ſinne, even the cutting of them off from the tents of *Iaakob*, whoſoever commits any ſuch thing, whether he that teacheth, or is inſtructed, Prieſt or people, whether he ſtand out obſtinately or hypocritically, he would ſeem to appeaſe his anger by ſome offering.

The Lord will cut off.] The Lord will not put up this injury done to him and his daughters; but whatſoever he be that either ſhall doe this hereafter, or hath done it and repents and reformes it not, every one of them will I cut off and deſtroy. *Hierom* obſerves it here as worth the obſervation, that he cuts not men off from pardon, or the hope of it; for he ſaith not, the Lord curſeth him that doth this, but hee that ſhall doe it, prolonging his curſe as it were for the time to come, that he might provoke the offendours to repentance.

Will cut off.] It is a phraſe like that Gen. 17.14. Exo. 12.15. which *Tremelius* thus interpreteth, that is, both here and in the world to come, he ſhall be cut off from the company & ſociety of the Saints & faithfull. The Metaphor, as ſome probably thinke, is borrowed from Phyſitians, who cut off the body putrified and rotten members, and have often occaſion and neceſſity ſo to doe. As if the wicked were but rotten and putrified members in the Church.

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The man that shall doe this.] A sentence without exception, whosoever he be, it shall be all one to him, who accepts no mans person.

Both the master and the servant.] and particularly, both *master and servant.*] The Interpreter in the Latine, hath *Master and Disciple*, or *Scholar*, following rather the signification then the originall: for that is either he that watcheth and answereth, or he that exciteth and answereth. But for the meaning, some difference there is: some understand by the watcher or exciter, the teacher, who watcheth that he may teach true things unto his scholars or hearers, and excite their mindes; by the answerer, the scholar or hearer, who followes the master, and for further instruction answereth to his demands, or questions. And so by this should be signified, that both the people and the Priests, who were authours and warranters, or assurers of their course by precept or practice, should perish together. Others take it more generally, and more probably. The meaning is, one and other, and all; not one man of those shall escape, who are defiled with these profane marriages, no not any one of those families shall be left alive, but be cut off.

Out of the Tabernacles of Iacob.] That is, from Gods people, or Gods Church; some thinke it is taken for the Cities of *Iacob*, as they thinke it to be taken, Psal. 87. 2. But all is to one purpose: for those Cities were part of the Church.

And him that offereth an offering unto the Lord.] Some understand these words particularly of the Priest, who, as we may read, Ezra 9. and 10. were not free from this. So the Chaldie Paraphrast interpreteth it, and *Cyril*: shewing that though he came nigh to the hornes of the Altar, yet should he not be there safe with his sins. But some understand it more generally, though they should be very liberall in offerings unto me, and think so to escape my wrath; yet though they should be as liberall as the hypocrites, Micha 6. yet should not that help: for they shall perish with their offerings.

The Lord will cut off.] Though the Magistrate will not looke to this evill, being careless or corrupt, though he cannot, because many are wrapt in it, and the multitude too strong for him; or howsoever it be not punished by man, yet the Lord will not let it escape his hand, but he will cut him off.

Doctrine. When men, and they who are in authority, to whom the sword of justice is committed, do not punish the corruptions and sinnes of their subjects, whether they omit it for feare or favour, by the greatnesse or the bribery of the offenders, or any such meanes, then will the Lord take his rod in hand to punish, and gird his sword unto him, to cut off every one so sinning, and so spared. So here. So when *Adam*, the Priuce of the earth, and Magistrate of his

his sonnes, let passe the murder of *Abel*, because *Cain* was his first borne, and his possession: yet the Lord did lay to his hand, and did punish him, Gen. 4. 11. 12. &c. So of the sonnes of *Eli*, 1 Sam. 2. 23. 24. and 4. 11. not simply a judgement to fall in battell, but because it was prophecied of them, Chap. 2. 34. This is manifest further out of the story of *Achan*; while by ignorance of the fact, *Ioshua* did not punish it, the Lord did it in the whole people; but after the knowledge of it, when *Ioshua* had punished it, the Lord put up his sword, and his wrath ceased, Josh. 7. To these we may adde that of Numb. 25. 3. 4. &c. the cause of the great famine, 2 Sam. 21. was the Kings not punishing of a sinne committed by *Sauls* house; which done, the famine ended.

Because, as *Iehosaphat* told the Judges, their judgements were his, which if they executed, he will not, because he will not punish one fact twice: but if not they, then will he, because he is just, and else should be unjust as well as they: for if it be injustice in them to spare the wicked, it would be in him. *Reason 1.*

Because impunity from the Magistrate, makes impenitencie in the offenders, and brings them on to hardnesse of heart and security, so that they never judge themselves, and so, neither judged by authority, nor by themselves, they are judged of the Lord, as the contrary proves, 1 Cor. 11. For (I take it) it will stand, not onely of those sinnes a man is guilty *in foro conscientiae*, but *in foro externo*. *Reason 2.*

This sheweth the folly of those men, who make small conscience of [illegible], and onely care to avoid the [illegible] of [illegible] will punish them for: so when they have fallen into any such offences, care onely how to escape the punishment of the law, and the hands of the Magistrate; which if they can by favour or friendship, by bribes, or [illegible] dissembling, or [illegible] of the fact, or howsoever, the care is letten, they never take more. Their folly [illegible], because then the Lord will take them into his owne hands, and this, saith the Apostle, is a fearfull thing. And [illegible] Christ speaketh, [illegible] [illegible] the one, and fall into the hands of the other. As much as if a malefactor should by meanes and money either get his faults passed over at the Sessions, and [illegible] the hands of the Judges at the Assizes, or escape their hands, either by corrupting the Judge, or the Sheriffe to pack a Jury for his purpose, [illegible] the rest, when the next [illegible] is ready [illegible] to the Kings Bench, where there is little to such packing. All he doth got by it, is his repriving for a while, but to his greater shame and punishment. So with these. [illegible] and injuring others his tenants and inferiours, and either there is no civill law against him, or if there be, either his greatnesse or *Vse 1.*

purse

purse will carry it out well enough, that no punishment shall come upon him, or take hold of him: and then hee sleepeth without feare, when he is as a man that hath escaped the rage of a foole, and is fallen into the power of a Beare robbed of her whelps. As Masters, if they live in oppression, or usury, or deceit, or drunkennesse, or adultery, or some such like, and can escape the Magistrates hands by the meanes they make, feare nothing: That is their folly, there is more cause of feare, God will take them into his hand. Many servants, when they have injured and dealt deceitfully with their Masters, stealing from them, or serving them with eye-service, mis-spending their goods, and not furthering, by their endevours, their profites, if they can escape their masters hands by lying or shifting, or dissembling, or by his negligence, lenity, or remissnesse, they never feare: this is their folly, there is now more cause of feare, God will take them into his hand, to cut them off by the plague, or some other judgement. Finally, let these and all the like, see their folly, that thinke there is no feare if they can escape the hand and sword of man by such meanes: yet there will be no escaping of the hand of God, who will, as he saith, send serpents that will not be charmed, Jerem. 8. 17. O consider this yee that forget God, as if hee would not judge the earth when men neglect it, least hee teare you in pieces.

The cause why God sendeth generall judgements upon such a City or Land as ours is, why he draweth forth his sword, or sends famine, pestilence, plague, or such like, It is because the Magistrates of that country or towne, are remisse and careless, suffer some unpunished and uncensured for some respect or other, making either *muneris*, or *meum*, or *officii*. For if these did not let them, but they would purge the land from the blood, and the adulteries, whoredomes, thefts, oppressions, blasphemies, and such things wherewith it is defiled, there would never come any such generall judgements. For if the Justices at the Sessions should reforme throughly, and deliver the goale every one to his severall punishment, the Judges should have little cause to ride circuit, or if they did, but to make short ones. So if Magistrates, God would not punish, or if he did, yet not so long as three yeares famine, and three yeares pestilence: So that of all the enemies of a Commonwealth none is so great as remisse, careless and corrupt Magistrates, for they are a cause of Gods generall judgements, when as their severity would prevent. And none such a fore-runner of some generall judgement, as they and their remissnesse, and in a Magistrate, it is better for the generall good, that he be too severe punishing some he ought and might spare, then remisse passing by others that deserve it. As a Surgeon better too deepe or too nigh, then too little in tenring or cutting.

To

To teach every inferiour not to seeke and labour to escape the hand and punishing of the Magistrate or his superiot, who is as a Magistrate unto him, his master or parent, if he have offended and deserved it, specially remaining by that immunity impenitent in his sin; for besides that it is sinne to him so to avoyde it, it will be but a further meanes to bring him to the hands of God, who will punish him more severely and fearefully, cut him off from the tents of *Iaakob*. If any say this falls but out seldome, here and there one; and so no such feare of it. I answer with *Cyprian. de hæf. Plectuntur interim quidam, qua cæteri corrigantur; exempla sunt omnium, tormenta paucorum.* These few should be warning to others lest they also perish. Againe, are there but few? who can remember the many thousands that God hath taken away and cut off by the plague? of inferiours and servants and such like, whose superiors had beene remisse towards them, and yet say this befalleth but to few. Or lastly, who can think of many thousands who are lying broyling in hell, and so cut off from the tents of *Iakob* by the Lord, though man winked at them, who happily if they had felt the severity of magistracy might have beene saved, and yet say there is but a few. And though many yet have escaped, and doe or may escape, though the plague renew upon us, with their adulteries, &c. because this is but the poore mans plague or the servants; yet who sees not that even for the rich and the masters, the Lord hath a plague for them, as Micha 2. 3. and happily will it be for them, if 1 Cor. 11. they judge not themselves.

That doth this, or that shall doe this.] God will not presently smite them though they have committed this offence, but he will waite for their returne, & if they continue to do it, then will he cut them off. Hence the patience of God to sinners waiting for their conversion: *vide* Revel. 3. and Isaiah 30. or rather I observe, that though the Lord a long time spare the wicked, yet he will visite them and pay them home in the end, Isa. 26. 14.

Both the master and the servant.] Both him that waketh and exciteth, and him that is wakened, and answereth the call: meaning the whole house and family should be cut off.

Gods judgements against the wicked rest not in them onely, but also are extended to their families, seed and posterity, Isa. 26. 14 *and destroyed all their memory.* *Doctrine.*

Out of the Tabernacle of Iaakob.] That is, take them out of the land of the living, bringeth death upon them and putteth an end to their daies, and letteth them be no longer among the living. Though it may reach to their cutting off from heaven, yea, it containeth this; whence,

It is a judgement to the wicked to be cut off either naturally or violently, untimely, or in his ripe age, Isaiah 26. 14. and scattered them. *Doctrine.*

And him that offereth an offering.] Or him also that offered. Though he offer: noting the nature of men that when they are convinced of their sinnes they thinke to please God by outward things, as sacrifices, or fastings, or outward hearing, and multitude of prayers, though they continue in their sinnes.

Doctrine. It is the nature and practice of carnall and naturall men, when the judgements of God are denounced against their sinnes, and the wrath of God declared against them. To take any course to free and deliver themselves from them, and to appease his wrath, rather then humble themselves and forsake their sinnes. And sometimes by flying to humane helpes, sometimes by religiousenesse, as by offerings, or fastings, afflicting the body, outward hearing and multitude of praying, and such like. It is manifest in these, so in *Saul*, 1 Sam. 15. 14. 15. And *Hezekiah* when he was led by nature and the common course of men, 2 Kings 18. 14. So in them, Mich 6. 6. 7. and Isai. 58. 2. 3. &c.

Reason. Because it is naturall unto them, they have it with other corruptions propagated from their first parents, for thus *Adam* and *Eve* dealt with the Lord, Gen. 3.

Vse. To see the policy of Antichrist and the Church of Rome: who knowes not from how many things the Antichristian Church of Rome promiseth to her followers remission of sinne, and so freedome from the judgements of God, never once making mention of true repentance, or forsaking of their sinne? As the Sacrament of pennance, almes-deeds, forgiving of injuries and offences, abundance of charity, holy water sprinkled, devout beating of the breast, whipping of themselves, pilgrimages, all sorts of good workes. (And as the Rhemist, in Math. 10. ver. 12.) Episcopall blessing, for Christs death with them doth not take away daily sinnes but originall, the sacrifice of the Masse doth that. * So as the body of our Lord was once offered upon the crosse for our originall debt, so it is continually offered upon the altar for our daily sinnes. And *Catharinus in libro impresso Romæ*, writeth: * That Christs passion made satisfaction onely for originall and such sinnes as went before baptisme; but the Masse satisfies for sinnes committed after baptisme, and our first justification. Finally, to say nothing of their Jubile, and their Ladies Psalter, and her Pantofle, and an hundred such things.

Sicut corpus Domini semel oblatum est in cruce pro debita originali, sic offertur jugiter pro nostris quotidianis debitis in altari. Thomas de sacra Altaris. * *Christi passionem pro originali tantũ peccato satisfecisse, & actualibus baptis. antecedentibus, missam vero satisfacere pro peccatis baptismum & primam justificationem sequentibus.* Catharinus in libro impresso Romæ.

And him that offereth an offering.] Though he offer an offering, and thinke thereby to escape, and appease Gods wrath, yet shall he not prevaile, nor escape.

Doctrine. In vaine do men thinke to appease the wrath of God, and to escape

escape his judgements, when he is angry and threatneth, by any outward means, as offerings, fastings, prayers, and such performance of parts of his worship, they remaining impenitent in their sinnes, and keeping them still. So is it here, and manifest in that Micha 6.6.7.8. and Isaiah 58. 1. *ad finem*. Psal. 51.16.17.

Because God is a Spirit, and he will be worshipped in spirit and truth, outward things onely cannot please him, being different from his nature; yea, they that onely bring them, worship him neither in Spirit nor truth, but in body and outward things, in hypocrisie and dissembling, &c. *Reason 1.*

Because all offerings a man brings to God, all outward service he performes to him, is accepted not for it selfe, but if it be, it is for him, or else rejected for him, and not he for it, for though men which are corrupt doe accept men for their gifts, and disliking their persons, yet feeling from their purses, they will soone change their mindes and like of them; whatsoever they disliked before shall be excused and lessened. It is not so with God, he accepts men not for their gifts, but their gifts for them, or else rejects them and their gifts. *Reason 2.*

Because they shew more contempt against the Lord, then if they never sought him with any such meanes, or came before him; which is manifest thus. A man hath offended his Prince, for which he threatneth and menaceth him to execute or destroy him. If he seek not to him at all by any outward means, or come not to him when he is summoned, it is but contumacy, not contempt, for he may doe it out of feare. Now contempt and feare cannot stand together in one subject: but if he come and seek him by outward things, never shewing any sorrow for his offence, make no promise of his amendment, but thinke thus to stay justice, it must needs be judged a grosse contempt. And where once contempt appeareth, there no reconcilement at all can be expected. So in this. *Reason 3.*

By the former poynt wee saw the policy of Popery, by this we may see the impiety of it. By the former they please many, by this they perish as many. And herein appeares their grosse impiety, that for their owne gaine, they care not how many thousands they lose, not that of purpose they would perish them, but that else they cannot profit themselves; for if they should not teach them that such things foretspoken of would please the Lord, and free them from his wrath, they would be of a small account and lower price, and so their gaine and wealth decay, because they may say as Acts 19.25. *Sirs ye know that by this craft we have our goods.* Their impiety then is this, that they hold them in the error, that these things will please God, and will not till they perish by such a conceit, like deceitfull and unfaithfull Lawyers who to get mony and gaine to themselves, perswade their Clients, teanne after *Vse 1*

teame, till the day of hearing come, that a plea they have drawne for them will hold good, and then they confesse themselves to be in an error, when sentence goes against them, and they deprived of their inheritage, like unskilfull or unfaithfull Physitians; who finding what kinde of physicke their patients palate doth best relish, though it be neither fit to preserve or recover him, yet to keepe themselves in request and practise ever prescribe him that, though he die for it in the end. Such Physitians are they of no value. If any man thinke I hault at them, because they talke much of pennance and confession and such things; I answer, I doe not, to instance in one: The schoole-men teach that salvation is in the sacrament or sacrifice of the masse, as health is in a medicine, which cures though the party doe nothing to helpe, never beleeve, only receive it. They teach then that these reconcile without repentance. I deny not that our latter Papists, when they find things written, scanned, and so prove scandalous, they have helped things with their late expositions; but it is one thing what they are forced to say by argument, another thing what they commonly teach to the people, who have the one taught to them without the other. They deale like some Physitians, who when they have to deale with common patients, who savour no religion, and thinke indeed health is in their power, and their medicines, they promise them simply and absolutely health by them: But when they have patients that know religion, or finde a Minister with them, who knowes health is not in their power or medicine, then they tell them they must looke to God, and reconcile themselves to God, and then by his blessing they shall doe them good. So these.

Use 2. To let us see the folly of those men, who thinke by those outward things, outward meanes to appease and escape, and when they have once performed them, rest as sure as if they had the band in statute Marchant, he should not touch them. The Church is full of these fooles: for how many are there, who if they heare by the Word, or see by the shaking of the rod, that the Lord is angry, thinke by an offering, giving almes to the poore, by fasting and bowing themselves, by a little more frequenting of prayer, or comming to heare the Word, to escape well enough though they never repent and forsake their sinnes: or if God smite them, that they are sicke upon their beds, and draw neere to the buriall, if they give somewhat largely to hospitals, and holy uses, to Schooles and Churches, though they never truly sorrow before God, nor satisfie the injuries done to men by restitution, and such like; yet God will be well pleased with them, and they shall not be cut off, but enjoy the everlasting Tabernacles of *Iacob*. But fools & blinde! why should they imagine that should help them, which will not another, neither ever would? Is not he the same,

and is there not ſtill the ſame meanes to appeaſe him, that which could not then, can it now? If the body be to be cured, if any thing be brought unto them, they enquire who ever uſed it, and what effect it had with them; and if they heare of many who did uſe it, and none ever recovered by it, they will never truſt to it; and yet for the ſoule they will go contrary. But if theſe doe not appeaſe him, why are they commanded, or why is that? Heb. 13. 16. *To doe good, and diſtribute, forget not: for with ſuch ſacrifices God is well pleaſed.* I anſwer, they are commanded for other purpoſes, as duties and teſtimonies, and ſignes of thankfulneſſe: for it followes not that there is no uſe of them, unleſſe this be; God ordained them for other purpoſes. And as it is in ſalves, they cure that they were ordained for, ſaith *Chryſoſtome*. For the ſalve for the eye cannot cure the cut of the hand. And for that, *Do and live*, that is underſtood of the whole and of perfect doing, which is impoſſible for any, becauſe of their weakneſſe, Rom. 8. And that of the Hebrewes doth not tell us that that doth appeaſe God, when he is angry, but that they pleaſe him after he is appeaſed, and reconciled: for then he accepts them graciouſly and favourably. For ſo much riſeth out of Heb. 13. 15. *Let us therefore by him offer the ſacrifice of praiſe alwayes to God, that is, the fruit of the lips, confeſſe to his Name.* Where he makes mention of Chriſt, ſhewing that they pleaſe him, comming from faith in Chriſt. But when a man lies in his ſinne, and ſo purpoſeth, and is without faith and without Chriſt, all the ſacrifices of ſuch a wicked man are abomination to the Lord, more when they are offered with a wicked minde, of deſerving at his hands, and derogating from Chriſt, and making him to juſtifie the wicked.

To teach us now that the Lord ſhewes himſelfe diſpleaſed, and threatneth to cut us off, not to thinke by any outward things to appeaſe and eſcape it, it is not offering and almes, not faſting and prayer that will doe it, though they are ſuch things as God calls us unto by ſuch judgements, as Iſaiah 22. 12. But in vaine ſhall we truſt unto them, if we remaine in our ſinnes, without repentance and forſaking of them. In vaine truſts any man to the Chyrurgion and his ſalves to cure his diſeaſe, all the while there is in the wound, within the fleſh iron remaining. *Auguſt. de verbis Catholica converſat.* So ſhall not his prayers and other things prevaile all the while hatred and other ſinnes remaine. All the while that *Achan* and his execrable bootie was in the Lords Campe, the teares and prayers of the whole prevailed nothing. Joſhua 7. but he taken out of the way and ſtoned, they prevailed. To prevaile then with God, and to have him reconciled, and to eſcape his diſpleaſure theſe cannot doe it, unleſſe we caſt out the execrable thing. If *Moſes* and the Rulers will hang up the heads of the people before the ſunne, and *Phinees* execute juſtice, the plague

Vſe 3

ſhall ceaſe; if every one will doe ſo with his ſinnes, he ſhall not be cut off, or if he die he ſhall live. The Marryners who were in a ſtorme, Jonah 1. tooke the contrary courſe to helpe themſelves, and ſave their lives, by unlading their Ship, and caſting all into the ſea, but it ſerved not the turne, nor helped them till *Jonas* was caſt into the ſea upon whom the lot fell, who had offended; ſo in this: many may give their goods, &c. and yet it will not ſerve; caſt lots, it will light upon thy ſinnes, and if that will not bē caſt into the ſea, thinke that there will be no calming of it.

Now before we leave this verſe, it may be ſome Papiſts will gather hence as from the like places, that the Church ſtandeth not of the elect and predeſtinate onely, as we affirme, for none elected can be cut off from it, ſpecially if we underſtand the cuting of them off from the everlaſting Tabernacles. Therfore they now condemne this in us as the counſell of *Conſtance* condemned *Iohn Huſſe* and burnt him. But this, neither any the like place confuteth that we hold, who doe not deny that wicked men and reprobates may be of particular Churches, but not of the Catholique; of particulars, becauſe to be in a particular Church is nothing elſe, but for a man to joyne himſelfe in that ſociety, which profeſſeth true religion. But to be of the Catholique Church is to be joyned to Chriſt as his member, and to draw life from him; ſo that he doth not, neither can periſh, In a particular Church then may wicked and reprobates be, as bad humours and rotten members are in the body, but not in the Catholique Church, which is Chriſts body; which as his naturall body could not ſee corruption, neither can it have any ſuch corrupts parts, and as no part of it could be cut off, no more of this; for where the head is, there ſhall all the members be, whereas then they ſhall never come where Chriſt is, they cannot be members of him, and ſo no parts of the Catholique Church. But are they not parts of the particular? they are; but yet it followes not that every one in them is part of it; for as every ward or ſtreete of London is part of the whole, yet followes it not that every one in them is part of it, for forrainers and ſtrangers may be in it. There is none of the Catholique, but he either is or hath beene in ſome viſible and particular Church; yet it followes not that all that are in it, are of it. And by this may be anſwered all thoſe parables and other places they bring out of the Scriptures to prove that wicked men are of the Catholique Church, for they are all underſtood of particular Churches, where the wicked are mixed inſeparably with the good, as Chaffe is with the Wheate in the field and barne, as Lees with the Wine, in the Terſe and Hogſhead; yet is neither the Chaffe Wheate, nor the Lees Wine, neither they the Church.

VERS.

Vers. XIII.

And this have ye done againe, and covered the Altar of the Lord with teares, with weeping, and with mourning: because the offering is no more regarded, neither received acceptably at your hands.

AND this have ye done againe.] The Prophet proceedeth to a second sinne in this people and to reprove it, going from their strange wives, to their having of many wives, to multiplicity of them which is reproved in this verse and 14. and 15. Of the whole we have two parts: 1. his reproofe, 2. his exhortation to the contrary, *fine v.* 15. In the reproof as the vice is checked, but not so openly as the former, yet necessarily out of the 15. verse it followeth, that the grieving of their wives was by taking other wives to them. Now the amplification of this sinne, or the haynousenesse of it, is set forth two wayes: First, because it was injurious to their wives and themselves, verse 13. Secondly, because it was against the institution and ordinance of God, verse 14. 15. Now the first against their wives, because they grieved and vexed them, and against themselves, because they made their own offerings to be rejected of the Lord.

And this have ye done againe.] And this sinne have you commited in the second place which comes here to be reproved amongst these particulars, you have taken not onely strangers but you have joyned them to your lawfull wives and taken them with them, and made them to mourne and weepe.

And covered the Altar of the Lord with teares.] The Israelites women or their owne proper and lawfull wives, finding that they tooke others to them, and finding them in their places where they ought to have beene, and who had onely the right unto them, they wept day and night before the Altar of the Lord, as it were accusing his providence, that he did not releeve, and redresse their injuries.

Ye have covered.] He accuseth not those who did weepe, but those who were the cause of their weeping.

Ye have covered.] That is you have made your wives by your carriage and dealing towards them to cover. So *Cyrill* interpreteth these words, and that both because the place must needs have it so interpreted, as also from a common and usuall kinde of speech. For when we doe any thing compelled or drawne to it, either by some vehement love or hatred, or pitty of any man, or by some other affection, he is said to doe it by affection of whom we are compelled or drawn to it. As if a man could not beare the desire

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he hath to his abſent friend, or his dead ſonne; we ſay his ſonne or his friend will not let him reſt or be in quiet; for he is often ſaid to doe, that doth ſo worke, and moveth him either by counſell or command or impulſion though by another. That inſtance in this caſe we may give. Zach. 11. 13.

Caſt it into the Potters field.] It is a Propheſie of the money which *Iudas* ſhould take for the betraying of Chriſt, and what he ſhould do with it: And when he was to do it & did caſt it into the Temple. Math. 27. 5. It is ſpoken here as if Chriſt did it, or ſhould doe it; not that he perſonally did it, but becauſe he moved *Iudas*, and after a ſort compelled him to doe it.

Now the greatneſſe of theſe womens ſorrowes are increaſed or amplified, that they were ſo affected that teares came from them; and if it be thought that it is eaſie for that ſex to ſhed teares yet this comes not from the compoſition, but the extreame griefe they ſuſtained, when they came to ſo many, as it were cover the Altar of God, even that Altar where they ſought for eaſe and comfort. And further to amplifie it, it is ſaid with weeping and mourning; that is, their teares were joyned with ſobs and ſighes, and outcryes, by which the ſorrow and anguiſh of their minde was increaſed, when as God would have his Altar without all ſpot or injury moſt pure, ſacred and conſecrated to him, inſomuch as he forbad the ſtones of it to be wrought or cut with any inſtrument of iron; it muſt needs be ungratefull and unacceptable to him when it was covered and compaſſed with teares, ſighes, and lamentations of thoſe who were in miſery, vexed by their huſbands and their concubines.

The Altar of the Lord.] This amplifies further their ſorrow, that they came to the Altar of the Lord to complaine, as being without all hope of helpe from man, and all meanes, and had onely God to flye to and his helpe; for it is a ſigne of great oppreſſion when as men miſerable and affected with injury, come mourning and lamenting to Gods Altar to complaine to him, as thoſe who have no helpe, no defence in the counſells or helpe of men, none in the Judges and Magiſtrates of the time, againſt ſuch injuries.

Becauſe the offering is no more regarded.] Or *ſo that your offering.*] It is that which containeth the injury to themſelves, for by theſe tears & lamentations of the wives the anger of the Lord was ſo ſtirred up againſt them that he ſaith all their ſacrifice & offerings were not accepted or regarded of him. The tears of your oppreſſed wives are as a vaile upon my Altar, and do all ſo cover it, that your ſacrifices, and oblations cannot be ſeene, or make me not accept them when their cryes and their prayers come both before me, they doe ſo trouble and corrupt your prayers and ſo hinder, that they are not heard of me at all.

To have done again.] In the second place adding this sinne to the former, a greater to the lesse. Some who were single tooke strange wives, and when others saw that was borne withall, and the magistrates did not controule and punish it, they proceed to this, that having wives of the daughters of God, they tooke to them the daughters of a strange God.

Corruptions suffered in the whole Church and particular members, and not reproved, punished and corrected, when they be in doctrine or manners, will soone grow greater or bring in greater. *Doctrine.*

And covered the Altar of the Lord with teares.] The first reason condemning this poligamy is drawne from the grief of the wives, and it stands thus: That which is a griefe to the wife, and fills her heart with sorrow and anguish, even then when shee comes to Gods Altar, Gods service ought not to be done by the husband, but such is this.

The husband ought not to doe that which will grieve and vex his wife, and make her unfit for duties to himselfe, and service to God. It is here the force of the Prophets reason. And this is the commandement of the Apostle, 1 Pet. 3.7. Collo. 3.19. This *Laban* saw by the light of nature, which made him take an oath of *Iaakob*, Gen. 31.50. *If thou shalt vex my daughters, or shal take wives beside my daughters, there is no man with us, behold God is witnesse betweene thee and me.* This made *Rebekah* so urge *Isaac* for the departing of *Iaakob*, Gen. 27.46. *Doctrine.*

Because a man must not do that which may grieve or offend a weake brother, to drive him backe, or make him lesse fit and chearefull in the service of God, and following of him, much lesse a wife. *Reason 1.*

Because she is the weaker vessell, 1 Pet. 3.7. The weakenesse of the sex craves more indulgence and care. As we more easily pardon children if they offend in any thing, by reason of the tendernesse of their years, and ignorance of it. So the infirmity of their sex ought to make men, they be not rough and severe with them. Some translate it Instrument. And as *Luther* speakes of it, as a Knife with a tender edge, men will not cut stones, brasse, or iron with it. *Reason 2.*

Because she is partaker of the same and manifold graces of life, (as some books have it) 1 Pet. 3.7. Seeing God hath made her partaker with him of baptisme, and of those things that are had by Christ, and made her heire of Heaven with him. God having thus equalled her, it should restrain him off from grieving her. For if we respect the inward man, and as every one is in Christ, all are equall, and there is no difference betweene man and wife, yea because God hath so ordained things, he must be head and governe, and she must be subject, and be governed, yet in his *Reason 3.*

government

government and superiority because God hath thus honoured her, he must not be grievous to her.

Vse 1. To reprove all such husbands as make no care at all of grieving and vexing their wives, sometimes when they are present with them, sometimes when they are absent, and by it. And oftentimes such as are ready to cry out of an offence, or an occasion of grief which a man is forced to give to his brother, yet they care not to grieve their owne flesh in a neerer conjunction. By their absence they grieve them, seldome at home with them, but taking more delight in riotous and dissolute company, more in Tavernes and Ordinaries where there are lewd and veine exercises, then in the society of their loving and kinde wife, making her sit sighing and sobbing at home, mingling her meate with teares, and her prayers, if she favour religion, with mourning and weeping, or else which falls out with too many for want of their husbands company they fall into the snares of Satan, & have instruments suggesting to them that their husbands do not love them, by which many a woman that otherwise would be honest falls into folly and uncleanenesse, which the husbands care & loving company would have prevented, which commeth at the length to the ruine of them and their houses. If they tell me they must goe abroad and have their pleasure and sports; I tell them that their necessary going abroad I restraine not, but their unnecessary: And if they must, why may not the wife say so too? but I will not be comely to excuse her wandring, neither will it be born with, & there is no reason it should, for they looke she should accept their company and be willing to be with them, and reason good. And why then should not they be as willing to dwell with them? and to give them comfort and content, and not to vex them by their unnecessary absence; which because they were so apt to doe by name they are commanded to dwell with them, 1 Pet. 3.7. but the woman onely by implication and consequent; but some bide alwaies at home, but better for their wives they were absent, they are never content with any thing they do, but disgrace them before their servants and company, and be bitter unto them in word & deed, and provoke them to unkindnesse & distemper, by strange cariage of theirs, it may be sometimes taking *Sarahs* mayde, as *Abraham* did, though *Sarah* never give her him, and so driving them into divers passions & distractions, making them forget both their sex & their duty; and hence comes oftentimes so many complaints of wives when the husband is the cause of it. As if the head should lead the body through fire & water, through myre & dirt, through woods and thickets, where it receives much hurt, and then complaine of the hurt and paine that it suffereth, so many by their strange behaviour draw themselves into contempt and make their wives undutifull, and then exclaim against them when they should

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condemne themſelves, they have gone againſt the rule of God, and ſo have brought the curſe of God upon them.

To inſtruct every man to abſtaine from vexing and grieving his wife, either by his abſence or preſence, but to dwell with her, and delight in her company, not withdrawing himſelfe from her, but upon a good calling, and a good cauſe: and then ſo as ſhe may perceive he takes no delight, nay, that it is a griefe to him to be an occaſion of her griefe, and that yet he leaves his heart behinde with her. When he is preſent, he muſt live lovingly and amiably with her, abſtaining from all things that may grieve her: ſo ſhall he give her an example to do ſo to him. For they ought not to pleaſe themſelves, but one another. The good things that are in her, he muſt cheriſh: for as in children or ſervants, ſo in the wife: nothing incourageth her more in any good thing, then that her husband obſerveth and approveth thoſe good things are in her. The evill things, ordinary infirmities, he muſt rather intreat God for them, then reprove her; but if either, he muſt take his fitteſt time for it: as with Phyſicians, obſerve her nature, as they their patients, and do it in love, not paſſion, with a grave, yet cheerfull countenance, letting her ſee her fault out of the Word, rather then from his will and diſlike. And though he be maſter Bee, and have a ſting, yet muſt he ſeldome or never uſe it, unleſſe extremity drive him, and that by her peeviſhneſſe, rather then his paſſion or folly in handling of the matter. And ſo may he have comfort by her, and fruit of her: for ſhee is therefore compared to a vine, which by the care and diligence of the Gardiner in carefull pruning and underpropping it, and dreſſing of it, brings forth fruit, even grapes, whence comes wine, which rejoyceth the heart: otherwiſe it will but wallow on the ground, and remaine fruitleſſe. But to conclude, provided alwayes that ſhe be dutifull and kinde, loving and obedient unto him; or elſe ſhe forfeits her right: and then if he be bitter and unkinde to her, I do not warrant him, but I leſſe blame him. If ſhe be to him not a turtle Dove, but a chattering Pye, full of brawlings and contentions, becauſe every thing muſt not be as ſhe would have it, I leſſe blame him if he delight abroad, ſeeing *Salomon* hath ſaid, Prov. 21. 9. *It is better to dwell in a corner of the houſe top, then with a contentious woman in a wide houſe.* Prov. 19. 13. *The contentions of a wife are as a continuall dropping.* If ſhe be, as one ſaith, like a vine that were planted in the flowing ſea, which proſpereth leaſt when the water is loweſt: ſo his fellowſhip ſweeteſt when he is furtheſt off. If as many women, who tell us they make themſelves fine and trim to pleaſe their husbands, and yet are leaſt trim when they onely enjoy them, but onely when they are to ſhew themſelves abroad, which in many is rather to pleaſe others then their husbands; (I cenſure not all) ſo they have no cheerfulneſſe and loving carriage

Vſe 2.

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in them when they and their husbands are alone, never so merry as when he is absent, never so solemne and drooping as with him, as if his company were a burden, and his presence a clog unto them; who can to any body else, put on cheerfull lookes, have lively spirits, and finde talke enough, but with their husbands can finde none, but sit heavie a whole dinner and supper while, and not a word from her, no token of her joying in his company. And upon every discontent, be strange a day, two or three, looking he should seeke to her. I say, by such dealings she hath forfeited her right; and though it bee *Summum jus* and so *summa injuria*, to take it, such a forfeiture, or rather it is indeed injustice, yet if hee do take it, it is but just upon her, and though he be not fit to do it, yet she hath deserved to suffer it.

And covered the Altar of the Lord with teares.] The generall of these words we have heard, the particulars we must examine. These women, though heavie in heart, and full of grief, yet would they not desist from praying to God, and performing their service and offerings to him; neither doth he for that reject them and their offerings, though he be their husbands afterwards, who were the cause of their griefe.

Doctrine. Though men cannot performe the service and worship of God with that cheerfulnesse and perfection which he requireth, who loves a cheerfull giver, and so a cheerfull worshipper; and being Perfection it selfe, would have things in perfection, yet must they performe them as they are able, and he will accept them in their imperfection. Manifest, as here, so by that reproofe of *Moses* to *Aaron*, Levit. 10. 16. The practise of *Nehemiah*, Nehem. 1. 4. of *David*, Psal. 42. 5. 6. of *Zacharie*, Luke 1. 22. of Christ, who might stand for all, Matth. 26. 38. 39.

Reason. Because many so have obtained a blessing, and God hath given it them, as Psa. 126. 5. *They that sow in teares shall reap in joy*, as the Goaler, Acts 16. 29. came trembling to *Paul* and *Silas*, but departed with joy of heart, vers. 34.

Use 1. Not let our infirmities hinder us from prayer.

Use 2. To come confidently to God.

And covered the Altar of the Lord.] These did not seeke to revenge themselves, they resisted not by giving injury for injury, dealing with their husbands as they had dealt with them; but patiently bore it, and committed it to the Lord.

Doctrine. Men who are injured, oppressed, and hardly dealt withall by others, ought to beare it patiently, and not to revenge themselves, and to resist by force and violence.

Use. To teach every man to beare patiently the injuries done unto him; if he have received them, do not requite them, but rather with well-doing, let him go to Gods Altar, and with *Hezekiah*, spread the letter of the King of Assur before God; with *Joseph*, carry

carry the hard ſpeeches of his brethren to his father. If he have the ſame ſpirit, he muſt have the ſame minde which was in the Lord Jeſus, and leave vengeance and recompence to him to whom it belongs. Thou art injured, deprived of thy goods, beaten, reproached, and greatly hurt this way, expect the ſentence of the Judge. If another mans ſervant ſhall reproach thee, thou wilt not beat him thy ſelfe, but complaine to his maſter: how much more ought thou to do this in reſpect of God, who hath ſaid: *Vengeance is mine, and I will repay it?* *Chryſoſt. hom 22. ad pop. Antioch.* But thou art deſirous to be revenged, that is the way not to revenge: for that is a true, though a ſtrange poſition and ſpeech: That they are onely hurt and injured, who hurt others, and injure them. And the injury which is done to others, hurts none but thoſe who do it, ſo thoſe who ſuffer do not repay, or be brought to ſinne. For example, what was more unhappy then *Cain?* The death he brought upon *Abel* hath made him that ſuffered it, to be accounted juſt in all ages, and him that did it, a parricide and murtherer. What was more miſerable then *Herodias*, who deſired *Iohn Baptiſts* head in a diſh, and ſo plunged her owne head in the eternall fire and flames of hell? What worſe then the Divell, who by his malice made *Iob* more famous, that as his glory increaſed, ſo did the others torments? So now. And if men be not brought to commit ſinne, and this in particular, what hurt have they by it? It is another truth, that there is no man hurt but of himſelfe: for admit a man have his goods taken from him, or other injuries done to him, if he fall not into ſinne by it, keeping the injury boiling in his ſtomacke, or falling to revenge impatiently, or blaſpheme, or ſuch like, if he do, then is he hurt, and greatly, not of another, but of himſelfe. Example *Iob* and *Paul*. Theſe and the like ſhould perſwade us to patience, and not to reſiſt. And why ſhould ſuch things be hard? If I let him alone, he will be worſe. Haſt thou more care of him then of thy ſelfe? But are not theſe words of corruption and pride, who eſtabliſh things againſt God? Admit he be hurt, yet God ought to be obeyed. Neither ought we to make lawes againſt that which God hath ratified, but it will hurt neither thee nor him: for Prov. 15. 1. *A ſoft anſwer putteth away wrath, but grievous words ſtirre up anger.* And if thou wouldeſt do thy ſelfe and him good, the more he is in choler and heat, the more yeeld thou: for this heat had need of the greater remedy. And the more reproaches there are, there is the more need of patience and gentleneſſe. And when the feaver is hotteſt, there is moſt need of cooling: ſo when a man is angrieſt, of yeelding. But this will be a reproach, and there is no manhood in it? Nay it is no reproach, but compaſſion and humanity. Finally, in all theſe things thou ſhalt finde that true of *Abigail* to *David*, 1 Sam. 25. 31. Then ſhall it be no

Nemo læditur, niſi à ſe ipſo. Chryſ.

griefe unto thee; nor offence of minde unto my Lord, that he hath not shed bloud causelesse, nor that my Lord hath not revenged himselfe: And when the Lord shall have dealt wel with my Lord, remember thine hand-maid. And of him touching her, verse 32. 33. Then David said to *Abigail*: Blessed be the Lord God of Israel, which sent thee this day to meet me. And blessed be thy counsell, and blessed be thou, which hast kept me this day from comming to shed blood, and that mine hand hath not saved me.

Because the offering is no more regarded.] Or more plainly: *So that I will no more regard your offerings.*] The second reason condemning Polygamy; because it makes their worship and service unacceptable to God, while the injuries they did to their wives, and their sighes and teares came before him, and were in his ears, as the bloud of *Abel*, calling rather for vengeance, and a curse, then a blessing. Now, a generall from this, is this:

Doctrine. 1. They who come to performe any service to God, and would have it accepted, must be holy and uncorrupt, and not uncleane and polluted. *Vide Malach.* 1.6.7.

Further, a more speciall thing hence may we observe:

Doctrine. 2. They who grieve, oppresse, and injury others, whatsoever he be, and they to him, whether he be Husband or Magistrate, or Master, whether rich, or his Landlord, or howsoever, shall finde, that their prayers and worship of God, shall not be accepted, nor finde any place or favour with God. So here; and Isaiah 1. 15. and 58. 3.4. *Wherefore have we fasted, and thou seest it not: we have punished our selves, and thou regardest it not. Behold, in the day of your fast you will seeke your will, and require all your debts. Behold, ye fast to strife and debate, and to smite with the fist of wickednesse: yee shall not fast as yee do to day, to make your voyce to be heard above.* To this purpose may that be applied, Prov. 27. 13. *He that stoppeth his eare at the crying of the poore, shall also cry, and not be heard.* And that may shadow it, Luke 16. 24. Old *Isaac* accepted the prayers of *Iacob*, and his voyce the better, because of his rough and hairy hands; but with our *Isaac* it is cleane contrarie.

Reason 1. Because they are in their sins, and that which is more, they are not capable of remission of sins, seeing Christ hath said Mat. 6.15. *But if ye doe not forgive men their trespasses, no more will your father forgive you your trespasses.* For if they who remit not other mens injuries against them are uncapable, what are they who doe injure others and oppresse and wrong them? Nay if they had had remission, yet the guilt of them would returne. *Redeunt dimissa peccata ubi fraterna charitas non est.* As the parable sheweth, Matthew 18. 34. Now where a mans sins are, there his prayers must needs be unaccepted.

Because

Because the cryes of those who are oppressed and injured are in his eares, James 5.4. speaks of one kinde. And though his eares are not subject to any prejudice, yet when they are justly possessed with injustice and injury, they stop them against the prayers of the oppressour. *Reason 2.*

The judgements of God are upon us, and that justly, because of these grievances, oppressions, and injuries that are amongst us; we pray to have them removed, we prevaile not, but it increaseth and spreadeth; is it any marvaile, how should our prayers finde favor in his eares when the cryes of the oppressed and injured have filled them: for these grievances are amongst us: then no marvaile if they are come upon us, and that God is come to revenge them, and that neither their prayers, nor the prayers of his Ministers can prevaile. James 5.4. *Vse.*

VERS. XIV.

Yet ye say, wherein? because the Lord hath been witnesse betweene thee and the wife of thy youth, against whom thou hast transgressed, yet she is thy companion, and the wife of thy covenant.

YET ye say, wherein?] The second thing by which the Prophet condemneth this sinne of poligamy is, that it is against Gods ordinance, which is set downe in this verse, and that which followes, part of it. The sinne is that which is against the ordinance and institution of God, that ought not to be done; such is this. Now it is against his institution, because it is against that covenant, whereof hee is both Author and witnesse. The way of setting down this is, by way of question and answer, from the people, & to them from God, depending upon the former. The Lord had told them it made their prayers to be rejected. They aske why it should be so? yet ye say wherin, or wherfore, for what cause, or what reason there was why their offerings should be rejected, and why he would not receive their prayers? As men that would not acknowledge that there was any sin or fault in them, but put him to his proofe how he would make it good, and shew them wherein they had offended, not willing to confesse unlesse he can wrest it from them.

Because the Lord hath beene witnesse.] The Lords answer shewing directly that there was cause, because they had beene injurious, not onely against their wives, but against God, who was witnesse of the Covenant they made betwixt themselves, which Covenant as it was Gods, ordained by him, that they should be one flesh, so was it made, he being present, & called upon by him;

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as witneſſe when he bound himſelfe to take her for his onely wife. So that witneſſe betweene thee and thy wife is witneſſe of that Covenant that is paſſed betwixt thee and thy wife, and which he ordained. *Who is the wife of thy youth.*] One whom thou haſt had from thy youth, who hath beene long delightfull, comfortable, and amiable unto thee by her beauty, helpes, and chearefulneſſe, and other fruits of her youth and of marriage, when thou being in thy youth, married her a young Virgine. And ſo it is no new reaſon, nor yet any ſtrange and obſcure name of your duty mutually to be performed, that it may be accounted either a ſmall thing, or is to be denyed and lightly regarded, but it is moſt ancient and of long continuance, even from your youth; neither is there any thing committed by her why thou ſhouldeſt violate thy faith and breake thy covenant with her, for ſo that, *againſt whom thou haſt tranſgreſſed.*] Is to be read, with whom thou haſt dealt unfaithfully, breaking thy covenant.

Thoſe words, *hath beene witneſſe.*] Some underſtand as if it were meant, that he were witneſſe of the injuries and indignities done againſt them. And that howſoever ſome would leſſen things, yet the Lord tooke notice of them, as great injuries: yet this meaning the very tenor of the words will not carry it, for it is not he is witneſſe of, you have been unfaithfull to them, but between thee & her; with whom thou haſt dealt unfaithfully. Others would have it; *he is witneſſe:* That is, he hath conteſted betwixt thee and her; that is, hath commanded how thou ſhouldſt carry thy ſelfe towards thy wife, when he ſaid, Gen. 2.24. Therefore ſhall man leave his father and his mother, and ſhall cleave to his wife, and they ſhall be one fleſh. But though ſome of the learned, as *Hierom* and *Cyril* incline to this, it ſeemeth to me ſomewhat violent.

Yet is ſhe thy companion.] This is added to amplifie the crime of unfaithfulneſſe, becauſe ſhe was united to him in nighneſſe of blood, being fleſh of his fleſh, and bone of his bone, and in ſociety of life admitted to a partaking of his government and goods, or companion of his bed and government, and that by a covenant made betwixt them, whereunto he had bound himſelfe: *Yet is ſhe,* ſaith the Prophet; that is, for all that ſhe is thus, thou haſt dealt thus and ſo with her. Some, for all thou haſt dealt thus with her, yet is ſhe thy companion, &c. and not that other thou haſt taken, and put her away, or forſaken her company.

Becauſe the Lord hath beene witneſſe betweene thee.] Gods anſwer, ſhewing their ſinne in a more heynous degree, not againſt their wives and ſelves, but againſt him.

Doctrine. They who breake covenant, and deale unfaithfully with their wives, are not onely injurious to their wives, but alſo ſinne againſt God: Let the injurie be the maine one here ſpoken of, or let it be leſſe, wherein the covenant of marriage is broken. And now that

which

which is of the husband to her, must be understood of the wives to him. So the Prophet here condemnes the mans perfidiousnesse as a sin to God. And as much *Solomon* insinuates for the woman, Prov. 2.17. *Which forsaketh the guide of her youth, and forgetteth the Covenant of her God.* That a lewd woman dealing unfaithfully with her husband, sinned against God, in breaking the Covenant whereof he was Authour. This is further proved because their naturall duties are commanded of God, as Ephes. 5.22.25. Collo. 3.18.19. and other places.

Because whatsoever is against the Commandement and Word of God, is a sinne against him, though immediately it hurts man. Nay indeed it is onely a hurt to man, and the sinne against God, seeing he is onely the law giver. James 4. Now as the tenor of indictments run, you did such a thing against the Crown and dignity of the Kings Majesty. The hurt is to the private person, but the transgression is against the Prince; so in this. *Reason* 1.

Because God gave him to her, and her to him, and joyned them together; therefore to transgresse one against another is to transgresse against God; which I gather by proportion from that of Deut. 22.15. *ad* 20. where recompence is to bee made to the father, for the injury that is done to the daughter; for if there be an injury against him, that is but in Gods stead, and his vicegerent, what to himselfe. *Reason* 2.

To perswade husbands and wives not to transgresse or injure one another, not to deale unfaithfully one with another. For besides that it is uncomely, and most unnaturall to see that a man should hurt his owne flesh, and so a woman. That the body should annoy the head, and the head the body, it is against God; therefore as *Ioseph* disswaded his Mistresse, & restrained himselfe, Gen. 39.9. so should they one with another, when occasion and opportunity is given, or infirmity is ready to over-sway, they should say one to another: How can I doe this great wickednesse, and sinne against God? The duties of the husband conditioned at the Covenant were to love his wife, to be faithfull to her in his body and goods, to dwell with her, to governe her, to instruct her, be an example to her, give her due benevolence of maintenance and imployment, and such like. And of the wife to love and be faithfull to him, to feare and obey him. In any one of these to faile, is to transgresse against the Lord: And though sometimes in their corruption they could consent to transgresse one against the other; as the husband that his wife should be a harlot, and prostrate her for gaine to another, or that he might without her reproofe be an adulterer and *Concubinarius*. And so it may seeme to be no injury, because of that, that *volenti non fit injuria*; yet is it a sinne against God, and that which may procure the curse of God upon them, to the ruine and destruction of the whole family together with them.

them. It is usuall with men, that they are carefull not to transgresse one against another in those things especially which are against the law of the Prince, therein they will refrain themselves, that they trespasse not, though they take some liberty in lesser things. If married folks can transgresse in any thing which is not against God and his law, let them take liberty to themselves; but in things that are (as what omission of duty, or commission of contrary, be it lesse or more, is not?) let them refraine themselves, and that in the least: For though a friend may be a mediator betwixt them, and reconcile them soone, yet who shall reconcile them to God? It was a weighty speech, spoken gravely, of old *Eli* to his sonnes, if they had had grace to have thought of it, 1 Sam. 2. 25. *If one man sinne against another, the Iudge shall judge him; but if a man sinne against the Lord, who shall intreat for him?* which may be applied to this.

Vse 2. To teach man and wife, when they have been injurious one unto another, one transgressing against the other, that it is not enough if upon their second thoughts and after wits, upon calme and advised spirits, that they reconcile themselves one to another, and seeme sorrowfull one to another that they have offended; no though they recompence it with double love, and kindnesse, and duty, unlesse they jointly reconcile themselves to God, for the sinne they have committed against him. A thing either unknown or neglected of most, as if there were no sinne in it, or but onely offence against themselves, as if God never regarded what they did, or as if never their faithfull carriage one to another pleased him, nor transgressing displeased him. Hence it is usuall, that when the wife hath been disobedient to her husband, disdainfull and despising them, because they happily have more knowledge or graces then they, which sometimes falls out, though unfitly; and the husband bitter and rough, and unkinde to her, if they drinke one to another, or use some other ceremony to make reconcilement, God is never thought of, as if he were not offended, and that they ought not to humble themselves to him. And hence it is, that this dayes falling out, or injuring, is punished with the next, God punishing one sinne with another. And whereas the man transgressed against her to day, she transgressed against him to morrow; and so they live still in sinne and offences, whereas if they had truly humbled themselves to God, they might both have the pardon of that, and obtaine the powring out of graces upon them, by which they might not afterwards transgresse one against another. But for want of this, comes the mutuall and daily offences betwixt them, and oftentimes Gods hand pursues the survivor: As an unkinde man hath his recompence by a second wife, which payes him home his sinnes against his former. And an undutifull woman by a second husband, which made the

Fathers, *Hierom* and others, amongſt other things, condemne ſecond marriages ſo greatly as they did. Not conſidering that as *Chryſoſtom. Portus eſt coniugium, ſed ſæpe naufragium parit: non juxta ſuam naturam, ſed juxta ſententiam eorum, qui illo male utuntur. De libello repudii.* Therefore to avoid this, they who are in this ſtate, ought to humble themſelves, and ſeek to be reconciled to God, as well as mutually with themſelves. And for that end, beſides the prayers with their families, they ought either jointly or ſeverally in prayer to confeſſe theſe ſins, and humble themſelves daily to God, as they happen to be daily or uſuall offences.

The Lord hath been witneſſe between thee and the wife.] This is, he is witneſſe of that covenant which paſſed betwixt them; because it was made in Gods ſight, and preſence of the Church; there they plight their troth each to other, which was made and confirmed by the invocation of his name.

The Lord he is witneſſe betwixt every man and his wife, of that covenant which paſſed betwixt them in his preſence, and before his Church, when they firſt came together, which as the Prophet affirmeth here, ſo is it confirmed by that, Prov. 2. 17. called Gods covenant, not onely becauſe he is the firſt authour of it, but becauſe they were both bound to him rather then to themſelves, and they are as it were in recognizance in heaven to keep themſelves faithfull one to another. The caſe ſeemeth to ſtand thus: Two parties ſtand bound to a third, who tooke of them their ſeverall bonds for the performance of conditions mutually. *Doctrine.*

Becauſe it is made by his authority in his preſence, his name being called upon, and by his ſubſtitute and deputy, to whom the promiſe of fidelity is firſt made by them, and received of him, in Gods ſtead before it is mutually made one to another. *Reaſon 1.*

Becauſe he ſeeth all things in every place, good or evill, more in the place of his feet, nay of his preſence and face, as the Congregation is, ſpecially when he is called to witneſſe. *Reaſon 2.*

To teach men to be wary how they come to the making, & how they do make this covenant, that they do it reverently and religiouſly, that they be perſons fit and free to make it; not to make a covenant which is preſently void, by ſome former contract, and ſo utterly unlawfull, and call God to witneſſe unlawfull things. It is enough, and too much, for men to abuſe the Church and Congregation ſo: for how vile and ſhameleſſe a thing is that accounted? much more to abuſe God himſelfe. As *Athanaſius* in another caſe, but ſomewhat like: * If in Pagan Judicatories we may not call an earthly King to atteſt, as being greater both then them that ſummon, and then them that judge, why ſhall we raſhly require the increated God to be witneſſe to creatures, ſo *Uſe 1.*

* *Si in Paganorum judiciis regem terreſtrem atteſtari non eſt, utpote majorem & iis qui citant, & iis qui judicant, cur Deum increatum ad res creatas implicamus, ſcientes ut Deus ab hominibus non contemnatur.* Athanaſius.

Laban took an oath of Jacob for his daughters. Gen. 31.

causing God to be despised of men: so in this. For what is this else, but as much as in them is to bring him into contempt, as he that will witnesse such unlawfull things, or else to provoke him by some extraordinary, and fearefull judgement to renounce witnesse-bearing to such deceitfull covenants? And though men may imagine, if there be some precontracts before, or some other thing which may make this unlawfull, That yet they can cover it well enough: either they have agreed not to challenge it one of another, or there was no witnesses. Yet let them know there is now a witnesse who knowes the former well enough, and he that in truth will be their Judge, and both witnesse, and accuser, and Judge. And though it be not lawfull for earthly Judges to doe so, yet is it for him. And such shall know that he will not be mocked and abused, doe it to the King, or Captaine, or any man of account, and see whether he will beare it at thy hands.

Use 2. To teach those who are in this state, and have made this covenant, to remember who was by when it was made, in whose presence, and who was witnesse of it, and to whom indeed the covenant was made as a feoffie in trust for both parties. It was the Lord that was present, and made to him for them: that as parents suffer not joinctures to be made to their daughters which is drowned with the marriage, but to themselves, or some third person which will looke to the performance of it, if his daughter would remit it, so in this with God, who certainely will exact it at the hands of both of them each to other, and will not faile the trust he hath taken upon him. If it were but for his presence onely and because he was by, it should strike a reverence and a care to keep it, as that Math. 14.9. *Herod* for the oath sake, and them that sate at meate with him, performed what was promised, so more of this, he for his inferiours, they for their superior, and Lord, hee for them who onely would condemne his rashnesse, but could not punish his unfaithfulnesse and promise breaking: they for him who can doe both, and will doe both. Men will not breake their faith given but in table talke, if they doe, it will be a shame to them, though it be but in small things. What a shame is it then to falsifie that faith that is given in the presence of God and his Church? Therefore let every one remember their covenant, and the duties of them, and doe them, he is witnesse, Judge, and revenger.

Laban *tooke an oath of* Iacob *for his daughters.* Gen. 31.

The wife of thy youth.] She whom thou hast had from thy youth, then taking of her, and hast had the comforts and helpes by her ever since.

Doctrine: It is fit and convenient when a man is purposed to marry, and is in some good sort provided for outwards things, having either trade or treasure, either possessions or a profession, that will administer necessities, not to passe his youth before he take himselfe a wife

wife, Prov. 5.18. *Let thy fountaine be bleſſed, and rejoyce with the wife of thy youth.*

The wife of thy youth, againſt whom thou haſt tranſgreſſed.] Now that ſhe is old, the heate of thy love is cooled, her beauty being decayed, or her portion ſpent, or ſuch like; now thou haſt caſt her off, and ſet her by, and taken another, which ought not to be, but thy love ſhould be continuall.

The wife muſt be beloved, not onely when ſhe is young and beautifull, not while her friends and favor laſts, &c. but alwaies while ſhe lives. Pro. 5.19. *Let her be as the loving Hinde and pleaſant Roe: let her breaſts ſatisfie thee at all times, and delight in her love continually.* *Doctrine.*

Yet is ſhe thy companion.] This amplifies their injury and indignity done to the wife, ſeeing ſhe was by Gods ordinance and his owne covenant admitted into the participation of houſhould matters and government, made his yoake-fellow, and his wife, and helper, and by theſe two rights and titles remained ſo ſtill.

The wife is her husbands companion, one that by right hath part in his government and houſhold affaires, and who ought to take the care & government with him, put her ſhoulder under it, and beare it with him: This is from her creation, God making her an helper, Gen. 2.18. *Alſo the Lord God ſaid, it is not good that the man ſhould be himſelfe alone, I will make him an helper meete for him.* First, to beare him children: Secondly, to keep his body chaſt. 1 Cor.7.2. Thirdly, to tend his perſon in ſickneſſe, and in health. Fourthly, in governing his houſe, children, and family. Hence is that Gen. 3.12. *To be with me*, ſome read to be my companion, and fellow to helpe me; ſhe that thou gave me to be *adjutrix*, ſhe is *Iuſidiatrix*: yet noting what ſhe ſhould be. Hence it is that the ſpirit of God in the commendations of a vertuous woman ſets down ſo many properties of a good huſwife, and one that takes care of the governments and houſhold affaires. Prov. 31. 11. 13. 15. 21. 25. 27. *The heart of her husband truſteth in her, and he ſhall have no need of the ſpoyle. She ſeeketh wooll and flax, and laboureth cheerefully with her hands. And ſhe riſeth while it is yet night, and giveth the portion to her houſhold, and the ordinary to her maids; ſhe feareth not the ſnow for her family: for all her family is clothed with ſcarlet; her husband is knowne in the gates, when he ſitteth with the Elders of the land. She overſeeth the wayes of her houſhold, and eateth not the bread of idlineſſe.* Hence is the practice of *Rebeckah*, Geneſ. 27. 46. And of *Abigail*, 1 Sam.25. *Doctrine.*

Becauſe ſhe is partaker of the honour with him, in being above the reſt, commanding, and being ſerved by them, then reaſon ſhe ſhould carry *onus*, and the burden with him, and care with him; if ſhe command with him, ſeeing ſhe rules and raignes with him; for *Reaſon 1.*

for this government is an *Aristocracie.*

Reason 2. Because his cares and troubles are increased by her and hers. Virginity is oftentimes troublesome for a man to wrestle with his infirmities, and passion, and in health, and sickenesse. Which though they be remedied by marriage, yet that brings him into as many, though happily not so pressing, for he that is in his virginity, and finds these, and thinkes altogether to free himselfe from them by marriage, is like him that walkes in a brake of bryars, or a thicket of thornes, and some thorns sticking in his graments, if he turne himselfe about to avoid one, he catcheth, and is catched by another. So here.

Chrysost. de virginit. 52. fine.

Reason 3. Because he hath endowed her with all his goods, both *bona animæ, corporis & fortunæ,* that she hath right to them all as himselfe. And wherfore all this, but to take care with him? beasts have fodder, servants meate and drinke for their labour and care, she the right of all for his endeavours.

Vse. It reproves the neglect of these duties, and bindes all wives in Gods feare to performe them.

Yet is she thy companion, and thy wife. Though the men had taken other women into their beds, and adjoyned them to them, and so indeed commit adultery, which breakes the marriage knot, yet because by a lawfull Judge and Magistrate, no divorce is made; the Prophet tells him she is his wife.

Doctrine. When adultery is committed, and manifestly knowne to be so, either by the man or woman; yet neither may the nocent nor innocent party put one another away, but they are still man and wife, till the cause be lawfully heard of a lawfull Magistrate, judged and determined. That riseth hence that God saith she is his wife. Further, *Abraham* with consent of *Sarah*, tooke *Hagar*, who can excuse him of adultery? yet was *Sarah* his wife still, else should the seed in whom all the nations of the earth was blessed and the first, be an adulterous seed, Gen. 16. So after her death of *Keturah* and his Concubines, Gen. 25. So of *David* when he married *Bathshebah*, though it is most probable he had no wife, yet he had Concubines, then afterwards, as 2 Sam. 16. 21. sheweth, yet still was she his wife, and so accounted to his dying day; so of others might be said. Besides, though Christ hath allowed it to the innocent party, that he or she may commence the action, and being judged, put the other away; yet no where hath he comanded it, that he should put her away, which if she had ceased to be a wife, he would. Math. 19. 9. Againe, onely he that joyned them can separate them, and make them not man and wife, which is God only: that he did by the Minister, this by the Minister and Magistrate, Math. 19. 6. *Hierom* reports of *Fabiola*, that without the judgement of the Church, or Magistrate, she put away her husband, being a vitious and an adulterous man, and full of all filthy

filthy lusts. But though hee writ not the rest, yet others report, that she was made to doe publique penance, not that she made a divorce, but that she did it of her selfe without the iudgement of the Church.

Because as private and clandestine and secret marriages are not allowable for manifold inconveniences to all, so privy and secret divorces are not allowable, because they will be as prejudiciall to the good of many. *Reason 1.*

Because they are man and wife till a just cause be justly known to the contrary, that cannot be in private, but before a competent Judge, God allowing none to be accounted adulterers, but such as are lawfully convicted of it, which is not betwixt themselves, but before a lawfull Magistrate, or Judge, for by no right can a man be both a party and the Judge. *Reason 2.*

Because if the adultery be not knowne to the innocent, then they are still man and wife, though there be great presumption of it. And why not if knowne? It never a whit breakes the bond more knowne, then unknowne, unlesse it be proved, and judged, and determined. *Reason 3.*

Because it is a punishment of a fault committed, none may punish, but a lawfull Judge. *Reason 4.*

To reprove those who thinke it to be in the power of the innocent man or woman to make the divorce after once just cause is knowne, of themselves, without the authority of the lawfull Judge. As if man might destroy that which God hath joyned. A woman cannot release her joyncture in prejudice of her selfe, nor a man take it from her, if she were willing to the prejudice of her estate, unlesse it be done before a lawfull Judge. How then this, that is such a prejudice to her and many others? A recognizance made in the Court of Chancery cannot be released but by the consent of the same Court. And when a recognizance is made to God, can man release it without his consent? *Vse 1.*

It reproveth those who as unsoundly, as boldly, deliver that after adultery is committed, specially if it be known, so long as they live together afterwards, they live as adulterers. Can man and wife be adulterers? I would thinke not by the meere act of knowing one another; nay sure, not now the Prophet saith they are man and wife still. Neither is there any place in the Scripture that bindeth the innocent party to put away the nocent, but gives him liberty if he will; and if he be not bound to it, it is no adultery if he doe it not, but live still with her. But adultery hath broken the bond of marriage? I know it well, yet not so but the innocent party may if he will repaire it and knit it againe; specially if she repent, both charity and piety requires; but if not, why he may not, if he will, I know not. As in the matter of offence from a man when he repents, he is not onely bound to doe it, as Luke 17. 3.4. *Vse 2.*

But

but if he doe it, without repentance, in private injuries, not prejudiciall to the common good, I thinke he is not reproveable. So in this. And though it were horrible for a man to beare ſuch an indignity from his wife, if ſhe ſhall continue in it, to bring the judgement of God upon him and his houſe, yet if he paſſe it over once or twice upon hope, he is not an adulterer, though he go in unto her: for they are ſtill man and wife.

Uſe 3. To inſtruct married parties, that notwithſtanding a fault be committed, yet they remaine man and wife, and it is in their power to repaire the breach, the one by repentance, and the other by pardoning: and better a great deale it ſhould be ſo, then the divorce ſued out, to make up the breach privately, rather then bring it publicke. That which the Scripture commends in *Ioſeph*, Mat. 1. may by proportion inſtruct men not to traduce their wives ſo ſoone as they have offended, but ſeeke to reclaime them privately. Men that have taken a wound in ſome ſecret and uncomely part, will aſſay to cure it privately, before they goe to a Phyſitian: They ſhould do ſo in this. If any man, ſaith one, have an unſound tooth, how putrified ſoever it be, will not forthwith ſend for a tooth-drawer to have it pulled out: neither if his hand be ulcerated and wounded, will he forthwith call for a Chyrurgian to cut it off; but he will rather uſe all meanes poſſible, and aſſay every thing to cure it, and keep it ſtill. Reaſon, becauſe no man hates his owne fleſh; why not then the ſame to his wife, which is his owne fleſh?

VERS. XV.

And did not he make one? yet had he abundance of ſpirit: and wherefore one? becauſe he ſought a godly ſeed: therefore keep your ſelves in your ſpirit, and let none treſpaſſe againſt the wife of his youth.

AND did not he make one? Thus is it to be read, and not, *Hath not one done it?* being referred to God. And ſo S. *Hierom* upon this place. And *Chryſoſt. de libell. repud.* The ſumme and meaning is; Hath not God made man and woman, and ordained by his perpetuall and inviolable decree, that they ſhall be one fleſh, even they two, and no more, that mankinde might be increaſed of them joyned together by a perpetuall knot of matrimony. And this ſet downe briefly by the Prophet, hath our Saviour Chriſt ſet downe largely, and explained, Matth. 19. 4. 5. 6.

Yet had he abundance of Spirit.] This is added for amplification of the former: As if he had ſaid, this did not God at the firſt, becauſe

because he wanted spirit to make more women for one man: for he had abundance, to make as many women as he would, or he had remainder of the Spirit. As some taking that the Prophet alludeth to, Gen. 2. 7. *The Lord God also made the man of the dust of the ground, and breathed in his face breath of life, and the man was a living soule.* And after making woman of his rib, he breathed into her breath of life, as it was the remainder of the Spirit; and though he had abundance more, because he had denied, that they two should be one, and not moe.

Because he sought a godly seed.] Here is another amplification of it, from one speciall end of marriage, which is the propagation of the Church, and to have a religious and holy posterity, such as might worship the true God; which will not come from the other, but rather increase the Synagogue of Satan, and make a profane seed: for taking to them the daughters of a strange God, must needs have a corrupt seed, they following the mothers; and if of their owne, yet to doe a thing so contrary to Gods commandment, must needs bring a curse and a profanenesse upon them, and an adulterous seed prove an idolatrous brood, and it being the fruit of their perfidy and unfaithfulnesse, can have no blessing from God.

In this verse the Prophet condemneth Poligamy from Gods ordinance, as a thing against it, because he was the authour of marriage, which he made but to be of two, and ordained they two should be one, and but they two, and so hence we have a doctrine which is the description of marriage.

Doctrine. Marriage is a lawfull conjunction of one man and one woman, that they two may be one flesh. There are many sorts of conjunctions, but what conjunction this is, that which followes expresseth. But that marriage is a lawfull conjunction, & of two thus to be made one, is manifest, as here, so Gen. 2. 24. *He shall cleave to his wife*, which is meant of a carnall conjunction and copulation, whereby they are, as it were, incarnated one to another. That as *Eue* was flesh really of the flesh of *Adam*, so she was given to him by marriage, that she might againe be one and the same flesh with him, by a holy conjunction of their bodies. Hence followes it in the same place, *They shall be one flesh.* And this Chapter explaines Matth. 19. 5. For having repeated the institution, he addes for conclusion, and for further confirmation vers. 6. *Wherefore they are no more twaine, but one flesh.* Now when we speake of a conjunction, we understand not that onely which is after the consummation of the marriage, carnall copulation, and knowledge one of another, as it is comonly taken: for without that, though it never follow, there may be marriage, & this matrimoniall conjunction, as we commonly receive the marriage to have been betwixt *Mary* and *Ioseph*: but also that voluntary and free covenant which

is passed betwixt them, by which the man hath power over the body of the woman: and so *ipso facto*, he is become her head, and she subject to him, as the body to the head, as the Apostle speaks, 1 Cor. 7.

Reason 1. Because God would have a holy seed, and the propagation of his Church; which that it might be, he requires a conjunction, and a lawfull one, and but of these two. For howsoever it was increased by other conjunctions of one with many, yet that was Gods indulgence to them, and his over-ruling providence, which brings light out of darknesse, and makes good of evill.

Reason 2. Because he, who by the holy Ghost, in a reall union, is united to the Lord, is made one spirit with him, 1 Cor. 6. 17. Therefore by a reall conjunction of man with his wife, they are made one with another, one flesh.

Reason 3. Because he that committed adultery, is become one flesh with a harlot, 1 Cor. 6. 16. And so as much as in him is, hath cut off himself from his wife, & is no longer one flesh with her: Then by a carnal, corporal & holy conjunction, he is one, and they one flesh.

Use 1. This serves for that end the Prophet speaketh it, it condemnes Polygamie: for if marriage be a conjunction of two, how can it be of moe? *Adam* and *Eve* were but two, and God said, they should be one flesh. And his son, which came from the bosome of the Father, saith, *They two shall be one.* The reason that some give, to excuse at least, if not make lawful the Polygamy of the Fathers, for the multiplying and increasing of mankinde, might here have better taken place, seeing whole mankinde was to be derived from them, and the earth to be replenished from them: and seeing to them was the commandment given, Gen. 1. 28. *Be fruitfull, and multiply, and replenish the earth.* If God did not permit it to them, it must needs be apparant, that it was not from the beginning, but hath since crept into the world by the corruption of man. But of this afterwards.

Zanc de operibus Dei p.659.b.

Use 2. This condemnes all divorces, which are not done and made for adultery, but for other vain and slight causes, such as for the hardnesse of the peoples hearts, and which in compassion to the weaknesse of the women, *Moses* permitted to the Jewes: for when God hath said, they shall be one, they make them two, as if his law were not perpetuall. And when as Christ hath said, Those whom God hath joyned, may no man sever, they take upon them to sever and dissolve themselves, at their pleasure. The decrees of the Medes and Persians were not to be broken, no not by the Kings themselves, much lesse could any subject do it. But these decrees are far surer. But such men are grossely impudent, as take upon them to dissolve, if not to give her a bill of divorce, & so put her away, yet many send them home to their friends, and separate themselves from them, and live very reproachfully.

This

This condemneth all adultery, & all adulterers, as they who doe divide that which God hath joyned, more neere then any bond of nature can make: for it is to be preferred before that which is betwixt children and parents, when as both of them must forsake father and mother, and cleave one to another, yea, their owne children, that they may remaine one. For seeing God hath made him one with his wife by his owne consent, and he joyning himselfe to a harlot, maketh himselfe one body with her, as the Apostle. Now one body cannot be two bodies, therefore an adulterer cannot be one body with an harlot, and at the same time one body with his wife, but joyning to her, he doth, what is in him, cut himselfe off from this, and so they are no longer one, but two. And so as he dealeth injuriously with her, taking from her that is hers: for he is not his owne, she having power over his body, as he of hers, 1 Cor. 7.4. So he dealeth impiously against God, who hath joyned them, and said they shall be one. If he offend that puts away his wife for no just cause, what doth he that cuts himself from her by such an impious course? And the more, when God gave her him to keep his body in holinesse and honour, having no necessity to it. For as he that casts away his ship in the haven, is more inexcusable then he that doth it in the maine sea: so he that doth cast away himselfe upon a harlot, being in marriage estate. *Chrysostome* making the comparison betwixt theft and adultery, saith: * *It is an heynous thing to be a thiefe, but not so heynous as to be an adulterer. The thiefe, though his excuse be but a sorry one, yet may pretend he is forced by poverty; but the adulterer having no necessity, onely through his owne madnesse rusheth into the gulfe of sinne.*

Use 3.

Reason 1.

Reason 2.

* *Gravis quidem res fur, sed non tam gravis quam adulter. Ille enim etsi frigidam causam habet, tamen ex paupertatis necessitate praetendere potest; hic vero nulla ipsum cogente necessitate per dementiam sola in peccati voraginem corruit.* Chrysost. Hom. 10. ad pop. Antioch.

Yet had he abundance of spirit.] He could have made more women for one man, for it had been as easie for him to have created more soules and breathed them into more bodyes, as he did but one, and gave her to *Adam*. Insinuating that the spirit or soule of the woman, as of the man, was created immediately of nothing, and not made of the substance of the man, as her body was. And from this I would gather this generall.

Doctrine

The souls of men are not propagated with the seede and substance of the body, from the souls of their parents, as their bodies from their seede: but they are created of God, of nothing, and joyned to the body. So much this insinuates. And that Gen. 2, 23. he saith not soule of my soule, but bone of my bone, and flesh of my flesh, apparantly that he knew it not, if it were that her soule was propagated from his soule, as the body was. If it had beene so, and he had knowne it certainely, it had been more fit to have

 expressed

expressed the conjunction of marriage to have said, this is now flesh of my flesh, and soule of my soule, then as he did. To this we adde Eccles. 12. 7. *Dust returnes to the earth as it was, and the spirit returnes to God that gave it.* And Isaiah 42. 5 and 57. 16. *The soules which I have made,* Zach. 12. 1. *The Lord formeth the spirit of man within him.* Heb. 12. 9. God is the *father of spirits.* Where the Apostle maketh the opposition, not denying God to be the Author of our bodies, as of the soules, but that by the parents, this immediately, else should there be no opposition.

Reason 1. Because *Adams* soule was not made of the substance of his body, or whereof his body was made, but of nothing, therefore *Eves*: for though it is not said of her that he breathed into her the breath of life, as of *Adam*, Therefore saith *Tertullian* and some others, she had both from him. But *August. in* 10. *lib. sup. Genes.* saith, that this concludeth the contrary: for if God had created her soule after another manner, then *Adams*, the Scripture would not have been silent in it, no more then it is in the new manner of the creation of her body. Therefore that which was spoken of the man, must be understood of the woman, and if of her, then of others, for there is no new manner of creation of man.

Reason 2. Because if it were propagated, it must either receive matter from the body or soule of the parents, not from the body, because they differ in nature, that corporall, this spirituall: not from the soule, for then should it be subject to mutation and change, to augmentation and diminution, and so to corruption, but the soule is immortall and not subject to corruption, as no spirit is.

Vse 1 This serves to confute their opinion, who thinke that the soule is propagated, and not created, comes from God by the parents, and not from the power of God immediately. It would be too too tedious, & not so profitable to make answer to all the reasons they bring, which are of a contrary opinion, yet not to passe over some common ones which are tossed up and downe of the common sort of men, who have entered into this question. It is an usuall objection with them, that which troubled S. *August. in lib.* 10. *sup. Genes.* That if God doe now create soules, how should that be true, that in the seventh day he rested from all his workes, *i.* the workes of creation, as it is generally taken, how then should he create soules? To answer, I demand whether that Christ his soule was propagated from his Mother, or created? If they say it was propagated, they must needs say it was tainted with sinne originall? If they say it was created, which the learned affirme, S. *August.* and others, because it could not be tainted with sinne, then have they answered for us that soules are now created. And the meaning of God ceasing from his worke, is that which the learned give, that after the first day he created no new kinde

of

of creatures or things, though he doe ſtill make particulars of kindes.

Secondly, they ſay, man begets a man, and the mother brings forth a man of body and ſoule like themſelves. But admit this, they beget and bring forth onely one part, and not the whole, then they beget and bring forth not like themſelves.

In anſwer, and demand, did not God make *Eve* of *Adam*? It will not be denyed; yet did he make but her body, and created her ſoule? And if that ſpeech be true, why not this? though but the body onely is propagated.

Againe, I demand, brought not *Mary* forth our Saviour Chriſt a true and perfect man, and like her? It is granted; yet was his ſoule created of God, and not propagated, confeſſed of all. Then ſo in this. And the reaſon is given, becauſe in the body which is traduced and propagated from the parents, by vertue of the ſeed, there are qualities and conditions found by which it is made capable of a reaſonable ſoule, and ſo becauſe of that, the ſoule it ſelfe is ſaid to be propagated from the parents. And thus the ſchoole probably diſputeth.

Thirdly, they ſay, if God create all ſoules, then his which is begotten by adultery, and ſo is the author of ſinne, or elſe a coworker, or a worker with the adulterers.

I anſwer firſt, a difference is to be put betwixt the action and the evill of it: God who workes in the action, is free from the evill: as in the betraying of Chriſt and murdering, all move in him and worke by him, but the evill is of themſelves.

Secondly, it is anſwered by ſome, that there muſt be put a difference betwixt the action of an adulterer, and his will. The action ſimply and of it ſelfe is not evill, but of things indifferent, or naturally good; the will is evill. God workes in the action, but approves not his will. S. *Hierom*, and S. *Auguſt. Epiſt.* 28. *ad Auguſt.* ſet it out by this ſimilitude. The earth hath this goodneſſe from God in it ſelfe, that what ſeede ſoever men caſt into it, it keepes it and nouriſheth it, and it brings forth fruit, whether the ſeede be lawfully taken out of a mans owne ſtore and garner, or it be ſtollen; neither for thy theft or corruption refuſeth it to take, to nouriſh, and to returne with fruit. Yet will none for this accuſe the goodneſſe of the ground, nor God who hath made it fruitfull for this purpoſe: ſo God, who is goodneſſe it ſelfe, if any goe in unto a woman, whether lawfully, or unlawfully, doth not ceaſe according to his decree, and firſt ordering of things, to worke with a man in framing the birth, and creating the ſoule, yet approoves he no more his adultery, then the others theft, but condemnes and will punish them both. Laſtly, by this reaſon a man may deny God to have any finger in the framing of the body, as that he ſhould not create the ſoule.

Fourthly, they say if soules be thus created, then how should they be infected with originall sinne? Is it because it is joyned with the body? but how should that be when as a corporall substance can have no power over a spirituall? and how should God be free from sinne, but be Author of it, when he joyneth a pure soule with a sinnefull and corrupt body? To this I answer, first, for the first part. That in originall sinne, two things are to be considered. First, *Adams* disobedience, as the head and roote of all others, imputed most justly to them, as to his members. The reason is, because as *Adam* received his justice for them all, so did he his injustice and sinne, being not a private man, but the head and fountaine of all mankind, in respect of both, where they are called not personall justice or injustice, but originall. The second is the corruption of the whole nature and the propension and inclination of it to evill, which is the punishment of that disobedience which from him to his whole posterity, is by the just judgement of God derived and propagated. Now when we say that from the conjunction of soule and body, it is defiled and infected with both these, we meane not as when a piece of gold falls into the dirt or mire, or as wine that is put into a nasty caske is corrupted by them: But because the first is imputed to the whole man this disobedience of *Adam*, as if it were his owne; for as when he is made a member of Christ by the holy Ghost, the righteousnesse of Christ is imputed to him, and he is truely called a just man. So, so soone as he is made a man and the member of *Adam*, this is. And secondly, because of the guilt of that disobedience, the corruption of nature and the propension and inclination to evill which they usually have called contagion, is by the just decree & ordination of God derived into the soule, he having so decreed from the beginning, that if *Adam* had stood & not sinned, his whol justice should have beene propagated to his posterity, whence it is called originall justice. So he falling and all his posterity sinning in his loyns, the whole corruption of the nature of *Adam*, which followed that disobedience, should flow from him as from a fountaine into all men, that is, both into the body and soule. Whence it is called naturall corruption, and originall sinne. Thus then is the soule infected, as the body, but yet not from the body by any physicall contraction or contagion, but by this course, and hath no need to be propagated, or else it cannot be infected by originall sinne.

Now that God by this meanes is not the Author of sinne, or the pollution of the soule, because he hath joyned it to the body, is manifest, because he never infused any evill either into the body or soule, for he tempts no man, James 1. Againe, God hath decreed before all time and so would performe, to joyne the soule and body together, as well if *Adam* stood, as if he fell. Now what

reason

reason was there that sinne comming between, or God foreseeing it, should hinder his decree, because of it. This decree being most holy and just, he therefore in joyning these together, hath done that which he most holily, justly, and wisely decreed. And that corruption followed upon this, is not from the conjunction, for then it would have been, though *Adam* had not fallen, but by the default of man, who is in this thing to be blamed, not God. And so neither the propagation of originall sinne, neither any just imputation that can be laid upon God, can overthrow the creation of the soules, or establish the propagation of them.

This may teach us the excellency of the soule above the body, the master and the maker of nemones commends a thing and makes it more excellent. So of these. The body is made but of the slime of the earth, or the slime of man, and that by the instrument of man, and is but still dust and ashes, the soule is made immediately of God, and though of nothing, yet is made a matter more excellent then the matter of the heavens, in nature not inferior to the Angels. And this ought to stir up in every man a more special care for the soule, then the body, for the health, happinesse, and felicity of the one, more then of the other. Not as many who bestow more care upon their dogges and horses and other beasts, then upon their soules, and yet they would not be accounted dogges and beasts. But their bodyes they onely seeke to pamper, and starve their soules, and suffer them to perish, for that they care, and that they neglect: they are like unto those who having a ruinous house, regard it not, and onely seeke to themselves goodly orchards: or those who are consumed by a disease, neglect the care of their health, and make them apparell of cloth of gold and silver, and such like. Or like a sick woman who neglects the means of her recovery, and onely labours and endeavours to have waiting maides, Jewels and other ornaments. How foolish are all and every one of these, in every sober mans judgement? Then what wise dome is it for men not to regard the soule, labouring with sinne, and to prepare themselves with all endeavour stately houses, great Lordships, many troopes of servants, dainty fare, and fine apparell for the backe and belly. As if this, not that, were more excellent; as if the body, not the soule were of so excellent a nature, as if man had begotten that, not this. But seeing it is contrary, our care should be contrary, as *Iacob* laid his right hand upon the younger, but his left upon the elder, so our best care and the strength of our thoughts should be for the soule, younger as much as it is, then the body, they should but be left hand thoughts for the body, [illegible]

To instruct parents to take more care for the soules of their children then usually they doe, seeing they are thus created, and

Vse 2. Ambrose. Chrysostome

Vse 3.

so

so in a more speciall manner Gods. The little care they take for it, and the great care for the body, tells us, that they believe this is theirs, and not that. And as men care more for their owne then for other mens, and many a man bestowes more cost and care upon a house of his owne erecting, then of one of his fathers providing: so in this. But the contrary should be, that they should principally care for this, and for that, but in respect of this. God having to dust and ashes joyned so excellent and immortall a soule, put in such an earthly tabernacle so excellent a Prince. Though they ought to have care to keep that in reparation and tenantable, yet their speciall care should be for this, for the diet, the cloathing, the adorning and the beautifying of it, with good graces and vertues, whereas contrary the care of parents now is, onely for the bodies of theirs, how they may cloath them with scarlet, with pleasures, and hang them with rich ornaments of gold upon their apparell, 2 Sam. 1. 24. to set them out with Lawnes and Cambrickes, and deck them with all the vanities spoken of, Isaiah 3. as if they would provoke God to plague both body and soule. But is it any marvell, when most parents take onely for their owne bodies, and not for their soules? How should they care for the soules of their children, seeing charity ever begins at home? To them the Prophet speaketh, at least by way of allusion, as it is applyed by some of the learned, Haggai 1. 2. 4. *They say it is not yet time to looke to Gods house and his worke*: that when they are old, they are afraid to be young Saints, they or theirs, they let Gods house lye waste, and his field grow over with weeds, the soules of themselves and their children. If they would consider their wayes in their hearts, they should finde God plagues us for this sinne, as for others, verse 6. 7. If any man should hang thy house, and adorne it with cloath of gold, and hanging of Arras, and should compell thee to sit naked in ashes, would'st thou take it well? thou would'st not. Now not another, but thou thy selfe adorneſt the house of thy soule with gold and pearles, and suffers thy soule to sit in filthinesse and corruption: so of thy children. How shall God take it at thy hands? Knowest thou not that the Prince of the Citie ought to be magnifically decked? *Chrysost. de diversis hom.* 70. Let every man then remit off his care for the one, and increase it for the other. And let it not be true in this, that the Kings work and the Church worke, is most negligently looked to. But as *Cish*, *Sauls* father, ceased caring for the Asses, and cared for *Saul*, who must be King; so for the soule, seeke to have it nourished, and decked, and adorned.

And wherefore sine? *Because he sought a godly seed.*] The end of marriage noted, and the reason why still God appoints but one for one, and hath not allowed Bygamy, or Polygamy, but condemnes it. Of which then first.

Polygamy

Doctrine.

Polygamy is simply wicked, impious and unlawfull, that is, for a man to have two or moe wives, or one woman two or moe husbands. The learned make two kinds of Polygamy, first, when a man hath two wives, but successively, one after the death of the other, touching which now there is no controversie, neither ever was it sinne in the Court of Conscience, how heretically soever *Tertullian* after his fall disputeth against it, or how holy soever *Hieron* opposeth it, under the name of Bygamy, against *Jovinian* and others. Secondly, when one man hath two or many wives, and *concubines*, of which is here spoken and condemned. Further, it is condemned by the Scripture, Gen. 2. 24. *Cleave to his wife*; not wives. *Hier* they one flesh, one cannot be so with many. And if any except that two is not there expressed, he may finde it, Matth. 19. 5. Further, vers. 9. And if he that puts her away, may not doe it, what he that keeps her? If adultery in the one, how not in the other? Prov. 5. 18. 19. None of which can be, if many wives be taken. 1 Cor. 7. 2. *To avoid fornication, let every man have his wife, and let every woman have her own husband.* His wife, saith the Apostle, not wives, and her owne or proper husband, not such as one as is common to her and another. Ephes. 5. 25. Christ had and hath but one Church. So *Jerome* reasoneth against *Jovinian*, inveighing against *Lamech* the first Polygamist, who as he saith, had divided one rib into two.

Reasons against this, besides that the Spirit of God hath here set downe, we adde these:

First, no man may take that which is anothers, and give it to another, without the knowledge and consent of him that is owner of it. Now the man hath not power over his owne body, but his wife, 1 Cor. 7. 4. And if it may be supposed she may remit her right, besides that she hath no power to it, for God gave it her not for herselfe, and not to translate it whither she will. In God himselfe remaines the full right, who will not remit it if she will.

Secondly, they must not defraud one another of their company, fellowship, and due benevolence, 1 Cor. 7. But this they must needs doe if they have many. So we may see 1 Sam. 30. 23.

Thirdly, because the love betwixt them ought to bee in the highest degree, being one flesh, and one bone. In respect of her, he ought to love none else. Now friendship and love in the highest degree, saith S. *Augustine*, by the light of reason, cannot be betwixt many: for the more it is extended to many, there must needs be remission of it towards every one. And in Polygamy it is manifest, that for the love of one the rest are contemned, and made as hand-maids to her, and she onely raigneth.

Fourthly, because heathen men by the light of nature have condemned it, though some of them did practise it, as *Cato*, Gen. 38. 30. If thou shalt vex my daughters, or shalt take wives besides my daugh-

daughters: there is no man with us, behold, God is witnesse between thee and me. Also the Romane Emperours, *Diocletian* and *Maximian* decreed, that none under the power of the Romanes, should have two wives, seeing that in the edict of the Prætor, such a man is to be accounted infamous. Divers such lawes there are: so that *Arcadius* and *Honorius* would not permit the Jewes their Polygamy, onely *Socrates* reporteth in his *Eccles. hist. lib.* 4. 31. that *Valentinian* having *Severa*, married *Iustina*. And to cover his filthinesse, made an Act that it might be lawfull for a man to have two wives, but that law was rejected and condemned afterwards, and that very shortly.

Socrat. hist. lib 4. *cap.* 26. *edit. Christopher. p.*672.

Vse 1. This being a truth, serves to confute all of the contrary minde, as sometime was that Apostata *Bernard Ochin*, who hath written certaine dialogues, and laboured to establish this against the word of God. Infinite it were to trouble you with all, yet some: The greatest is the examples of many of the holy Fathers, as recorded in the Scripture, who had many wives, and are no where reproved. Answer; First, it followes not, Their reproofe is not set downe, therefore it was not: for seeing the Prophet *Malachy* reproves it, why may it not be supposed others did so? Besides, many things were done, that we never finde reproved, which argues not the lawfulnesse of them. The incest of *Iacob* and *Lot*, *Davids* judgement against *Mephibosheth* and with *Siba*, and such like. Thirdly, if it were not, yet we live by precept, not example. Fourthly, the multitude, nor the greatnesse of offenders will excuse, neither can antiquity prescribe against the word of God. But as for the Fathers, it is answered by the learned: First, that God remitted his law to them, which appeares, say they, because he neither reproved it by his Prophets, neither did he at the publishing of the Law, expressely condemne it, as he did some others, as incest, Levit. 19. before they thinke *Iacobs* marriage of two sisters was lawfull, therefore he remitted his law: yet so, as they were not without all sinne in it. For sinne they consider either as an aberration or turning aside from the perfect rule of God, and so they sinned: or else that which offends God, so that it provokes him to punish, and in this sense they sinned not, God thus remitting the Law. Others excuse the Fathers because they did it, and God so permitted for the increase of the Church, and not for any filthy & unclean lust to satisfie it: which was true in some, though it hold not in others. As *Salomon* and some others who cannot be excused of incontinency. Some excuse, from some probable ignorance, that either they knew not the Law, or they thought not of it, and so, though not no sinne, yet a lesse sinne. Some, the succeeding ages by their predecessors, that though their examples make not sinne to be no sinne, yet to be smaller sinnes to offend by their example, who were otherwise good and holy men, then when any

thing

thing is done with a wavering conſcience, and men are boldly; the firſt that doe it, for they are to be judged to ſinne by error of judgement, then perverſity of affection. Finally, it is probable, that God did winke at that in this people and their progenitours, for the propagation of his people, and to give paſſage to the fulfilling of his promiſe of the increaſing of them, and though God uſed that fact of the fathers well, yet will it not follow that they ſinned not, when they turned aſide from the word of God, but if they ſinned in it, and ſo perſevered, and dyed impenitent, what ſhall we thinke became of them? It is probable they never repented, either becauſe they thought they ſinned not, or elſe becauſe they well diſcerned not their ſinne; and yet might be pardoned it, and were. It is true, to have Gods mercy for pardon requires repentance, yet is it not neceſſary that every man ſhould expreſſely repent himſelfe of every particular ſinne. How many things are done, which are not rightly done? yet not done wickedly by us, but in a conſcience not well informed, and ſo knew it not to be ſinne? And how many which are forgotten that they were done? and yet by a mans generall humiliation for all his ſinnes, and craving pardon of unknowne ſinnes, Pſal.19. pardon is obtained: And thoſe fathers often in their lives confeſſing themſelves miſerable ſinners, and humbling themſelves, no doubt that repentance, and faith in Chriſt to come, did ſave them.

But 2 Sam.12.8. *David* had his maſters wives. It is anſwered by ſome that he did, becauſe God remitted his law to him. But others, it is never read that he took any one of them to wife, neither is it ſaid ſo, but though the phraſe, into thy boſome, is commonly underſtood of marriages, yet it ſignifies there onely power and authority: that is, I have given thee all thy maſters goods, and have not excepted his wives, that thou maiſt have them under thy power as other things, *Tremellius* thus *Dedi & perſonas etiam intimas & chariſſimas, eorum qui prius tibi erant domini, ſubjectas tibi.*

But Deut.25.5. the brother was to take the wife of his elder brother deceaſed. It is anſwered by moſt that it was an extraordinary example, and a ſpeciall thing, but no generall rule: for elſe inceſt might be proved by it, if it were generall. Others anſwer, that it muſt be taken and underſtood, if he have not a wife before. And ſo much they thinke thoſe words carry, if brethren dwell together. And a reaſon of it is, becauſe it is not like that God would have a man to neglect his owne ſeed, and his owne wife to raiſe up ſeed to others, but onely he would have his brother ſubſtituted in his place.

I omit many more of no great weight, though of ſome ſhew, againſt all which the truth will ſtand and prevaile.

To perſwade the men of our age againſt it, for howſoever the forefathers ſtepped with it, God either for the increaſe of the Church

Church or by reason of their ignorance and rudenesse, winked at it: yet as in another case. Acts 17.30. *The time of this ignorance God regarded not, but now he admonisheth all men every where to repent.* So may we say in this, specially seeing Christ by himselfe and by others his Apostles, hath declared us the law of the creation, and brought it to the first institution, he being as Revel. 1. Alpha and Omega: and as *Hierom* applies it to this when he found all things at his comming brought to Omega, to an extremity and height, he reduced them to Alpha, to that which was in the beginning. And if it were then granted to be no sinne, yet will it be now. They who excuse the fathers, make as of man, so of the world, foure ages: the childhood of it, the youth, the mans estate, and the old age. Now many things are fitting for children and may be tolerated in them, which may not be in men of riper yeares: as S. *Austi* saith, in old time for men to goe with garments having long sleeves and skirts, it was an argument of softnesse and wantonnesse. But now if they should weare them with either, they should be noted. They say againe, that that was the time of darkenesse, ours of the light; for though they were light in respect of the Gentiles, they are darkenesse in comparison of us. Now many things are tolerable in darkenesse, which may not be borne withall in the light. Then in this, as in many other things, we must not study what was done or borne withall, but what is lawfull for us to doe, and walke not in this, and many other things, as others have done, but as God hath spoken.

Now wee may adde to the former words, and collect out of them, that when it is said, *Did not he make one*, who is the Author of marriage.

Doctrine. The first instituter of marriage is God, the Author of the conjunction that is betwixt man & wife, as at the first, so now, is God, and he alone. Manifest, as here. So Gen. 2.22. *And the rib which the Lord had taken from the man, made he a woman, and brought her to the man.* Hence that Prov. 2.17. It is called the *Covenant of God*, called so properly because he is the Author of it. Hence, Math. 19.6. *whom God hath joyned together.*

Reason 1. Because the breach of this ordinance either in man or woman, by his law is death, when either hath broken, he ordained that the nocent party should dye, yea hee that abused a woman but betrothed, it was death, Deut. 22.22.23. Now God for no ordinance of man ever ordained death.

Reason 2. Because though parents & friends, and parties themselves, take care to provide matches, after their humors, some one, some another, yet is it not in the power of them all, or any, to make liking or knit hearts, but only the Lord. To this some apply that, Mat. 19.6. whom God hath coupled, he working secretly and leading their hearts one to another. Hence that Pro. 19.14. *House & riches are the*

inhe-

inheritance of the fathers, but a prudent wife commeth of the Lord: and 18:22. *he that findeth a wife, findeth a good thing, and receiveth favour of the Lord.*

This teacheth us, that this is (as the Apoſtle) an honourable eſtate, having ſuch an honourable Author, as the God of Gods. And it notes unto us the ſpirit of Antichriſt in the Popes and Church of Rome; yea, the ſpirit of Satan teaching ſuch doctrine of divells. *Innocent* ſaith, it is to live in the fleſh, and calleth it *Bed-pleaſure*, and uncleanneſſe; when he would condemne Miniſters marriage by it: ſo *Siricius* and others, have ſpoken moſt wickedly and deſpitefully of it, allowing ſimple fornication before it, in their Prieſts. *Vſe.*

And wherefore one? becauſe he ſought a godly ſeede.] The end of marriage in the holy intent of God, to have a holy ſeede, the Church and religion propagated and increaſed. The meaning is not, as if holineſſe and ſanctification came by nature, which is onely of grace, for of ſuch holineſſe he doth not ſpeake, but the word is the ſeed of God: that is, that their children might be the ſonnes and daughters of the true God, and pure religion, for it is here, as the contrary was before, Verſe 11. The daughters of a ſtrange God, ſuch as profeſſed the worſhip not of the true God. The meaning of this is manifeſt by that which we have in Ezra 9. 1.2. the holy ſeed matched with the people of the land; namely they who profeſſe true religion, and the true God, with thoſe who falſifie both. Alſo 1 Cor. 7.14. where holineſſe is nothing but to be within the Covenant and profeſſors of the true God and religion. God then ordained marriage for the procreation of Children, and that holy ones, the propagation of the Church, and the increaſe of ſuch as ſhould truely worſhip him.

The end of marriage, the moſt proper and excellent end of it, is the procreation of children, for the propagation of Gods Church and Gods worſhip. That it is an end, is here affirmed; that it is the moſt proper and excellent, I manifeſt, becauſe it was the end of it before the fall in mans perfection, though ſinne had never come, yet this end was ordained of God, as Gen. 1.28. propagation of mankind, but ſpecially the Church: Nay, by that is onely meant the Church, ſeeing they were in their perfection, and if then they had given themſelves to propagation, or had continued in their firſt eſtate, they had brought forth ſtill holy men, in their perfect image, who ſhould have beene the ſeed of God. *Lombard* hath a ſpeech, * *after mans fall marriage is a remedy, which before the fall was onely an office.* The whole is true, but it is not the whole truth; for it is now *officium*, as well as then, to procreate children and propagate the Church, now that this is the end, that ſhewes: that he prohibiteth and reproveth ſo often unequall matches with infidells, becauſe though that may encreaſe mankind, *Doctrine.*

* *Poſt lapſum hominis conjugium remedium eſt quod ante lapſum duntaxat officium fuit.* Lombard.

kind, yet not the Church: for that will ſpread rather idolatry then the true worſhip. Deut. 7.3.4. and Ezra 9. 1.2. Hence it is that amongſt the people of God, that virginity was a griefe and barrenneſſe, a ſhame and ſo taken and accounted; becauſe they could not increaſe the Church: for the firſt, ſee Judges 11.37.40. for the ſecond, ſee Luke 1.25. Hence the Apoſtle forbiddeth to take into the Church young widdowes, for the ſervice of the Church, but will have them marrie for the increaſe of the Church. 1 Tim. 5.14.

Reaſon 1. Becauſe this to bring forth children, to increaſe his Church, and true worſhippers, moſt procures that which is and ought to be the maine end of all; that is, the glory of God. For not every one that brings forth children doth this, but the contrary: as the Heathen and Infidels, who bring them forth for idolatry and diſhonour of God. This being to the contrary, is a principall end.

Reaſon 2. Becauſe this is the duty enjoyned them from God, to bring up their children in his true worſhip, Eph 6.4. Now the end of conjunction for procreation, ought to be the ſame that their end of education muſt be, of bearing and bringing forth, which is of bringing up.

Vſe 1. To reprove many who when they ſeeke a wife or a husband, never thinke of this. I ſay not, they intend not procreation of children, and increaſing of the world, as they ſay, but not the increaſe of Gods Church and a religious ſeede, that ſhould further and ſet forward the true worſhip of God. Certaine it is many of them take barrenneſſe for a croſſe, and a reproach unto them, but it is onely becauſe they have not little ones to ſolace themſelves withall, when they are young, or to leave their wealth to, when they are of yeares, but never to propagate by them the Church, and true worſhip of God. It may be in our times they leave not unto them falſe worſhip, but that is onely thankes to the ſtate, not them, who if the ſtate did ſo beare it, would as well leave the one as the other to them. And that I may not ſlander them, I prove this from their choyſe, and from their uſe of their marriage eſtate. The firſt is apparent that they chooſe onely for beauty, though they be the daughters of men; or for riches, for portion or perſon, & never reſpect religion, nay if there be the other to be had, though their religion be ſuſpected, and it be either none or corrupted, they will not forbeare ſuch marriages, though they joyn themſelves to the daughters of a ſtrange God, at the beſt but the daughters of men, never ſeaſoned nor yet inclinable to the truth and true worſhip. In the law he that would not marry his deceaſed brothers wife, but another, manifeſted that he never intended to raiſe up ſeede to his brother: So in this. He or ſhe that matcheth not with the daughters of God, ſhew they never intend this.

Againe,

Againe, in the uſe of marriages; many men and women, though they deſire ſome children, not many; and thoſe they have, they may happily give them civill breeding and education, and bring them up in knowledge of humane things, arts and ſciences, and ſuch like, but no inſtruction of religion. That which S. *Auguſt.* complaines of to God as touching his father, may many juſtly complaine of their parents. *Non ſatageret idem pater, qualis creſceret mihi, aut quam caſtus, dummodo eſſem diſertus.* So they have little care for piety and religion, to informe them and inſtruct them that way, but that they might as he ſaith, *ut diſcerem ſermonem facere, quam optimum & perſuadere dictione.* To be either an eloquent Divine, or an abſolute Lawyer, or a fortunate Merchant, or ſuch like. *Confeſſ. 2.2. 3.*

That ſeeing there are three ſpeciall ends of marriage, Procreation of children, and increaſe of the Church. Secondly, helps and comforts of this life. Thirdly, a remedy againſt incontinency, though all muſt be aimed at, yet principally this. The other a man may well have, and have a lawfull marriage, but without this it can be nothing ſo holy a marriage, ſeeing it wanteth the principall and the moſt holieſt end, which was the end of it even in mans innocency, when he was without ſinne. Therefore ought every one principally to aime at this, and indeed to have it; and therefore ought they to chuſe ſo, or give conſent that this may follow; not with thoſe who have a falſe religion, or no religon, becauſe it hardly will be that the Church ſhould be increaſed by them; for children will ever follow the worſe part, though it be the weaker: for a little ſtrength drawes downward, it muſt be a great ſtrength that muſt pull upward. Corruption is downeward and with the tyde: Religion is upward and againſt it. And having a fit match, children ought to be deſired of them; and to account it their honour. Pſal. 128.3. Not for coſt or paines avoid it, or feare it; and having them to give all care and diligence for their education, to bring them up in the feare and inſtruction of the Lord, to inſtruct them in knowledge of God and his true worſhip, and to edifie them by example. For, *parentum exempla docere poſſunt, magis quam vox.* St. *Hieron.* That when they are gone, they may praiſe them, as *Auguſtine* did his mother, *Majore ſollicitudine me parturiebat ſpiritu, quam carne pepererat. Confeſſ. 5. 9.* Their care was more to bring them up religiouſly, then their paines was to bring them into the world: they loved their ſoules better then their bodies; and they deſired more that they might be Gods ſons and daughters, then theirs: by which they ſhall increaſe their glory, for they who beget many to righteouſneſſe, ſhall ſhine as the ſtarres for ever. Dan. 12.3. And they who ſhall increaſe Gods Church here, he ſhall increaſe their glory, as they his worſhip. *Vſe 2.*

Then are not they bound who have the gift of continency not *Vſe 3.*

to marry, for though marriage be a remedy, yet is it not onely, nor principally, for both this is an end and more principall. They who can preserve their chastity in virginity, may desire it, but not absolutely, but in respect of some troubles, and incumbrances, which for the most part accompany marriage, yet they may marry, for this end, which is the more excellent: I doe not say they are bound to marry for this end, because marriage is of those things which are indifferent, as *Bernard* speakes of virginity; It is not commanded, but advised, and onely they who cannot containe, are commanded to marry; yet as there is more necessity in marrying for that end, so there is more religion in this end. In that a man principally respects himselfe, in this God, the increase of the Church, and the inlarging of the kingdome of Christ, that which Saint *Augustine* speaketh, *de bono conjugali Cap.* 15. may be applyed here, *Justus quando cupit dissolvi & esse cum Christo, tamen sumit alimentum non cupiditate vivendi, sed officio consulendi, ut maneat, quod necessarium est propter alios. Sic ministeri fœminis in re nuptiarum officiosum fuit sanctis non libidinosum. Quid enim sit cibus ad salutem hominis, hoc est concubitus ad salutem humani generis.* And so specially for the Church and increase of Gods Kingdome: for though he can make children of stones, yet hath he ordained this meanes: Therefore little reason and lesse religion hath the Church of Rome to preferre virginity before holy marriage; for besides that may be said to them, it were better they would approve virginity by their deeds, then praise it by their words. And as *Hierom ad furiam*; why doth the tongue sound out chastity, and the whole body shew forth uncleanesse? Or as *Epiphanius* of the *Origenists*: You refuse marriage, but not lust. It is not holinesse but hypocrisie that is in honour amongst you. Besides this, virginity is never save onely in some respect better then marriage, but marriage is oftentimes absolutely better then virginity, and by no reason more then this, because this may increase the Church, and bring forth sonnes and daughters to God, not that. Neither is it against this, that some object, that Christ saith, That after this life there is no marrying at all, and that, 1 Cor. 7. 38. *He that giveth her to marriage doth well, but he that giveth her not to marriage, doth better.* For the first, it is not against us, seeing we speake of the state of this life onely, after which, as there shall be no marriages, so no vowes of virginity. And as for S. *Paul*, *Better* with him, is as much, as fit, or more commodious. For if it were simply better, it were never lawfull to do otherwise, which he alloweth. Therefore he thus spake, not for the nature of the thing, but in respect of circumstances, as you may see, verse 26. 28. 32. 35. Finally, if virginity be the more holy, why have they made marriage a sacrament rather then it? Sure, if it were more holy, it should rather be a sacrament, then marriage.

There-

Therefore keep your ſelves in your ſpirit.] The dehortation of the Prophet from this vice, and the better that they may doe it, and not tranſgreſſe, he perſwades them to labour for ſober mindes, and chaſte affections: from thence riſeth this ſinning againſt their wives, which would eaſily be avoided, if their mindes were ſober and chaſte.

The way for a man to keep himſelfe from actuall and outward ſinne, and the practiſe of it, is to labour to keep his heart pure, and to take heed to that. On the contrary, if he neglect his heart, he ſhall be ſure to be corrupt in the outward man, and to fall into outward ſinnes againſt God and man. He may happily in ſome ſiniſter reſpect, and by ſome circumſtances of time, place, or perſon, for want of opportunity, ability, and meanes, refraine them; but thoſe things befalling him, he will eaſily fall into that. So much this exhortation ſheweth. So much alſo that ſheweth, Prov.4.23.24.25. *Keep thine heart with all diligence: for thereout commeth life.* Put away from thee a froward mouth, and put wicked lips farre from thee. Let thine eyes behold the right, and let thine eye lids direct the way before thee. Matth. 15. 19. Out of the heart proceed evill thoughts, adulteries, &c. and Jam.1.13.14. 1 Pet.2.11.12. *Doctrine.*

Becauſe the heart and ſpirit is the fountaine of actions, whence they all ſpring: the other parts are but the chanels, and it is a flowing fountaine, not a ſtanding water, which ever ſends out ſuch water as it hath: if then the fountaine be clean and ſweet, ſo will the chanels be; and *è contra.* *Reaſon 1.*

Becauſe it is the commander of the whole man, the whole life. Now ſuch as the Commander, ſuch is the Subject; ſuch as the Captaine, ſuch are the Souldiers. Much more here; for the conjunction is neerer, and when they are ſubject to it, as the weapon is to him that uſeth it, Rom. 6. 13. So that it commanding any thing, that they all doe more then the Centurions ſervants, Luke 7. *Reaſon 2.*

Rom.7.25. Then the fleſh, and outward parts, follow not the minde and the heart. *Queſt.*

There is no oppoſition there betwixt the inward and outward, the heart and the body, but betwixt the part regenerate and the unregenerate: for by fleſh it is uſuall with the Apoſtle not to underſtand the body, but the unregenerate part, as in that place, Gal. 5. 17. not any oppoſition betwixt ſoule and body, but the fight of the unregenerate with the regenerate: and verſ. 24. not the crucifying of the body, but of the unregenerate part: For the heart and inward parts, as farre as they are unregenerate, are fleſh alſo, and underſtood under the outward by the Apoſtle. *Anſw.*

Then may a man certainly judge a man to have a corrupt heart, when hee hath a polluted outward man, life *Uſe 1.*

and converſation. *Vide* Malach. 1. 8. Doctrine 1. Uſe 2.

Vſe 2. To reprove ſuch as judge men to have corrupt hearts for the care and uprightneſſe of their lives. *Vide ibid. ex* Uſe 1.

Vſe 3. To teach men, who deſire any outward holineſſe, or to be free from externall corruption or pollution, to looke well to the heart, to keep ſinne, or to kill it within: for this is the beſt and the firſt to purge the heart, and the other will be ſo.

And let none tranſgreſſe.] The dehortation from the evill, and the outward practice of it. Of the particular hath been ſpoken in the former verſes: yet ſomwhat hence. It may be that ſome may think this ſpeech hangs that way, that it may ſeem to favour free-will, to call upon them to abſtaine from evill, which if it were not in their power, it were in vaine thus to ſpeake to them. I anſwer: this is no more then other precepts and exhortations in the word, which doe but teach us what we ought to do, not what we are able, which is but to make us aſhy, and when we finde not power, then to ſeeke it elſewhere. In the law of workes, God ſaith to us, Do what I command thee: In the law of faith wee ſay to God; What thou commandeſt us, inable us to doe. God therefore thus ſpeakes to man, to make him ſpeake againe to him, commanding that he may require and obtaine to doe, ſeeing, Phil. 2. 13. *It is God which worketh in you both the will and the deed, even of his good pleaſure.* *Bernard* in the audience of ſome, commending the grace of God, as that which he acknowledged in God did prevent him, and he found did make him to profit, and he hoped would perfect it in him, giving all to grace, and taking nothing to himſelfe. One replied, what then haſt thou done, or what reward can thou looke for, if God worke all? To whom he anſwered, What counſell then doeſt thou give me, or how wouldſt thou adviſe me? Give glory, ſaith he, to God, who hath prevented thee, excited thee, and begun this good in thee, and for that is to come, live worthily, that thou mayeſt approve thy ſelfe not unthankfull for thoſe thou haſt received, and fit to receive more. *Bernard* replies, You give good counſell, but that is, but if you could make me able to obey and doe it. For it is not ſo eaſie a thing to doe, as to know what ought to be done, for theſe are divers things to lead a blinde man, and to give ſtrength to the weary. * For whoſoever is a teacher, whatſoever he teacheth, cannot beſtow goodneſſe. Two things are needfull to me, to be taught, and to be helpt: thou being a man doeſt well inſtruct my ignorance, but the ſpirit helps our infirmities,

Lege operũ dicit Deus, fac quod iubeo, lege fidei dicitur Deo, da quod iubes. Aug. de ſpirit. & lit.

Bernard de gratia & lib. Arbit. initio.

* *Nec quivis doctor ſtatim & dator erit boni, quodcunque docuerit. Duo mihi ſunt neceſſaria, doceri & juvari. Tu quidem homo rectè conſulis ignorantiæ, ſed (ſi verum ſentit Apoſtolus) ſpiritus adjuvat infirmitatem noſtram. Rom. 8. Imo vero qui mihi per os tuum miniſtrat conſilium, ipſe mihi neceſſe eſt miniſtrat per ſpiritum tuum adjutorium quo valeant implere quod conſulis. Ecce enim ex ejus munere velle adjacet mihi, perficere autem non invenio, niſi qui dedit velle, det & perficere pro bona voluntate.*

ties, Rom. 8. yea, he that gave me counſell by thy mouth, muſt alſo ſend me helpe by his owne ſpirit, that I may be able to doe what thou adviſeſt: by his grace I am willing, but cannot performe, unleſſe he that wrought the will, doe alſo worke the deed of his good pleaſure. And when to this he replied, * Where then are our rewards? or where is our hope? He anſwereth with that, Tit. 3. 5. Not by the workes of righteouſneſſe which we had done, but according to his mercy he ſaved us, by the waſhing of the new birth, and the renewing of the holy Ghoſt. Hence I gather, and upon this inferre, that God that calls upon us by his word to do, muſt give us alſo power to do: then therefore he calleth, becauſe he would have us cry to him for helpe. And as S. *Auguſtine*: O man! acknowledge in every precept, what ſtrength thou ſhouldeſt have; in every reproofe, what ſtrength by thy own fault thou wanteſt; in every prayer, whence thou mayeſt have what thou wanteſt.

* *Vbi ergo ſunt merita noſtra? aut ubi eſt ſpes noſtra?*

* *O homo in præceptione cognoſce quid debeas habere, in correptione tuo te vitio non habere: in oratione unde accipias quid vis habere.* De corrept. & gratia, c. 3.

The hands muſt be purged as well as the heart: the outward man as the inward. *Doctrine.*

Vers. XVI.

If thou hateſt her, put her away, ſaith the Lord God of Iſrael, yet he covereth the injury under his garment, ſaith the Lord of hoſtes: therefore keep your ſelves in your ſpirit, and tranſgreſſe not.

I *Hate putting away, ſaith the Lord God of Iſrael.*] In this verſe the Prophet proceeded to the third maine ſinne here reproved in this people, Divorces; not ſimply condemning divorce, as if in no caſe it were lawfull, but for every vaine cauſe, and light diſlike, when they hated or diſliked them, for that to put them away, is that he reproves. In the verſe we obſerve two things: Firſt, the reproofe of this ſinne: ſecondly, an admonition generall, including the particular. In the firſt, which is the ſinne, we obſerve the amplifications of it, which is firſt from Gods hatred: Secondly, from an effect of thoſe husbands, who uſed and practiſed divorces, that they made the law of God a covert, to cover with it that violent injury and indignity they did to their wives, as men cover the body, and defaults of it with their garment.

If thou hateſt her, put her away.] Some thinke this dependeth upon the former, as an objection made by this people in their own defence,

defence, againſt the former accuſation, as unjuſtly caſt upon them, becauſe they had not committed Polygamy, ſeeing they had put away their firſt wives, and that according to the Law, Deut. 24. The Prophet anſweres, the Lord hates putting away, and will not indure that they ſhould make his Law a cover for their iniquity. Some, as S. *Hierom*, underſtand them as words of the Prieſt and people in their owne defence, pretending the law of God for that they did; but moſt take them as Gods words, ſhewing his diſlike of their dealing. And if the words be read thus, as our vulgar tranſlation hath them: then they think them ſpoken by an Irony, which they manifeſt, as they ſuppoſe by the words following, by which they take a judgement to be threatned. And they thinke it is manifeſt by the like, Eccleſ. 11.9. but ſeeing the words in the originall will not beare the reading, neither the ſecond ſentence will carry the ſenſe they would have of them; They muſt be thus read: *For I hate putting away*; or, *putting away is an hatred unto me.*] It is a thing that I am ſo far from approving and liking, that I utterly hate and abhor, whatſoever *Moſes* for the hardneſſe of your hearts did grant unto you, and ſo remitted the judiciall law, that it proceeded not againſt you to death, as adulterers, when you had put them away for ſlight cauſes, and married others; yet that hath not excuſed it before me, but that it is ſtill a ſin, and odious unto me. It is that which my ſoule abhorreth.

Saith the Lord God of Iſrael.] This he addeth for confirmation of the former. That the Lord God of Iſrael doth affirme and teſtifie this; who hath before profeſſed himſelfe Author of the conjunction betwixt them, and witneſſe of that covenant: And doth profeſſe himſelfe protector of the whole Nation of the Iſraelites; and therefore with what indignation muſt he needs behold their dealing with their wives? and how can he ſuffer that indignity, they are offered to be put away, and others taken in their places, ſpecially when they are ſtrangers and infidells?

Yet he covereth the injury under his garment.] The ſecond amplification, becauſe they pretended law for that they did, covering it by that, as the body with a garment, which maketh him to abhorre it the more, to pretend his law for them when it is cleane againſt them, and all that was, was but a permiſſion by *Moſes* in his care and compaſſion of the women who were abuſed by them.

To the former ſentence ſome adde, [*for*] being a particle which hath the force not of a cauſe, but oftentimes of an affirmation; and to this, [*becauſe*] ſhewing that therefore he hated it the more, becauſe they thus covered it.

Saith the Lord of hoſtes.] He that is able and can command all the hoſtes of heaven and earth, to revenge the injuries and indignities done

done to his people and daughters.

Therefore keepe your ſelves in your ſpirit.] The admonition ſuch as we have had before: that is, ſeeing you know what the Lord hates, and what he loves and likes, look well to your ſelves, and your owne hearts, take heed of tranſgreſſing and dealing perfidiouſly with your wives.

Divorce, that is, for a man to put away his wife for any cauſe ſave onely for the cauſe of adultery, and for adultery, is utterly unlawfull and forbidden of God; a thing that doth diſlike and diſpleaſe him: ſo the Prophet affirmeth here. This our Saviour the oracle of his father more faithfull in the houſe then *Moſes*, doth ſhew and teach, Mat. 5.32. Mat. 19.9. It hath his force, *I ſay unto you*, that is, many aſſigne other cauſes, but I this one, onely adultery. To this we may adde that the Apoſtle allowes not a man to put away his wife for infidelity, 1 Cor. 7.12.13. onely if the infidell will depart and make a deſertion, he ſets then the beleever at liberty, but elſe he allowes him not to put her away. And if not for Idolatry, then not for other cauſes of farre leſſe weight. *Doctrine.*

Becauſe as Chriſt himſelfe giveth the reaſon, the bond betwixt them is greater, then that which is betwixt parents and children. Mat. 19.5. for it was before that, for *Adam* and *Eve* were man and wife before they were parents, and they were man and wife, that they might be parents. And againe, the bond is greater, becauſe the good is more publique, for this, for the propagation of mankinde, that onely for the good of the parents. Now then if the bond be greater, and that is not to be broken for any cauſe, then not this. If that, rather then this, then not this for ſmall and frivolous cauſes, but onely for that which he who bound the knot, hath allowed the diſſolution of it. *Reaſon 1.*

Becauſe this were for man to take upon him to ſever that which God hath joyned, when it is done not for ſuch a cauſe as he hath allowed it to be for: for when it is for ſuch a cauſe, then is it God and not man that hath diſſolved it. *Reaſon 2.*

To reprove all thoſe who allow and contend for many other cauſes that divorces may be made, beſides adultery, which opinion of theirs they would eſtabliſh firſt from the law. Deut. 24.1. When a man taketh a wife and marrieth her, if ſo be ſhe finde no favour in his eyes, becauſe he hath ſpyed ſome filthineſſe in her, then let him write her a bill of divorcement, and put it in her hand, and ſend her out of his houſe. To which I anſwer, and oppoſe, Math. 19. ſo that if it were lawfull then, yet not now: neither doe I herein make Chriſt contrary to the decrees of God by *Moſes*: but we muſt underſtand that that law in Deuteronomy was a civill and judiciall law: And Chriſt he meddles not with civill or judiciall courſes, but morall things. For they who governe common *Vſe 1.*

common wealths, propound this end unto themſelves, that if two evills, or two inconveniences happen and meete, they admit the leſſe, leſt they fall into the greater. As in ſome Cities they have admitted ſtewes and harlots, to avoide, as they ſay, greater evills, which the law of God will not ſuffer in his common wealth. And ſo to this purpoſe of marriage, when unhappy, unfit, and unequall marriages are made; the one of theſe two inconveniences ſeemed to be neceſſarily; that they who hated their wives, would either perpetually afflict and vex them, and at length kill them, or they muſt have liberty to put them away. This latter was thought more tolerable, therefore it was allowed in that common wealth; but ſo allowed as if God by it would make them keepe their wives, and uſe them better. For firſt, God would have him make a bill of divorce, by that to affect ſo hard & cruell a husband, & to drive him to conſider what an unfit & unworthy a thing it was for him to put away one he had enjoyed ſo long; for we uſe to weigh more thoſe things we write, then thoſe we ſpeake. Secondly, that if he put her away, he was not allowed atall to take her againe, and therefore to make him not to doe it, but adviſedly, when happily upon ſecond thoughts he would not doe it. Thirdly, if he gave her a bill of divorce, it muſt expreſſe the cauſe why he did it, clearing her that it was not for adultery, and accuſing himſelfe that it was for ſome other ſlight cauſe, which he ought and would, if there had been any love in him at all, have covered. All which ſheweth, that God did it for their infirmities, and would have reſtrained them from it by this meanes; and that he granted unto them was onely judiciall, that is ſo much as might free them from the hand of the Magiſtrate, that they were not puniſhable by him, but not that which made it no ſinne againſt the law morrall; and before him, they were onely freed in *foro civili, non conſcientiæ*. It is like to our law of uſury which frees men from puniſhment of the law if they take not above ſuch a ſumme, but frees them not from ſin before God, providing for the good of the borrower, both that they might borrow, and when they did, not be too much oppreſſed; but ſo, he that lends is an uſurer, and ſo a thiefe before God: So in this. For the Lord as a wiſe law-giver, in his judiciall lawes, permitted in a civill reſpect ſome things evill in themſelves, for the avoiding of a greater miſchiefe; not to allow or juſtifie the ſame from the guilt of ſinne, as before him in the court of conſcience, but to exempt the ſame from civil puniſhment in the external court before the Magiſtrate: ſuch is this we ſpeake of. Hence it is that we read not in the Scripture of any man of note for piety and holineſſe which ever uſed this, or ever gave any wife a bill of divorce. For whereas *Abraham* put away *Hagar* and *Iſmael*, it is not againſt this, for as he did it by the counſell of the wife, ſo by the commandement of God, Gen. 21. 12. And none that were godly

The permiſſion argues no ſimple lawfulneſſe.

uſing

uſing, or practiſing it once, though they were ſubject to the ſame inconveniences that others were, and ſo ſhewes that they held it not ſimply, and in conſcience lawfull.

Againe, they ſay that 1 Cor. 7. the Apoſtle allowes divorce for another cauſe. It is anſwered, that the Apoſtle ſpeaketh not of a divorce, but of a diſertion, not of putting away the wife for any fault of hers, but when ſhe forſakes the husband, for the faith and piety that is in him, and ſo *è contra*, for the Apoſtle onely ſaith, if the unbeleeving depart, let him depart. But allowes not the beleever in any ſort to put away the unbeleever; nay, commands him to live with her, if ſhe will abide with him. And ſo onely enjoyneth him to ſuffer a diſertion, not to make a divorce. And ſo this eſtabliſheth no other cauſe.

Againe, they ſay, if for adultery, then much more for crimes greater then it, and ſo there are more cauſes of divorce. This will be anſwered out of the former: for if the Apoſtle allow not for infidelity, then not for greater; for that is ſure farre greater; and if their reaſon were good, then would this follow: infidelity is a greater ſinne then adultery, therefore ought a man to be put to death for that, becauſe for this he owes to dye by Gods law. Againe, adultery doth not make the divorce, becauſe of the greatneſſe of the ſin, but becauſe of the oppoſition of it to marriage, it is far more contrary to it. The reaſon is, becauſe in marriage man and wife ought to be one fleſh. Now adultery is that which doth divide them, and make not one, but two. And ſo doth neither infidelity, blaſphemy, idolatry, neither any ſuch ſin. For theſe and the like ſins are more repugnant to God, and ſeparate men from him more then adultery, but it is more oppoſite to Matrimony; which is manifeſt, becauſe amongſt unfidells, idolaters and blaſphemers, marriage is good and lawfull, though not holy.

Other things they object, as coldneſſe and inability of ſome incurable diſeaſe, if the one goe about to kill or poyſon the other, if the civill lawes allow it. But they are anſwered, that ſome of theſe may hinder a marriage it be not, not breake it when it is. In others the Magiſtrate is to be looked to for helpe. The lawes of Magiſtrates cauſing divorce for other things, if they be capitall they ought put them to death, and ſo end the controverſie. If criminall, of leſſe force, their law is againſt the law of God, and not tolerable.

To reprove and condemne all thoſe who practiſe contrary, who though the law allow not other divorces, but for adultery, yet they upon diſlike they take at their wives, or liking of others, make nothing to ſend them home to their friends, and live ſeparated from them, and onely for their luſts ſake, beare more indignity and diſcontent from a harlot in a yeare, then they had from their

their lawfull wives in many yeares before, hearkening to ſuch bad counſellors, as *Memucan* was to the King *Ahaſhueroſh*, Eſter 16.19. perſwading him to put away *Vaſhti* for one diſobedience, and for ſome miſcarriage to ſend her away, and take another in her place, forgetting as S. *Auguſt.* ſpeaketh to *Pollentius*, that they are Chriſtians, and therefore that they ought to be prone and inclinable to mercy and indulgence, and not be ſo hard and cruell, not remembring the example of Chriſt who pardoned the adultreſſe, Joh. 8. ſhewing how full of love and compaſſion husbands ſhould be towards their penitent wives, if in adultery, much more in leſſe things, and offences: but theſe are like thoſe who *Auguſt.* ſpeakes of, who becauſe of their bitterneſſe to their wives, that they might doe it with leſſe reproofe, have razed out that Chapter, or that ſtory at leaſt out of it, ſo they could be content to raze this out; but heaven and earth ſhall paſſe when this ſhall ſtand; and they who feare not to offend againſt it, ſhall feele the weight of Gods anger hereafter; for his anger and hatred will be puniſhment and judgement.

Vſe 3. Not as the Diſciples inferred upon it. Mat. 19.10. *If the matter be ſo between man and wife, it is not good to marry*, For they are well and with good reaſon, checked by him, ſeeing verſe 11. 12. as he ſaid unto them, *All men cannot receive this thing, ſave they to whom it is given, for there are ſome chaſte who were ſo born of their mothers belly: and there be ſome chaſte which be made chaſte by men: and there be ſome chaſte which have made themſelves chaſte for the kingdome of heaven. He that is able to receive this, let him receive it.* For to ſome who cannot abſtaine, marriage is as neceſſary as meat, drinke, and ſleepe, as *Luther* ſaid ſometimes; foolliſhly cavelled at by our Papiſts. That is then not the uſe of it, but this; for men to be wary how they chuſe, and women how they are perſwaded, or give conſent, ſeeing it is a knot not to be broken againe for any diſlike, or diſcontents whatſoever, ſave onely in the matter of adultery. If it were a matter as common bargaines be, that a man might loſe his earneſt, if it were with ſome hazard of his honeſty and good report: Or if they were taken, as ſome men take prentices, upon liking; or buy horſes to loſe ſo much, if they diſlike and return them; or if *Solons* law were in force, that he who did put away his wife ſhould give her dower and portion with her againe, it were the leſſe to be thought of; but when it is ſo diſſoluble, not to be looſed or broken, but perpetuall, it requires a great care, when it is ſtronger and firmer then the bond betwixt parents and children: Therefore ſhould the man take heed how he chuſeth, for beauty, for profit, and great portion; and not for wiſedome, and vertue, though the other things be not in the like proportion. What is more profitable then the Bee, ſaith Saint *Chryſoſt. in Pſal.* 50. yet hath it a ſting: What fairer then a Peacocke?

cocke, but the comelinesse onely is in the feathers, not the fruit. So many with their great portions, and great beauty, have often their stings, and are not fit helpes, that a man had better buy a wife, then be bought to her, specially when there is no parting. And better to have had the contemptible Ant, as he speaketh, which is the mistresse of wisedome, the meaner and the more huswifely, who may soone be worth her portion in good comfort and contentment; so the woman how she is wonne, or perswaded for the person or riches, or kindred of a man, because he is able to cloath her in fine apparell, to decke her with gold and pearle, and many such things, having no wisedome to governe or instruct her, or to bring up his children in the instruction of the Lord, no love but lust, for seeing the knot is perpetuall, and no choyce allowed againe, she may buy all that deare enough. Therefore it is good to be advised in their choyce, lest repentance should come too late, and be bought too deare, and yet make no amends, for they cannot be free. If the law of polygamy were in force, that a man might have two wives, the one hated, the other beloved, or this of divorce, he might put her away at his pleasure upon dislike, and so *è contra*, the matter were small, and men might be as careless of this as of the other things, but when as he hath made one for one, and made the bond so inviolable, that there is no parting till one be the others Executor: seeing things are thus, it is not good not to marry, but to be carefull how he or she marrieth. *Chrysostome* perswading men to be carefull of their soules, reasoneth thus: *Omnia nobis duplicia Deus dedit, duos oculos, duas aures, duas manus, duos pedes; si igitur horum alterum ladatur per alterum necessitatem consolamur: animam verò unam dedit nobis, si hanc perdiderimus, quonam vivemus. Vide Chrysost. ho. 22. ad pop. Ant.* So God hath allowed us two friends, or two servants, or two houses, or two coates, one may supply the want of the other, but one wife, and her for life, and the terme of a mans dayes: how ought he to use her well and chuse her carefully: and so of a woman.

I hate putting away.] Thus he first condemnes this sinne, because it is against his will and minde, that he dislikes and hates it, and by this dissuades from it, not that we must conceive there is any such passion in God, or affection, but these things are as *August.* speaketh of anger: so of this. * It is not any perturbation of his minde, but the judgement by which he inflict punishment upon sin. And so in the whole he dissuades from this, because else Gods judgements and punishments will come upon them, howsoever they escape mens. Now this is not proper to this, but common to others, whence we have a generall doctrine.

Non est perturbatio animi ejus, sed judicium, quo irrogatur pœna peccato. Aug.

Doctrina.

Men ought to avoyde and eschew unjust divorces, and every other sinne for feare of the judgements of God and his hatred

and punishments, which thing is manifeſt in the law, where as every prohibition is not without a threat and a judgement. Hence that Deuter. 28. 15. And in the particulars through the whole law wheresoever God forbids any ſinne, [illegible]ly there is a judgement joyned with it. The ſpirit ſpeaketh not [illegible]in vaine, but that he would have men to avoyd them for [illegible]. The point is proved. Gen. 17.14. Exod. 22.22. 23.24. Iſay 2.20. Rom. 6.23. *Solomon* often threatneth adulterers with ſhame and poverty and diſeaſe, to reſtraine them from it. And S. *Paul* with the judgements to come in the life to come. Hebr. 13.

Reaſon 1. Becauſe of their corruptions, who as they love not righteouſneſſe, nor deſire or hunger after it for righteouſneſſe ſake, and in conſcience, which makes God give them promiſes and propound rewards unto them to make them obey. So they hate not ſinne, neither flye it, becauſe it is ſin, but as children do Bees, not becauſe they are Bees, but becauſe they have a ſting; ſo they ſin becauſe it is hurtfull, therefore hath the Lord propounded theſe, not as deſirous of their puniſhment, but to have them not to offend, as Princes adde penalties to their lawes.

Reaſon 2. Becauſe as the malice of Sathan hath feared men, from doing well, for feare of harmes, loſſes and diſgraces, which they ſhall finde in the world and others before them, which hath made God ballance them with his promiſes; So his cunning tells them that unrighteouſneſſe hath many pleaſures, profits, preferments, and ſhewes, then many that have riſen that way and by ſuch meanes, therefore God ſhewes them then the power of it, that for all ſuch things all muſt come to his judgements.

Reaſon 3. Becauſe by them they may ſubdue and tame their fleſh and the corruption of it, and make ſubject to the ſpirit, which alwaies of it ſelfe rebelleth againſt the ſpirit, and often ruleth over it to lead it to ſinne and diſobedience.

Uſe 1. If feare of judgements be a meanes to reſtraine men from ſin, it tells us that many men are voide even of this ſervile feare; *Vide* Mal. 1.6. firſt effect of ſervile feare. Uſe 1.

Uſe 2. To teach every man who would keepe himſelfe from it, to endeavour and labour for this feare.

Saith the Lord God of Iſrael.] This for confirmation; not the Prophet, but the Lord the maſter, and not the Miniſter ſpeakes this which is thus ſet out to ſhew the care he had of that people, that he had taken the protection and defence of them. Now this people being a type of the Church, as well as the Church, it may teach us this.

Doctrine. God is the protector and defender of his Church and children, hee that doth keepe, preſerve, and defend it. *Vide* Revelation 2. 1. *Chriſt walketh in the middeſt of the golden Candleſticke.*

Yet

Yet he covereth their injury under his garment.] The amplifying of their sin, that they pretended the law of God as a cover of it, that it might be no sinne unto them.

It is a thing which makes their sinnes the greater, who pretend the law for a cover of their sinne and iniquities, of cruelty or oppression, unfaithfulnesse, or whatsoever other corruption, such was these mens dealing, such was that of *Iezabell*, 1 Kings 21.13. & of them, Joh. 19.7. the Jewes answered him, *we have a law, and by our law he ought to dye*, because he made himselfe the sonne of God. And James 2.8.9. *Doctrine.*

Because the law was given either for a light and lanthorne to keepe men they should not sinne or transgresse, or after a glosse to let them see their sinnes, James 1. Or as a Cocke to *Peter*. Now to pervert it to the contrary, is to abuse the law, and so to adde to their former sin this second, and to increase both. To make that which is good, cause of sinne. *Reason 1.*

Because this argues that the sinne is not in infirmity, but obstinacy, when men any wayes defend and excuse it, more when they excuse it by that which doth accuse it, and busie their heads to wrest it to bolster out their sinne, when they do as *Hieram Oceano*, of some, who *non voluntatem legi, sed legem jungunt voluntati*: frame the law to their wills, and not their wills and wayes to the law. *Reason 2.*

To condemne and convince of greater sinne all such sinners as doe not simply sinne, but would sinne with warrant from that which is the onely opposite to all sinne whatsoever, and make this as some men doe Christs sufferings, the pack-horse of all their sinne: so this the patron and defence. First, here are condemned all heretiques, who doe not onely erre, but defend it with colour of the Scripture: for never any heretique hath beene, who did not pretend the Word for their heresies. The Scriptures they oftentimes contemne, because they finde them little to favour them: yet use they them as Merchants doe their Counters, sometime they stand with them for hundreds and thousands, and sometime for cyphers, when the letter helpes, they urge with full mouth, but when the spirit hurts and crosseth them, they appeale to others, and either Fathers of Councels, or the Pope must impose a sense upon them, not draw it out of them, and so have no error, but either by the letter, or the inforced sense they will maintain: as by these words, *he that takes not up his crosse and followeth me*: certain Monkes made them crosses of wood, and carried upon their shoulders. *Cassianus Collat. 8. Cap. 3.* By those words, *Here are two swords*, the Popes temporall and spirituall jurisdiction *Use 1*

Make them as *Aug.* of the Donat. *Accipientes ergo perverso corde Scripturas non eas faciunt obesse non sibi, sed sibi.* Cont. lit. par. l. 3. c. 1.

Non pertinet decere ipsas quoque Script. fuisse ex Dei voluntate dispositas, ut hæreticis materiam subministrarent istis legum oportere hæreses esse quæ sine Scripturis esse non possunt. Tertull. præscript. adverl. hæret.

riſdiction. By thoſe, *The Lord made two great lights, the Sunne the greater*: therefore the Pope is greater then the Emperour. By thoſe, *They that walke in the fleſh cannot pleaſe God*, *Innocent* condemned marriages, and eſtabliſhed ſingle life, and many ſuch things. Like unto theſe are many other, who ſearch the Scripture, for no other purpoſes, but to ſee if they can finde any thing in it, which will defend them in their ſinne. Therefore we ſhall finde a voluptuous man, who hath no knowledge in the Scripture, for to further his ſalvation, hath that to uphold uncleanneſſe, Acts 15. 29. words without ſenſe. The wanton for her painting, *That oyle makes a cheerfull countenance*. The drunkard, that *Wine was given to make the heart cheerfull*. The covetous, that *he who provides not for his owne, is worſe then an Infidell*. The Uſurer hath his diſtinctions of biting and multiplying uſurie, of lending to the poore and ſtranger, and to rich and brother, of putting money into the banke, and ſuch like.

Affectus locum eſt & non intellectui. Bernar. ſup. Cant. 8 ſer. 87. A.

Uſe 2.

To teach every man to take heed how he goes about to cover any ſinne he hath committed, by the word of God: for as he cannot doe it without injuring of the Word, which is moſt pure and holy, ſo that injury will by the Word redound to God himſelfe, who hath given and written that Word: for if it favour any ſin, he muſt needs doe the ſame, when He and his Word are one. Now it would be monſtrous impietie, that any one ſhould make God the patron of his ſinne. As if a man ſhould make the Prince the cauſe of his treaſon, it were without excuſe and hope of pardon. But this is done when the Word is made a covert, and ſo a mans ſinne is increaſed, as *Adams* was, who accuſed both *Eve* and God; *The woman thou gaveſt me*, the word thou gaveſt me. But to avoid this, we muſt endevour to read the word without prejudice, or being fore-poſſeſſed with opinion. Many men make the Scriptures favour their errors, becauſe they read them with reſolute mindes to hold that they have, and ſo ſeeke but to confirme themſelves out of that they read, and apply it to their errors, and not their mindes to it; and ſometimes ſticke upon the letter, and ſometime make it ſpeake that it never thought; knowing not that it is like to a fertile field, which bringeth forth many things which nouriſh the life of man, without any ſeething or roaſting by the heat of the fire. Some things that are hurtfull unleſſe they be boyled. Some things unboyled offend not, and yet having felt the heat of the fire, are more wholeſome. Some, that are in their kindes profitable for beaſts, though not for men: So the Scripture hath ſome things literally underſtood, which profit and help, as, *Heare, O Iſrael, &c.* Others, unleſſe they be mitigated by the heat of the ſpirituall fire, and be ſpiritually underſtood, hurt more then profit, as that, *Sell thy coat, and buy a ſword*; *If he ſtrike thee on the right cheeke, turne to him the left*; *Take up his*

croſſe,

croſſe, and follow me, and ſuch like. Therefore at all times it is not good to take the words, but labour for the ſence, ſpecially not in thoſe places where they ſeeme to favour any thing condemned in plaine words in another: for there, ſaith *Auguſtine*, is certainly a figure.

Vers. XVII.

Ye have wearied the Lord with your words: yet ye ſay, Wherein have we wearied him? When yee ſay, Every one that doth evill is good in the ſight of the Lord, and he deligheth in them. Or where is the God of judgement?

YE *have wearied the Lord with your words.*] The Prophet proceedeth now unto the laſt ſin reproved in this Chapter, which was in this people, the former was touching men, this is concerning God: the former diſhoneſty and unfaithfulneſſe towards men, this impietie againſt God. Before he accuſed them, as ſome ſpeake, of felony, now of treaſon: before for their deeds, now for their words and ſpeeches, contumeliouſly uttered againſt God, denying the providence of God both over the good and bad, not providing for the one, and not puniſhing the other. It is thought that the Jewes being now returned out of Babylon from their captivity, and ſaw both the Babylonians, and divers other Nations and people, to abound with wealth, eaſe and glory, though they ſerved their Idols, and themſelves the onely worſhippers of the true God, to be in want and poverty, they thought and ſpake, that God he regarded not them that worſhipped him, but the wicked were good in his ſight, and he delighted in them. Or at leaſt if it be not ſo, where is God that judgeth uprightly?

Ye have wearied the Lord with your words.] Some thinke the wearineſſe here ſpoken of, is a fainting which commeth from too much ſtriving and labouring, whence commeth a remitting of the care and indevour which he tooke before time. And ſo the meaning they would have to be, You ſay the Lord, who is mercifull, and aboundeth with mercy, and hath been ever conſtant in it, and prone to it, he is now wearyed in deſcending and providing for, and in doing good unto thoſe that ſerve him. And ſo it ſhould not be a wearineſſe impoſed upon him, but one that is imputed unto him. And ſo onely in opinion it ſhould be ſo, and not in truth, but how this will agree with the Prophets anſwer to their demand, I cannot ſee, neither can it poſſibly: for then he would have ſaid, In that ye ſay, the Lord hath no care, or hath caſt

of the respect of his; but he speaketh otherwise. The meaning is, then you have grieved and vexed the Lord with your speeches and reproaches and blasphemies against him. It is spoken after the manner of men; because they are so, with the speeches of others, like that, Isaiah. 43.24. *Thou hast wearied me with thine iniquities.*

Yet ye say wherein &c.] Their answer for themselves putting him to his proofe, and to make good that he had spoken, and shew wherein; else would they not confesse their faults.

When ye say.] Though not in his hearing who was able and would reproove them; but amongst the ignorant people in companies, where they came, still inculcating and repeating such things, and so to make them cast off all feare of God, and care of honesty and piety.

He that doth evill.] Not the good nor the righteous is respected of God, but the wicked; for they flourish and prosper, and he is good in his sight, that is approved of God.

From men they proceed to approach to God and to impeach, and disgrace him, and cast reproaches upon him, and being unfaithfull, injurious, and unjust to men, they are irreligious towards God.

Doctrine. They who are unfaithfull and unjust towards men, will be irreligious towards God: such as have no care of honesty, will have no care of piety, not of charity, not of religion, and *è contra.* So much this insinuates: and that 1 John 4.20. *If any man say I love God and hate his brother, he is a lyer; for how can he that loveth not his brother, whom he hath seen, love God whom he hath not seen?* And James 1.27. *Pure religion, and undefiled before God, even the father, is this, to visite the fatherlesse, and widowes in their adversity, and to keepe himselfe unspotted of the world.* Tit. 2. 12. Matth. 25. 42. Not that men shall not be condemned for irreligion, but that this is manifest to others, and shewes that there can be no religion.

Reason 1. Because men they see, and converse withall daily, and so not with God. Now if they have no care of the present, what is expected towards the absent; not of visible, none of the invisible: As 1 John 4.20.

Reason 2. Because care of religion proceedeth from the love of God, which makes Christ, Math. 22. 27. include the whole first table, which is concerning God and religion, under the title of love. Now there can be no love of God, but where there is love to man: for that 1 John 4. 20. Men love not the person, if not the picture: love to man is naturall, to God spirituall; that as naturall men, this as spirituall and regenerate. If any be unnaturall, is it not like he will and must needs be irreligious?

Vse 1. To teach us not to wonder, as many men doe, that there is so much impiety and prophaneness in our age, so little or no care of

of the Lords day, little or no love of the word, zeale for Gods glory, care of his worſhip, hatred of idolatry, and ſuch like, but *e contra*, much and great prophaning of the Lords day, &c. Wee are in the age wherein charity is growne cold, and iniquity hath gotten the upper hand. It is true which *Auguſt.* ſaith, *Enchi. 1. ad Lunr. 117. Regnat carnalis cupiditas ubi non eſt Dei charitas.* And it will be as true if *ubi*, be placed before *regnat*, for there can be never any true and conſtant love to religion, where there is not true love to God; that cannot be, unleſſe men be ſanctified and regenerated. Now ſanctification, is as ſome ſay of hearts eaſe, that growes not in every mans garden, leſſe is it in every mans houſe; ſo not ſanctification, it is in few mens hearts, and manifeſt not to be there where there is injuſtice & diſhoneſty, no love of God: & would we marvaile to ſee men performe no duties to thoſe they are knowne not to love? Love and affection being the ground of all duty, if not, why this? Nay rather ſeeing the wickedneſſe, injuſtice and oppreſſion of the time is ſuch, we ſhould rather wonder there is any religion at all, then that there is no more, that there is any love to the truth, &c. then ſo little.

To teach us what to judge of many men who ſeeme religious, who will ſit at *Gamaliels* feet, have Chriſt to teach in their ſtreets and Churches, he ſhall eat at their tables and houſes, and yet they are workers of iniquity, live in ſome one groſſe ſinne or another, of injuſtice and oppreſſion, deceit or unfaithfulneſſe, and uncleanneſſe; yea, after they have beene convinced by the word, remaine ſtill in them; know them to be but hypocrites, they may talke of religion, but they have no truth of it, they may have the ſhew of goodlineſſe, but not the power of it: They honor the word & Miniſters onely, as *Saul* would have *Samuel* to accompany him, for his owne honor before the people, or ſome other ſiniſter reſpect. It is not a ſure conſequent a man is carefull of the duties of the ſecond table, and therefore religious, becauſe hitherto by nature he hath beene ſo; & there are ſome civil hypocrites as well as religious hypocrites, but the cõtrary cõſequent is good: And oftentimes the iſſue of things proves not to be good; for though they hold out a while in ſuch profeſſion, yet at length they fall away, either when ſome trouble comes for it, that they may enjoy their lives and liberties, and ſo their ſinnes. And ſo as *Iuſt. Martyr Apol. Ret. Chriſtian*, made his reaſon, that they were not as they were accuſed voluptuous, intemperate, and ſuch like, becauſe they ſo willingly embraced death for their profeſſions ſake; for then they would have renounced that, and deceived Princes to have enjoyed theſe: So on the contray. Or elſe they after twice or thrice ſtanding, are deprived of all that, as *Sampſon* was of his ſtrength by *Dalilah*. *Vſe 3.*

To teach every man that would either preſerve himſelfe from irreligion, or approve that to others, that he ſeemeth to have, to keepe

keepe himſelfe from, or to put from him all injuſtice, diſhoneſty, & unfaithfulneſſe towards men: For elſe this will abandon religion out of his heart, and devour up all true profeſſion, as *Pharoahs* leane kine devoured his fat, & this wil make men judge, as wel they may, and with warrant, that there is no truth of religion in all that ſhew. I deny not but a man may have the truth of religion, and ſhould have wrong done him if he be otherwiſe judged of, and yet lye in ſome ſinne againſt the ſecond table; either becauſe he knew it not, or the ſtrength of the temptation hath blinded him, or the blow he had by it, hath for a while ſtammered him, as did *David*. But if they be once convinced of it and wakened as *David*, if *Nathan* have reproved them plainely, yet not ſo particular, yet ſo as they knew they were the men, if they hold on in that ſinne, it will ſoon make them irreligious; for it will make them out of love with the word and Miniſtery; and then he that judgeth ſhall have his ſentence ſealed up by God: And Chriſt ſhall make it good with that Luke 13.27. *I tell you I know ye not, whence ye are, depart from me all ye workers of iniquity.*

Ye have wearied the Lord with your words. Their words were againſt God, they ſpake wickedly, and blaſphemy againſt him.

Doctrine. To blaſpheme God, to ſpeake impiouſly of him, of his providence, power, governement, and ſuch like, is a fearefull ſinne, James 2.7.

Vſe 1. If this be ſuch a ſinne, and God have an action againſt this people for it, how juſtly may he? nay, hath he taken a controverſie againſt us and our City, when our words are ſtill againſt him; for how is every place defiled with blaſphemies and oathes, the ſtreets and houſes, tavernes, and mens private families, ſhops, and offices, who is free from it, neither maſter, nor ſervant, husband, nor wife, parents, nor children, old nor young, buyer, nor ſeller, magiſtrate, nor ſubject? If the law for blaſphemers were in force, that they ſhould be ſtoned, what a cry would be in our City? more then when the firſt borne was ſlaine in Egypt, for old and young ſhould be taken away; but if onely the guiltleſſe muſt caſt ſtones at them, ſcarce one of twenty would be found to accuſe or execute others. This ſinne begunne in a ſwaggerer, a ſtabber, and if it had continued there, it had beene well; but to ceaſe upon a civill City, and civill people, that there ſhould be as many oathes ſworne within a ſmall compaſſe in it, as in a great band of ſuch deſperate ruffians, it is moſt fearefull; and if God devour them with the ſword for ſuch blaſphemies, why not us with the plague? I ſay nothing of other blaſphemies, of accuſing the providence, power, and government of God.

Vſe 2. To teach us to reſiſt and reforme this vice, every man in himſelfe, and in his, and labour to feare the great and fearefull name of God, and uſe it with reverence, and ſpeak of him, and his providence

dence and workes with all humility, and honour. Give him as much honour as to our garments which are more pretious then others; for how is it not moſt abſurd that a man having one garment more excellent then others, cannot indure it continually to be abuſed, and yet raſhly and upon every occaſion abuſe the name of God? Let us not thinke thoſe excuſes of neceſſity, and we cannot be beleeved, will goe for currant before God, or he provoked me; for ſo the firſt blaſphemer could have ſaid for himſelfe. But as no man will drinke poyſon willingly, or upon any neceſſity, ſo ſhould he not take an oath. *De probo dicturo dicimus, ut tanto ablue & ita commemora: nunc verò nomen ſuper omne nomen venerandum, tot modis terrà admirabile, quod audientes Dæmones horrent, temeratis circumſcribimus. O conſuetudinem! Chryſoſt. ho. 26. ad pop. Ant.* And to make a more ſpeedy reformation, write upon the walls of thy houſe, and of thy heart that ſame flying booke: Zac. 5.2.3. And thinke this is flying to judgement; and ſo fly thou as faſt from thine oathes: And as the Egyptians thruſt Iſrael out of Egypt, becauſe for them the firſt borne of the King and peaſant was ſlaine: ſo doe with your oathes.

Ye have wearied the Lord with your words.] The Prophet ſaith not barely, your words are againſt the Lord; As Iſa. 3.8. but the Lord is wearied, and vexed with them, ſpeaking after the manner of men, who are vexed with things that diſpleaſe them, and ſo noting how greatly God was diſpleaſed with theſe ſinnes, how they offend him.

The blaſphemies, and other ſinnes of men doe marvelouſly offend, and vehemently diſpleaſe the Lord; which as it is affirmed here and the like, Iſaiah 43.24. So as many threates and menaces, ſo many judgements executed, ſometimes upon the whole world, ſometimes upon generall Cities, ſometimes upon particulars perſons, through the holy ſtory doth manifeſt no leſſe: becauſe when men doe lay about them, and ſmite and puniſh, it argues they are offended and diſpleaſed: hereto belongs theſe and the like, Pſal. 106.29. *Thus they provoked him to anger with their owne inventions, and the plague brake in upon them*, Iſaiah 63.10. *but they rebelled, and vexed his holy ſpirit: therefore was he turned to be their enemy, and he fought againſt them.* Epheſ. 4.30. *Grieve not the holy Spirit of God.*

Doctrine.

Ira in Deo non eſt affectio, ſed pœna in nos ex vindicta manans. Chryſoſt.

Becauſe it is the tranſgreſſion of his law, Joh. 3.4. Now he gave his law to have obedience, which is delightfull unto him, 1 Sam. 15.22. He takes pleaſure in obedience: then diſobedience and tranſgreſſion muſt needs diſpleaſe him.

Reaſon 1.

Becauſe he is moſt holy, juſt, and good; yea, goodneſſe, juſtice, and holineſſe it ſelfe. Now as every man is more good, ſo is he leaſt ſuſpicious of evill in another; but when it is apparent, he is moſt diſpleaſed with it: for as things rejoyce and delight in

Reaſon 2.

their

their like: so are they distasted and displeased with their unlike, and that which is so contrary to them. The more righteous the Judge is, the more he hates iniquity and sinne; he as righteousnesse it selfe. The sunne is the greatest enemy to darkenes, because it hath light of it selfe, and as it were, is light it selfe.

Reason 3. Because it workes the destruction of the creature, which he loves, Jam. 1. 15. Now then loving his creature, he must needs dislike and hates this: parents hate and dislike those creatures, men or beasts, who worke the ruine of their children, the fruit of their bodies, and generally whatsoever a man loves, he hates that which worketh the ruine of it.

Vse 1. For sinnes past which a man hath commited, he must be grieved and displeased with himselfe, that ever he committed any such things, by which he hath grieved and vexed so holy and righteous a God. And this ought he to do, if either he have love to God, or to himselfe. To God, because where men love, they are loath to offend, and grieved when they have displeased them: so that it is a note of a graceless child, one without any love to his father, that is never grieved when he sees his father grieved and vexed with his leudnesse, and evill carriage: he may be a child, but he is a prodigall sonne, and shall never be accepted till he returne and shew himselfe grieved, that he hath grieved him. True love seekes to please the beloved rather then it selfe, and is more grieved that it hath displeased such one, then if it had offended it selfe: And whereas men are more displeased of the losse of their owne pleasure, then to the displeasure of God: how can it be but that selfe love is above Gods love? As (*Salvia* saith) whom a man is loathest to offend, he most loves, of himselfe, or God: but where Gods love raigneth as it ought, there this dislike and griefe will be: And if this should not make them dislike and grieve; yet if any man indeed love himselfe, he will dislike and grieve for them, because if he doe it not voluntarily, he shall doe it by force and constraint; for if he judge not himselfe, and so take revenge of himselfe for his offending of God; the Lord will, and make him grieve, though oftentimes not as he ought, * (because such griefe in judgements is not alwaies true griefe) yet he shall grieve as he would not; for God will bring upon him that which will make him grieve, some judgement or other, to shew that as he loves them who love him, so will he grieve those who grieve him; which if it be come upon them, they shall finde that true that a disease, is not so soone removed as it is easily prevented. So here. And that it will grieve them, as in diseases; not the disease, but that they neglected the meanes by which they might have prevented it.

Semper in amore cautella est nemò melius diligit quam qui maxime veretur offendere. Sal. Ep.

As Salvia: *Qui satis diligunt non citò offenduntur: sed si nõ facilè offendunt.*

As Chry. of man: *qui fuerit sub vinculis bonus, nunquã erit profectò bonus: simul ac enim vi nulla cogitur liber ipse ad ingenium subito conversus iterum desciscet* So I of this griefe.

Vse 2. For the time to come men ought to put away their sinnes, and keepe themselves from committing new sinnes, or renewing the

the old: for it is that which is a griefe unto the Lord and his Spirit: and should not men avoid the grieving of God? not words and workes which are against God, and doe displease him? If some were a thing which God regardeth not, and he were no waies affected or moved with it, to griefe or displeasure, lesse matter were to be made of it, it were no great matter though men satisfied themselves and pleased themselves, but being as it is so displeasing to the Lord, & such a grief unto him: It is not only to be sorrowed for committed, but carefully to be avoided. If he be a fooliſh ſon, that is an heavneſſe to his mother, Prov. 10.1. What is he that is a grief to God his father? how fooliſh and wicked is he? One asked this question to one about to sinne: Tell me what thou thinkeſt, will he pardon thee or no? whatsoever thou answer it shall be against thy selfe: if thou thinke he will not pardon thee, what folly and desperatenesse is that to offend a mighty Prince without hope of pardon? if thou thinke he will, what ingratitude, and impiety is it to offend so gracious and good a God? so when thou art about to commit any evill, or doſt omit some good formerly practiſed, and as thou wouldeſt be thought to have done it of conſcience, and so it may be, thought now asleepe. Tell me, I say, what thinkeſt thou, doſt thou grieve and displeaſe God, or is it liking to him? Answer what thou will, thou shalt not avoyde, but be taken: If thou say or thinke it doth not displeaſe him, thou thinkeſt wickedly, and shalt know it, Pſal. 50.21. but if thou thinke it displeaſe him, what a desperatenesse is this to provoke ſuch a great God, ſo mighty a Prince? And though thy ſinnes bring thee in never ſo much pleaſure and profit for a time, never ſo much contentment and ſatisfaction, yet while God is displeaſed and offended, yea, grieved with it, thinke the end will be worſe for thee: For *doe they provoke me to anger*, ſaith God, *and not themſelves to the confuſion of their faces?* As if he ſaid, doe they imagine I will long beare my griefe, and goe mourning away, and not pay them home, and eaſe my ſelfe, yes, they ſhall finde that I have ſaid, Iſaiah 1.24. *Therefore ſaith the Lord God of Hoſts, the mighty one of Iſrael, ah I will eaſe me of mine adverſaries, and avenge me of mine enemies.* Therefore let men put away their iniquities, ceaſe of ſinning, and not grieve the Lord: Let no man imagine that this he will not part with, but yet doe ſomething which may pleaſe God: As prophane *Eſau* with his father, Gen. 28.8.9. for if they doe, it ſhall be with them as with him, though his father meant to bleſſe him, yet God would not have it ſo, though men and the worke bleſſe them, yet ſhall it not be ſo.

Ablatum erat à peccatoribus timor, ni poſſet eſſe cautela, And *tanta animorum vel potius peccatorum caecitas fuit, ut cum abſque dubio nullus perire vellet, nihilominus id ageret ne periret.* Salvia.

As Cyprian de lapſis. *Plus imò delinquit, qui ſecundùm hominem Deum cogitans, evadere ſe poſſe criminis credit, ſi non palam crimen admiſit ſuum.*

Uſe 3.

For imitation, if God be grieved, at the ſinnes of others, then ought they to be ſo too, *vide* Mal. 1.6. in properties of filiall feare: And if it doe grieve them indeed, then will they not uſe familiarity with thoſe, whoſe words and workes are bitter and ſharpe

ſharpe ſwords, grieving God, and grieving them, where there is a neceſſity of a mans calling, there to come when he ſhall heare and ſee ſuch thing is one thing, but where no ſuch things, he that can take pleaſure or delight in their companies, may feare he is not affected, or is benummed by preſent condition: if a little pleaſure, or profit of his owne make him indure much diſgrace to God.

When ye ſay, every one that doth evill in his ſight.] Their blaſphemy was ſpoken herein, that they ſaid God reſpected and loved the wicked.

Doctrine. For men to thinke, or ſpeake, that God loveth, and reſpecteth the wicked, maketh account of them, and approveth them, it is a wicked and blaſphemous thought and ſpeech againſt God. Such was this. And ſuch is that, Cap. 3. Such *David* confeſſed ceazed ſometime upon himſelfe, Pſal. 73.12.13. This is that which *Elihu* chargeth *Iob* withall, Job 34.9. *For he hath ſaid, it profiteth a man nothing that he ſhou'd walke with God.*

Reaſon 1. Becauſe this is to make God wicked; for no man but a wicked man, and one in that he is wicked, can, or will approve of the wicked, or wickedneſſe. Many men may in outward ſhew, and in hypocriſie, approve and ſhew liking of holineſſe and piety, when themſelves are not good; but no man can, or will approve of wickedneſſe, but he that is evill, and wicked; he therefore that ſaith, God favoureth the wicked, muſt needs chalenge him for wicked, but to ſay the righteous God is wicked, is blaſphemy, &c.

Reaſon 2. Becauſe he makes God to doe that which he accounts abominable in others, and hath pronounced a woe againſt them that ſhould doe it, which is to juſtifie the wicked. Iſai. 5.20. he muſt needs thinke wickedly, and ſpeake blaſphemouſly againſt God.

Queſt. How then ſhall we excuſe the Apoſtle from blaſphemy, affirming Rom. 4.5. *that God juſtifies the ungodly?*

Anſw. Well enough, becauſe the meaning is not, that he juſtifies him, ſo long, and while he is wicked, as if he accounted evill, good, and made his workes juſt, which were wicked; for this is againſt the law, and forbidden by him, and affirmed by him he never will doe it, Exod. 34.7. But they are called wicked, not becauſe they are ſuch, when he hath juſtified them, but becauſe they were ſuch before; for he pardons their ſinnes, and heales their infirmities, and gives them new hearts, and makes them juſt and righteous, and ſo is ſaid to juſtifie them: It may be ſhadowed to our capacity. A Phyſitian is ſaid to heale a man, not that he is ſicke when he hath healed him, but that he was ſicke when he begunne with him. So in this. But that is reproved, as blaſphemy in theſe, is, that they ſaid God loved the wicked when he was ſuch, and approved of him, being ſuch.

Vſe 1. To convince many of ſin, & of this blaſphemy, not in that onely which

which oftentimes is heard from them, that they cenſure and condemne and caſt out of the favour of God, and make them to be hated of God, who indeed are in his love and bookes; as if he did condemne the righteous, and onely becauſe their lives and carriage is reproved by their piety and ſtudy of holineſſe, and condemne them as hated, becauſe they ſtrive to come moſt nigh God. To whom we may apply that of *Tertullian. Apol. Adverſus gentes.* * *How much more would Anacharſis have notes these men of folly being unwiſe? yet taking upon them to cenſure the wiſe, then for ſuch unskilfull in muſicke, to cenſure muſitians.* But this is not their expreſſed ſin here, though implyed, but when they make & affirm men to be in the favour of God, and approved of him, who are wicked and evill. How many confidently glory of themſelves that they love God, and are beloved of him, when ſome of them are like him, Deut. 29. 18. 19. being knowne, and noted for wicked men, and yet boaſt of his love? what is this but blaſphemy, to ſay God juſtifieth and approveth the wicked? But if they be not apparently wicked, but evill hypocrites, and live in no groſſe ſinne of the ſecond table, but are voyde of the truth of any duty, but are without all goodneſſe, ſpecially in reſpect of the firſt, whereby they are wicked; (for if it be true, *ſatis eſt hos mali nihil boni feciſſe*; then is he wicked that is not good) and for ſuch an hypocrite to flatter himſelfe, and boaſt of his love to God, and God to him, makes him ſo much the more wicked, for he addeth to his former ſinnes, this blaſphemy, chalenging God that he juſtifies the wicked ones, and that he approves, and likes of him, being wicked. Now as they are guilty of this, in reſpect of themſelves, ſo are they for others; for men that are their friends by whom they reape profit, from whom they have countenance, and of whom they are honoured and advanced, be what they will be, how wicked, or how ungodly ſoever, yet they tell them, and ſo flatter them, as the bleſſed and beloved men of God.

To teach every man to take heed of this blaſpemy, to thinke or ſpeake thus wickedly of God, either in favour of himſelfe or others. If a man may not lye for Gods cauſe, he may not belye God for himſelfe, or in the behalfe of others, knowing himſelfe guilty of ſome groſſe ſinnes, adultery, covetouſneſſe, ſwearing, and ſuch like, and lying in them, yet boaſt God reſpects and loves him, he is good in his ſight, like a bragging Courtier that boaſteth of the favour of his Prince, when he never had it, or is cleane caſt out of it, for it may coſt him ſetting on, but this ſurely ſhall. Or ſpeaking of others for ſiniſter reſpects, who if they doe but offend them, and deprive them of the hopes they have, and have ſettled upon them, will condemne them for moſt wicked men, and yet will for the preſent advance them, as the onely white ones of God, but it ſhould not be thus, ſeeing that is to blaſpheme and

* *Quantò magis hos denotaſſet Anacharſis imprudentes de prudentibus judicantes, quã immuſicos de muſicis.* Tertull. Apol. adverſus gentes.

Vſe 2.

ſpeake wickedly of God: And if it be dangerous ſlandering a State, or a juſt Judge, ſaying he juſtifieth the wicked; how much more this? But if we muſt be judging, labour to judge righteous judgement, and account men beloved that are good, and them hated that are wicked.

He that doth evill, is good in Gods ſight.] So they judged from outward things, the eaſe, plenty, & proſperity which idolaters had, and for that accounted them happy, and beloved of God, but the Prophet reproveth them, as meaſuring God by a falſe rule, themſelves hated, becauſe of their long croſſes, and others beloved becauſe of their long proſperity.

Doctrine As they are not to be accounted hated of God, who are under the croſſe, and in ſome long affliction, ſo are not they to be accounted beloved, and accepted of God, who are in proſperity, and in ſome long outward felicity: Manifeſt here, and that Eccleſ. 9.1. Pſal. 73.1.1 Cor. 1.26.

Reaſon 1. Becauſe theſe ſtates are common to both, and if there happen to be any propriety in them, proſperity & long impunity is proper to the wicked, and the croſſe to godly, as all times manifeſt to us. And if either argue love or hatred, or doe but looke that waies, it is proſperity, hatred and the croſſe rather argue love, Rev. 3.19.

Reaſon 2. Becauſe God leſſe loves where outward things are, not in particular, but generally, the reaſon of which is, becauſe men elſe would thinke them beloved for their outward things, and by them to deſerve love, and ſo never acknowledge his love free, but that he loved them, becauſe he might better honour himſelfe by them: As St. *Auguſt.* gives the reaſon why he choſe not the wiſe Scribe, or Philoſopher, not the Senator, not the rich Merchant to be his Diſciples, becauſe they would ſay they were choſen for ſuch things. And therefore theſe argue rather not love.

Uſe 1. By the way, this will confute the Church of Rome, making a flouriſhing eſtate, a ſigne and true note of the Church, and ſo of the favour and love of God, for no Church without love, when it is manifeſt, the croſſe is *Comes Eccleſiæ*. And no ſociety hath had more afflictions then it, but if it had not, yet if it will not conclude that one man is beloved, and ſo two, &c. then not a multitude.

Uſe 2. This confutes the common judgement of moſt men, who meaſure the favour and love of God to themſelves, and others, by outward things, accounting him that is in poverty and miſery, accurſed and rejected, and he that is rich and full, to be the ſonne of God, and hence they blaſpheme God ſo uſually as they doe, both in reſpect of themſelves and others, when they account them beloved, their reaſon and ground is all upon this foundation, they have riches and wealth, and every thing ſucceeds well with them, Like the high Prieſts, who accounted the people accurſed,

becauſe they knew not the law, and themſelves happy becauſe they knew, when they knew nothing as they ought to know; as theſe for knowledge, ſo they for riches: As among the Egyptians, he onely was accounted rich that had his heard full of white kine: So now he onely beloved that hath his purſe and treaſures full. How uſuall this manner of judging is, is too too apparent; but how fallacious and deceitfull it is, may be as apparent: like that of *Simonides*, who would have wealth better then wiſedome, becauſe the wiſe ſtood with cap in hand to the rich; ſo they the wealthy then the poore, becauſe they would have it to argue more favour, and ſo judge a man how wicked, at leaſt, how ungodly ſoever he be, if he have riches, and be in proſperity and plenty, and others hated; but theſe condemne the generation of Gods children as Pſalm. 73. yea, they judge and condemne God himſelfe, as if he loved the wicked.

To teach us, not to judge and meaſure the love of God by theſe outward things, to thinke of that, James 2. 1. *My brethren have not the faith of our Lord Ieſus Chriſt, in reſpect of perſons*: for ſo much it will carry, though more. We have a proverbe which may confute theſe conceits, and better informe us; for uſually we ſay not, he is beloved of God that is rich, but he is rich that God loves, and ſo he is; for he is rich that a Prince loves, though he poſſeſſe him not with lands and livings; becauſe his love will ever adminiſter that which is neceſſary for his place and ſtate; but this is true, eſpecially if we underſtand it of ſuch a Prince as is not mutable in his minde, not mortall in his nature; he is rich that ſuch a Prince loves, which is onely God. But admit this; yet how ſhall a man know that God loves him, or how may a man judge who is beloved, if not by theſe outward things? I anſwer by another queſtion: how doe Courtiers know Princes love them, how children that their fathers love them as children? The firſt is not from common gifts which are Princes larges, they caſt at all adventure, but their ſpeciall places of honor and dignities. The ſecond not that they have meate and drinke, apparell, and ſuch things neceſſary, common to them, and ſervants; but that they have inheritances and portions provided for them. So not theſe outward things common, nor common graces, knowledge, utterance, &c. but particular graces, faith, hope, ſanctification, and ſuch like; he that is rich in theſe, is beloved of God.

Vſe 3.

Or where is the God of judgement?] Their blaſphemy conſiſted on two parts: one that God ſhould favour the wicked and reprobate. Another that if that be denyed, it will follow that God did not judge and governe things upon earth; for if he did, then would it not goe ſo well with ſuch wicked. They deny not here by this interrogation, that there is a God of judgement, but from the proſperity of the wicked, that he ſhewes himſelfe careleſſe and

remisse in his government, and so in this thing, calling it into question.

Doctrine. For men to deny or doubt of the providence of God, because of the prosperity of the wicked and their impunity, and for the affliction of the godly, and their sufferings, and troubles, is a wicked and blasphemous thing; for such are these reproved. This made *David* pray so earnestly for Gods jugements upon the wicked, that it might appeare that his providence was over the earth, Psalm. 58. *per totum*. Insinuating else that they would from their prosperity deny his providence: He noteth of himselfe, that from their prosperity he was tainted & infected with this, had not the waters of the sanctuary cured him, Psal. 73.17. And shewes directly, that others seeing it by reason of the infirmity of the flesh, and astonished at the greatnesse of their prosperity, and their owne misery, called into question the providence and administration of God, Verse 11. Example of this is in *Gideon*, Judges 6.12. 13. *Then the Angell of the Lord appeared unto him, and said unto him, the Lord is with thee, thou valiant man. To whom Gide on answered, ah, my Lord! if the Lord be with us, why then is all this come upon us? and where be all his miracles which our fathers told us of, and said, did not the Lord bring us out of Egypt? but now the Lord hath forsaken us, and delivered us into the hand of the Midianites.*

Reason 1. Because they see not how they can escape the former, else to accuse God as a favourer of the wicked, and one that loves not the good; if they should acknowledge his providence, seeing they measure his love by outward things: Therefore they fall into this, to deny his providence and particular disposition of things.

Reason 2. Because as S. *Peter* speaketh, they are blinde, or blinded with some passion, and cannot see a farre off, either to call to minde the judgements of God, by which they may see what he hath done, that he regardeth, or to see the time to come, that he will doe it; but onely looking to the present view, are thus deceiued and erre.

Vse 1. To teach us when we heare many men wrangling and jangling against the providence of God, and denying his administration and governement of things here below, even from this, that those who walke uprightly are under the winde, and they who contemne God, despise, or at least neglect his worship, live in Atheisme, or irreligion, and prophanesse, yet they flourish, and have all things in abundance, as heart could desire; for if he did, how would he not remedy this, and rectifie this confusion? Such quarrelling, as this is but the old sophystry of Satan, and the old corruption of man, which hath beene a thousand times confuted in every age, and place, since it was first invented, which might have stopped the mouth of all iniquity in this case, were not Satan wonderfull malicious, and the nature of man marvelous weake,

not

not able to looke to things paſt, or foreſee things to come.

Vſe 2.

To teach us to take heed of any ſuch corruption as this is, to deny, or queſtion about the providence of God, when we looke abroad, and conſider things, and finde things thus diſpoſed of, which ſeemes ſo contrary to the courſe of the world; and to ſtay us, we muſt conſider two things: The firſt is, that howſoever other arguments and reaſons of Gods divine providence and mercy towards all and particular men, is to be ſeene and is manifeſt of all, both in their lives paſt, and preſent, in all places; yet are not the examples of his judgement alwaies to be ſeene, but to be expected in their due time, ſuch as are reſerved for time to come; ſo that though a man may judge by the time paſt and preſent, and finde nothing, nor no part of mans life without apparent proofes of the power, wiſedome, and mercy of God, becauſe he ſtill makes his ſun to ſhine, and his raine to fall on good and bad; yet that part of providence which is in judgements, is to be expected in a fit time, but it is the future and time to come: And that he will manifeſt unto every one that he certainely doth governe. This advice is given. Pſa. 37. 1. 2. 9. 10. 35. 36. And that Job 27. from 7. to 14. and verſ. 30. Therefore muſt we with *Dauid* goe into Gods Sanctuary, and conſider not the beginnings nor the preſent ſtate, but the ends of theſe men, which will manifeſtly prove his providence, Gods dealing with them and his owne; like to Princes with their Hawke and Partridge, or their ſtates being like the Partridge, and the other as the Hawke. The ſecond is, the time preſent, that this divers dealing of God with them, argues his providence, becauſe it is the way to ſalvation for the one, and to deſtruction for the other. As it argues the skill of the Phyſitian and his wiſedome, having to deale with two patients, one deſperately ſicke, and he cares not for his health, the other ſo ſick as he may be recovered, he uſeth divers dyets and manner of uſage: So God deales with his.

THE THIRD CHAPTER OF THE PROPHET *MALACHY.*

BEhold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall speedily come to his Temple: even the messenger of the Covenant whom ye desire: behold, he shall come, saith the Lord of hosts.

2 But who may abide the day of his comming? and who shall endure, when he appeareth? for he is like purging fire, and like fullers sope.

3 And he shall sit down to trie and fine the silver: he shall even fine the sons of Levi, and purifie them as gold and silver, that they may bring offerings unto the Lord in righteousnes.

4 Then shall the offerings of Juda and Jerusalem be acceptable unto the Lord, as in old time, and in the yeers afore.

5 And I will come neer to you to judgement, and I will be a swift witnesse against the soothsayers, and against the adulterers, and against false sweaners, and against those that wrongfully keep backe the hirelings wages, and vex the widow and the fatherlesse, and oppresse the stranger, and feare not me, saith the Lord of hosts,

6 For I am the Lord: I change not, and ye sons of Jaacob are not consumed.

7 From the daies of your fathers, yee are gone away from mine ordinances, and have not kept them: returne unto me, and I will returne unto you, saith the Lord of hosts: but ye said, wherein shall we returne?

8 Will a man spoyle his gods? yet have ye spoyled me: but ye say, Wherein have we spoyled thee? In tithes and offerings.

9 Ye are cursed with a curse: for ye have spoyled me, even this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and proove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven unto you, and powre you out a blessing without measure.

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground, neither shall your vine be barren in the field, saith the Lord of hosts.

12 And all nations shall call you blessed: for ye shall be a pleasant land, saith the Lord of hosts.

13 Your words have been stout against me, saith the Lord: yet ye say, What have we spoken against thee?

14 Ye have said, It is in vaine to serve God: and what profit is it that we have kept his commandement, and that we walked humbly before the Lord of hosts?

15 Therefore we count the proud blessed: even they that worke wickednesse are set up, and they that tempt God, yea, they are delivered.

16 Then spake they that feared the Lord, every one to his neighbour, and the Lord hearkened and heard it, and a booke of remembrance was written before him for them that feared the Lord, and that thought upon his Name.

17 And they shall be to me, saith the Lord of hosts, in that day that I shall do this, for a flocke, and I will spare them as a man spareth his own son that serveth him.

18 Then shall you returne, and discerne between the righteous and the wicked: between him that serveth God, and him that serveth him not.

[redacted]

VERSE 1.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall speedily come to his Temple: even the messenger of the Covenant whom ye desire: behold, he shall come, saith the Lord of hosts.

IN this Chapter are two things laid down: one an answer to the blasphemies reproved, vers 17. of the former, which is contained in the 6. first verses. The other, an expostulation or contestation with them, of their prophanesse, obstinacy and other impiety, *ad litem*. For the first: The sum of it is thus. Hitherto hath God so shewed himselfe a most equall and upright Judge, that yet before he manifested himselfe a most mercifull father, and never yet condemned and punished any people, or any Nation with destruction, banishment, or other punishment, but he first by his Prophets or by other means, endeavoured to draw them to repentance and their duty, from their madnesse and corruptions. And so it comes to passe, that either truly repenting and desiring the mercy of God, they obtaine pardon, or remaining obstinate and impenitent, they are most justly punished. Now this ancient manner of shewing his judgements, either privately or publiquely, God commands here to be expected: for he saith he is about a most excellent worke, whereby he will make manifest to godly and sound hearted men, the greatnesse of his mercy, and will give proofe of the severity of his judgements to the wicked, and those who are obstinate in their sin. The manner how this is expressed unto us, is, by a Prophesie of two persons to come, the one of *Iohn Baptist*, the forerunner, calling men to repentance, and shewing Gods purpose both touching the godly and the reprobate. The other of the Ruler and Saviour of the world, the Judge of quicke and dead, whose admirable power is manifested both waies, both in saving of the

good

good and faithfull, and in judgeing and punishing the wicked. The Propheſie is then of two perſons, and of their duties. The firſt is *Iohn Baptiſt*, the ſon of *Zacharias*, who was and did ſhew ſalvation a comming, and teach men the meanes how they might obtaine it, who for the ſimilitude of his minde, manners, ſtudies, and whole life, was called another *Elias*; for to underſtand this as the *Hebrewes* did of an heavenly Angel, is marvelouſly abſurd, ſeeing our Saviour Chriſt in the Goſpel, hath manifeſtly affirmed, that it was *Iohn*. Math. 11. 10. who was ſent not by the councell of man, neither came by his owne ambition, but by the authority of God he undertooke this duty.

Behold.] Signifieth a certaine and a moſt famous and publique thing. And ſpeaking of this he uſeth the preſent tenſe; he noteth the certainty of it, that is as ſure as if it were already done, and as ſure as if it were beheld with their eies. But there is in this thing a difference betwixt the Prophet and the Evangeliſt, one giving it to Chriſt, the other unto the Father; divers reconcile them diverſly, but that which ſeemeth moſt plaine and true is this: That ſome works are proper to the perſons, to every one in their eſſentiall proprieties; as to beget, be begotten, and proceed; and theſe are not communicable, but ſome are externall and common, and ſometimes are given to one perſon, ſometimes to another, to manifeſt the unity of eſſence in the trinity of perſons. As Iſaiah 6. 1. I ſaw the Lord ſitting on a throne. Some thinke, St. *Baſil* and others, that it was the Father who appeared in that viſion. Yet John, 12. 41. It is given to the ſonne. And Acts, 28. 25. Saint *Paul* giveth it unto the ſpirit. So that which is ſpoken of the holy Ghoſt, 2. Pet. 7. 21. is affirmed of the Father. Heb. 1. 1. now like to theſe is this. The ſending of *Iohn* being common to both, is by the Prophet given to the Son, and by the Evangeliſt to God, or by Chriſt in the Evangeliſt, to ſhew that he was one in nature with the Father, and another in perſon. Now Angel heere is a name noting an office or miniſtery, and not an eſſence or nature. *Cyrillus*

He ſhall prepare the way before me.] The effect of his office and miniſtery, to make ready for Chriſt: that is, by preaching faith and repentance, he might fit men ready to receive Chriſt whom he preached, not to come but declared and pointed at him being preſent, and already come. And ſo he differed from all the former Prophets. In which ſtate he denied himſelfe to be a Prophet, Iohn, 1.

And the Lord whom ye ſeek.] The next Propheſie is of Chriſt himſelfe, and the Lord whoſe comming and perſon is deſcribed in this verſe, his power, verſe the ſecond, and the effects of that power in reſpect of the godly and elect, verſes third and fourth, and of the wicked and reprobate, verſes five and ſix.

First

First of the comming of Christ, which is described to us, first when he should come, speedily or immediately, that is, when John had once entered his office and begun to preach, Christ should come preaching also repentance and the Gospell, and so he did. Marke, 1.

Secondly the place where he should come, that is, the Temple. By which what should be meant, divers men have divers conceits. Saint *Cyril* understands the wombe of the virgin. Saint *August* and *Theod.* the humanity and flesh of Christ, because of that, *destroy this Temple.* John 2. but neither of these can be, seeing, John must first be sent to preach, which was not till Christ was thirty yeares of age: for his sending was not his birth, but his office, or for it. So Christs sending was not his incarnation, but his office, for then is he said to come, when he began to preach, worke miracles, and execute his function. So John 1. 26, 27. and Math. 3. 11. By Temple then we understand literally the Temple at Jerusalem, and in it the Church, for in it Christ ought to be, to teach, to do, and execute his calling and function, by the decree of God. And there to build himselfe that spirituall Temple, which is made of living stones. And this some gather from the preposition *El*, which signifies not onely the place, but notes the cause and end as well, and so it is both to the Temple and for it; noting the spirituall Temple to the materiall Temple, and for the spirituall, that the type, this the truth.

Now the person of Christ is described. First he is called the Lord, that is King and governour of his Church, of whom is that, Psal. 110. 1. Which Lord the Prophet affirmeth that they desired, the Jewes all of them, some in one respect, & some in another desired him: some as an earthly King, and deliverer, and some as a spirituall King, and the true Messias, who should be their redeemer and saviour, from sinne and the wrath of God, Luke 2. 25. 38.

Even the messenger of the Covenant.] The second description of his person, that he is the messenger or Angell so called, because he was to reveale his Fathers will to his people, and to be their Prophet to teach them what God requireth of them. Called the Angel of the Covenant, partly because he was promised, and God did so Covenant with them to be their Prophet, Deut. 18. 15, 16. and Rom. 15. 8. and partly as some thinke, because he is in that makes the Covenant, betwixt God and his people, being mediator of it, and partly because he is the messenger of the new law, or the new testament, wherein heavenly blessings are promised unto us. So St. *August. de civit. Dei.* 18, 35.

Behold he shall come.] The conclusion for confirmation of the former to establish the certainty of it. At the time appointed he shall certainly come, for God hath decreed it, and the mouth of

of the Lord hath ſpoken it. Some underſtand theſe words of his ſecond comming, as the others of the firſt. As *Auguſt.* and *Theodoret.* But *Cyril* and *Rupert* otherwiſe, as we; and the third and fourth verſes prove it, becauſe thoſe things are exercíſes of the Church upon earth.

In the Propheſie we firſt obſerve what toucheth the forerunner. That he is ſent, and the end of his ſending.

I ſend.] Math. 11.10. It is ſaid God the Father ſendeth, noting the unity of eſſence.

Doctrine 1. Chriſt is God equall to the Father and coeternall with him. Revel. 2.8. firſt and laſt.

Doctrine 2. Chriſt he ſendeth Miniſters and appoints them over particular charges, as Paſtors, Re. 2.1.

My meſſenger or Angel.] *Iohn* is the meſſenger of Chriſt, one by whom he would make his will known: and the ſpirituall and heavenly verity manifeſt unto his people, which is not peculiar to *Iohn*, but that which is given unto all the Miniſters of God, and ſo teacheth us a generall thing.

Doctrine. The Miniſters of God are his meſſengers and Angels to receive from him and reveale to, and teach his people his will and pleaſure; thoſe by whom he will convey unto them the knowledge of his divine Myſteries; which is not to be underſtood excluſively, as if they ſhould have no knowledge of it by any other means; But this is the principall means by which he hath ordained thus to manifeſt it; Hence is this name of Angel or meſſenger ſo uſually given unto them. And that of Embaſſadours. 2. Cor. 5.20. And that of any Interpreter. Iob, 33. 23. And that they bring is called the Lords meſſage. Haggai, 1.13. Hence that, Math. 29.19. *go ye and teach.* Luke, 16.29. *Abraham* ſaid unto him, *they have Moſes and the Prophets; let them hear them.*

Reaſon 1. Becauſe of mans infirmity, therefore he ſpeakes not himſelfe, neither ſendeth by an Angel, which is one by nature, knowing the naturall feare of a man, that he is able to indure neither. As that ſheweth. Deuter. 5. 25, 26. *Now therefore why ſhould we die? For this great fire will conſume us: if we hear the voice of the Lord our God any more, we ſhall die. For what fleſh was there ever that heard the voice of the living God ſpeaking out of the midſt of the fire, as we have, and lived?* Luke 1.11, 12. *Then appeared unto him an Angel of the Lord, ſtanding at the right ſide of the Altar of incenſe: And when Zacharias ſaw him, he was troubled, and fear fell upon him.* As alſo his ſuperſtition who would leave attending the meſſage and worſhip the meſſenger. As Revelat. 22. 8. But he willing to have the meſſage rather regarded, ſends it in earthen veſſells.

Reaſon 2. Becauſe they might know better and more fitly, to deliver and apply this word, both with more compaſſion, and with other affections, ſeeing they are partakers of the like infirmities, and ſo better know

know the infirmities of men. It is the reason the Apostle giveth, why the Priesthood was taken from men, to be for men in things appertaining to God. Heb. 5. 1, 2. Which is that the Apostle said. 1. Cor. 9. 20. *Vnto the Iewes I become as a Iew, that I may win the Iewes: to them that are under the law, as though I were under the law, that I may win them that are under the law.* Which was, saith Augustine, * *In compassion pitying them, not in dissimulation to deceive them.* He became as a sicke man himselfe, to tend the sicke, not feigning that he had a fever, but with such a tender and condoling heart, as he would be tended with, if himselfe were sicke.

* *Compassione misericordia non simulatione fallacia. sit enim tanquam aegrotus qui ministrat aegroto; non cum se febrem habere mentitur, sed cum animo condolentis, quemadmodum sibi ministrare vellet, si ipse aegrotaret, & sic ipse adsit aegrotanti ministrando compatitur: August. Epist. Hierom Epist 9.*

To confute those who thinke any sufficient for the Ministery, to be Gods Messenger. *Vide.* Cap. 2. verse 7. doc. 1. use 1. *Vse 1.*

To reprove all ignorant Ministers, and to admonish men to take heed how they take this calling. *Vide ibid.* verse 6. and 4. *Vse 2.*

To confute those who thinke there is no necessity to heare Gods Ministers. *Vide ibid.* doc. 2. use 1. *Vse 3.*

To teach men, to make conscience to heare the Ministers. *Vide ibid.* *Vse 4.*

And he shall prepare the way before me.] Here is *Iohns* office, alluding to an harbindger before a Prince, whose duty it is, to prepare the way for his Prince: remove all lets and impediments, that he may passe more easily and more freely. So ought *Iohn* according to that, Luke 3. 4. 5. And it is all one with that. Luke 1. 17. *To make ready a people for the Lord.* To whom he would come. *Iohns* preaching then is the preparing of a people: and Christ comes when men have entertained that.

Men who would receive Christ, must entertaine his word by his Ministers, and be first prepared by it: and then will he come. Luke 1. 76. and Rev. 3. 20. *If any heare my voice.* *Doctrine*

He shall prepare the way] *Iohn* prepares the way for Christ, by preaching repentance, and bringing men to the sight and acknowledgement of their sins: which is manifest by his preaching. Matth. 3. 2, 3, 7, 8.

As Christ comes to none, but such as have received the word: So to none, but to such who have so received it, that by it, they are brought to the sight and feeling of their sins, and to see and acknowledge their fearefull condition, and damnable estate, by reason of their sins. Therefore it is, that one speaking of this, of *Iohns* comming, and preparing, saith it is like, as when the sicke is admonished, of the comming of the Physitian, that he knowing and feeling his disease, might reverently receive him, and submit himselfe to him. So in this. And to this end, belongs *Doctrine.*

that

that. Matth. 11. 28. *Come unto me, all ye that are weary and laden, and I will ease you.* As also when he sendeth his Apostles abroad, Matth. 10. 6, 7. *But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdome of Heaven is at hand.* Luke 1. 76, 77. *And thou babe shalt be called the Prophet of the most high: for thou shalt go before the face of the Lord to prepare his waies. And to give knowledge of salvation unto his people by the remission of their sins.*

And the Lord whom ye seek.] The second Propheſie touching Chriſt the Lord: In this verſe he Propheſieth of his perſon and comming; and he is firſt called the Lord, that is King and Governour of the Church.

Doctrine. Chriſt is the Lord and King, and the Governour of his Church; the government of it is his peculiar and proper.

Whom ye seek, whom ye desire.] Chriſt was deſired, and ſought for of the Jewes, two waies, as they were diverſly affected, ſome were meer naturall men: they ſought for him as a temporall deliverer: others had faith, and they ſought for him as he was a ſpirituall deliverer. It is like in all circumſtances, he meaneth here, the faithfull ſeeking of him, and their deſire, who deſired his comming.

Doctrine The fathers in the old teſtament ſought for, and deſired the comming of Chriſt. There is a double comming of his, one in the fleſh, another to judgement; one in humility, another in honour; one as a ſervant, another as a King; to be judged and to judge; of the firſt and the baſe comming, is it here ſpoken. This Chriſt ſheweth in *Abraham*, being the father of the Church, and and ſo hath the more weight, for he deſiring of it, they muſt needs. John 8. 56. *Your father Abraham rejoyced to ſee my day.* And more generally. Luke 10. 24. *I tell you many Prophets, and Kings deſired to ſee the things that ye ſee.* And 2. 25. Old *Simeon waited for the conſolation of Iſrael.*

Reaſon 1. Becauſe they had ſo many promiſes of his comming every where, in the law, and the Prophets, which believing, they could not but expect and deſire. Faith breeds hope, and hope is a patient abiding, for the thing hoped for. Rom. 8. 25. Now that a man hopes for, that he deſires.

Reaſon 2. Becauſe they had ſo many Propheſies and promiſes of his ſufferings, to free them from the wrath of God, and to bring them happineſſe; Now that they well knew, I could not be as he was God: which is impatible and incorruptible, therefore he muſt be man, which made them deſire, that this might be.

Uſe 1. This condemns the *Anabaptiſts*, who thinke the faithfull people before Chriſt, did only taſte of the ſweetneſſe of Gods temporall bleſſings, without any hope of eternall happineſſe; for if they had a deſire and a ſeeking after Chriſt and his comming, they

muſt

muſt needs have more then temporall things, they looked after: when the Prophets did ſo often and ſo fully, ſpeake of his outward baſenes and ſufferings. As Iſaiah 53. By whom they would not looke for outward things, ſo many as were enlightened, like unto the *Anabaptiſt*, is the *Catechiſme* of *Trent*, *In explicatione ſymboli*, making a difference betwixt Church and Synagogue: they ſay, that Synagogue is therefore applied to the people, that were under the law, becauſe like bruit beaſts, (which moſt properly are ſaid, to be congregated and gathered together) they reſpected, intended, and ſought nothing, but only outward, ſenſible, earthly, and tranſitory things; Who, if they ſought for Chriſt, and deſired him, and waited for ſalvation by him, muſt needs waite for more.

To teach us, that now we have the injoying of that, they hoped for, and deſired, we ſhould as much joy, and rejoyce in it, as they deſired it: It is that which Chriſt ſpecially reproved in the Jewes. John 8. 56. That they were ſo unlike *Abraham*, he rejoycing and deſiring him being abſent, but they contemned him being preſent. As if he expected, that if they were the children of *Abraham*, they ſhould have more rejoyced in his preſence, and in him being come, then he could deſire the day and comming. And ſo ought we to do. Seing Chriſt ſaith, Luke 10. 23. 24. *Bleſſed are the eies, which ſee that ye ſee; for I tell you, that many Prophets and Kings have deſired to ſee thoſe things that you ſee, and have not ſeen them: and to heare thoſe things which ye heare, and have not heard them.* It is that which if we ſee indeed by faith, makes us happy; For though we cannot ſee him now bodily, or heare him perſonally, as they who lived in ſame age, yet we may both hear and ſee him in the preaching of the Goſpel, face to face. As 2. Cor. 3. 18. And ſo ought to rejoyce in him. Not as Chriſt ſaith of the Jewes touching *Iohn*, John 5. 35. *They rejoyced for a ſeaſon in his light*: but more conſtanly, & if we have faith, ſo we will. S. *Auguſt de doctr. Chriſti.* 1. 38. ſaith, * *This is the difference betwixt things temporall, and eternall; that which is temporall is more affected before it is enjoyed, but when we have it, we grow weary of it, becauſe it ſatisfies not the ſoule. But that which is eternall, is more loved when we once enjoy it, then while we look for it.*

Vſe 2.

* *Inter temporalia atque æterna hoc intereſt, quod temporale aliquid plus diligitur, antequam habeatur, viluiſcit autem cum advenerit, non enim ſatiat animam. Æternum autem ardentius diligitur adeptum, quam deſideratum. Auguſt. de doct. Chriſti.* 1. 38.

To teach us, if they deſired ſo greatly his firſt comming, we ought more his ſecond comming, ſeeing that was but, as *Bernard*, *in infirmitate, ut juſtificat*, in weakneſſe, to juſtifie us. This ſhall be *in gloria, ut glorificat*, In glory, to Crowne us. The ſpirit of God, Revelat. 22. 17. Uſeth a borrowed ſpeech from a Virgin eſpouſed

Vſe 3.

desiring the day of marriage, that as she desireth it much more then her espousalls, though that she did; so ought they, and as she desireth his person, though in infirmity and baseneſſe, but more when he is in glory, and comes to endow her, yea, poſſeſſe her of infinite riches, poſſeſſions, and glory; So it should be in a soule espoused to Christ. If they desired him as a servant, and we ought to rejoyce in him, while he was in the shape of a servant, how ought we to desire him as a King? If his standing at bar, where he was condemned as a Malefactor: how his comming in the clouds, when he shall sit upon a glorious Throne, and come in the glory of his Father?

Shall speedily come.] The time immediately after *Iohn* begun his office; And this was fulfilled, Marke 1.14. 15. which serves to the proofe. As that this is the *Meſſias*, whom the Prophets foretold of; So to prove the truth of the Propheſies, and that the old and new Teſtament answer one another, as the two Cherubims looked face to face: And that as one saith. * *The old Teſtament was as a curtaine cloſe drawne; within which, divine myſteries were hid, which in the new Teſtament were expoſed to ſo open view.*

* *Teſtamentum vetus erat veluti quedam cortina, in qua divina myſteria tegebantur, quæ fuerunt in novo Teſtamento reſerata.*

Shall come] The comming here is not his birth, no more then of *Iohn*, nor his bodily comming, but the execution of his Miniſterie, comming, preaching, working miracles, inſtituting, and celebrating Sacraments, or other duties of his calling: which though it might give us just occasion, to speake of his propheticall office: which also may be observed, when he is called Angel or Messenger; Yet hence may we observe, that the Miniſterie is not so base a thing, as it is commonly esteemed. *Vide.* Mala. 2. 4.

Vnto his Temple.] They who literally understand these words, do by them, prove Christ to be the true eternall God of Israel, one with the Father; for that Temple was consecrated but to one God of Israel: and the Prophet here appropriates it to Christ.

Even the Meſſenger of the Covenant.] Christ called the Messenger, because he declares unto us the will of his Father, is the Prophet of the Church, and to it.

Doctrine Christ is the principall Prophet of the Church, to reveale his Fathers will unto them. Rev. 3. 14.

Of the Covenant.] Christ is so called, because God covenanted with the Fathers, or promised them, he would give him them to be their Prophet.

Doctrine Christ was promised to the forefathers; God did covenant with them, to send him in the fullneſſe of time, to be their Prophet and Saviour. So much is affirmed here. And is also proved by Gen. 2. 23. For so the Apoſtle takes it to be spoken of Christ, and his Church. Ephe. 5. 30, 31, 32. Also that Gen. 3. 15. Now from hence till this time, it was still propheſied of the continuall

Oracles

Oracles of the Prophets. As Deuter. 18. 18. Iſaiah, 9. 6. This is that generally affirmed. Rom. 1. 1, 2.

Becauſe he loved them, therefore he promiſed him unto them. For there is the ſame reaſon of the promiſe, which is of the performance: but this came from love. John 3. 16. *Reaſon 1.*

Becauſe in his love, he deſired to ſave them: and there being no other meanes but Chriſt. Acts, 4. 12. He promiſed him, that as we are ſaved by the performance, and the vertue of that is paſt, ſo they might be ſaved by the promiſe, and the vertue of that which was to come. *Reaſon 2.*

To teach the excellency and worthineſſe of the Goſpel, and the myſteries of ſalvation, by Chriſt, ſeeing it was promiſed ſo long time before, by God himſelfe: and the promiſe ſo often iterated, and repeated to the Fathers. Things that Princes promiſe, are not ſmall or of little worth, but of great value: but that which they promiſe ſo long before, and which they ſo often renew to ſeverall men, muſt needs be great, and excellent: when they are known to be Princes of great Magnificence, and Glory. So of this. And as by that God would kindle in them, a marvelous deſire, and an earneſt deſire, to have it effected, and accompliſhed, ſo would he in us a due eſtimation, and love unto it, being now accompliſhed: for being God hath provided better for us, then for them: as Heb. 11. 40. We ought the more to love, believe, and eſteem of it. If *Moſes* accounted but of the ſight of the promiſed Land a farre off, and rejoyced in it: They who enjoyed it, were much more bound to rejoyce, in ſuch a performed mercy of God. If the Fathers, Hebr. 11. 13. When they ſaw the promiſes, but as marriners upon the ſea, within the kenning of the land, & the ſight of wiſhed for Cities, which they never came to, much more we who do enjoy them performed: leaſt if we delight not in the knowledge, and live in the faith of them, we ſee them not. Luke 17. 22. *Vſe 1.*

If God in his love, promiſed them Chriſt, and it was love that he did promiſe it, much more is it love he hath performed it to us. Seeing that is more love which is in deed, then in words. Therefore ought we, if they, to love him: and the more, nay if they were bound in words, we in deed: and if a bare profeſſion, acknowledgement, or beliefe, would have ſufficed them, it would not us, but we muſt love him indeed: which is to keep his commandements, and give him obedience: and if as *Chryſo.* the Jewes obeyed in the candle light, how much more we, in the ſunne light? So if they for the promiſes, we more for the performance. If Courtiers give all attendance for to riſe, more, when they are riſen. *Vſe 2.*

Behold he ſhall come.] This is to be underſtood, of the firſt comming in the fleſh, and infirmity, not his comming in Glory. And

ſo ſome take this, to note his comming in the fleſh, ſo his humanity.

Doctrine. Chriſt came into the world and became man, tooke unto him not the nature of Angels, but of the ſeede of man. Heb. 2. 16.

He ſhall come, ſaith the Lord.] In this comming is noted the execution of his office it ſelfe; and this, ſaith the Prophet, the Lord ſaid: as noting unto us, that Chriſt did not take this office to himſelfe, but he was ſent of God, and called to it of his father.

Doctrine Chriſt did not take this calling unto him, to be the Angell and Prophet of his Church, but he was called to it, and appointed by God. So here: For ſeeing God, ſaith he, ſhall come; it argues, that he ſends him, and therein the promiſe appeareth. Hence that Deut. 18. 18. *I will raiſe them up a Prophet.* Iſai. 61. 1. *The ſpirit of the Lord is upon me, and hath annointed me to preach, &c.* John 20. 21. *As the father hath ſent me, ſo ſend I you.* John 5. 37. *The father himſelfe hath ſent me.*

Reaſon 1. Becauſe it is an honor to be but Gods Embaſſadour, under Chriſt, and from him, more to be immediately. Now the reaſon for the Prieſthood will hold in this. Heb. 5. 4. No man may take it ambitiouſly to himſelfe, but he muſt be called and ſent.

Reaſon 2. Becauſe all might underſtand and know, that it was Gods work, and his buſineſſe that he did, therefore he ſent him; he doth his worke. John 4. 34. and that argues, God ſent him, John 5. 36.

Reaſon 3. Becauſe he onely knew the will of God, and was able to manifeſt it, therefore God ſent him as the chiefe, John 1. 18. *No man hath ſeene God at any time: the onely begotten ſonne, which is in the boſome of the father, he hath declared him.*

Vſe 1. This commends unto us the ſpeciall love of God, and his goodneſſe to mankind, who ſent his owne Sonne from his boſome to be our Prophet, to teach us his will and the knowledge of himſelfe, being that which could not be had any other waies, neither by any other meanes, and being that alſo which was of that neceſſity, that there is no ſalvation without it. John 17. 3. If it could have beene had by any other meanes, or if it had not ſuch a conſequent as the ſalvation of man, it had nothing ſo appeared the goodneſſe and love of God; but ſeeing neither the one could be, and the other is, it much commends and ſets forth his love: And ſo ought we to account of it, and to rejoyce much in the incarnation of Chriſt, by which theſe mercies were conveyed unto us.

Vſe 2. To teach every man to heare and receive Chriſt, ſeeing he is ſent as a Prophet to teach us of the father. When I ſpeake of hearing him, I meane the hearing of him, by the meanes he hath appointed, by his delegates and ſubſtitutes, whom he hath appointed for that purpoſe, his Miniſters. Therefore ought he to be heard, both perſonally, and by what meanes ſoever he hath ſurrogated for himſelfe to ſpeake in his perſon: ſeeing God hath

appointed

appointed him and sent him. As Matt. 17. 5. *While he yet spake, behold, a bright cloud shadowed them: and behold a voice came out of the cloud, saying, This is my beloved Son, in whom I am well pleased, hear him.* The commandement is direct, if we make conscience of any command, we ought of this. It is not left arbitrary, and if it were, yet our owne good should draw us to it, for by this we have the knowledge of God, and so of salvation. So that if there be any desire of this, we will hearken to that. But it is not arbitrary, and besides the neglect of it, is threatned with a very heavy wrath and judgement. As Acts 3. 23. *For it shall be that every person which shall not heare that Prophet, shall be destroyed out of the people.*

Verse II.

But who may abide the day of his comming? and who shall endure, when he appeareth? for he is like purging fire, and like fullers sope.

IN this verse the Prophet goes forward to describe Christ, and first from his power, which is set downe to us two wayes; one by way of interrogation, which carries with it a note of admiration, the other by two similitudes. In some part his power respecting the wicked, in some other respecting the godly, the first position respects the wicked.

Who may abide the day of his comming?] That is, which of the wicked. *i.* the day of Christs first comming how tolerable, acceptable, and delightfull soever it be to the godly, how meeke and base soever in the outward shew, with what outward weakenesse and infirmity soever he come; yet will it be to the wicked full of trouble, terror and disquietnesse. Thus the Prophets and oracles of old did foretell it should be, and this the Evangelists, and writers of the new Testament have shewed it to be, and that at his comming the wicked were marvellously troubled and disquieted.

Who shall stand when he appeareth?] Or who shall stand *to behold him?*] This toucheth the godly: who can with his eyes behold such a light and such Majesty? A metaphor borrowed from the sunne, whose brightnesse the eyes of men are not able to behold. *i.* the glory of the Sonne of God shall surpasse all understanding, and that goodnesse which he sheweth in becomming man, and conversing with them, for their conversion and salvation.

Who shall stand?] That is, saith one, who thinking of these things

things, doth not faint as overcome with the admiration of it; so that as a man whose legges are not able to beare, he falls downe.

For he is like a purging fire.] The first similitude expressing the power of Christ drawne from fire, noting out unto his, how he worketh both with the godly and wicked: for as it is the nature of fire, not onely to separate drosse from the metall, and joyne things which are of one nature together, so things that are good, it makes more pure and perfect, but things that are impure, it consumes and turnes to nought: So Christ by his word destroyes the wicked and unbeleevers, and such as resist his will, but fines such as are chosen, making them more and more pure and perfect.

And like fullers sope.] Or like the fullers hearbe, an hearbe that fullers use, by which they purge and take out of garments, blots and spots of long continuance in them, and makes them bright and pure, as it is noted, Mark. 9.3. S. *Hierom*, in Jer. 2.22. The fullers hearbe, as it is commonly seene in the Province of Palestine, growes in greene and moist places, and to wash away spots, hath the same force that Nitre hath. Signifying, that God makes the soules of his by his grace, most pure and most holy, that their workes shine forth.

But who may abide the day of his comming?] By this some think is meant the trouble and destruction that fell upon the wicked at his nativity. Because of that, Mat. 2.3. & 21.10. But taking his comming to signifie here his office, and the execution of it, and so the preaching of his word, as in the former verse. The meaning I will take to be this: None of the wicked shall be able to abide his preaching and ministery, but the preaching and the ministery of it is that, which will cast them down and destroy them, wound them and kill them.

Doctrine. The preaching of the word by Christ and his Ministers, none of the wicked are able to abide it and stand before it; but it will destroy them and cast them downe, wound them to the heart, and bring them to eternall destruction; so the interrogation affirmes strongly. Hence, Rev. 2.12. a two edged sword given unto him.

Who shall endure when he appeareth?] This sentence divers of the Interpreters take to be but one with the former, & the same double for the admiration of the power of Christ, in such weaknesse able to confound and overturne whatsoever, or whosoever stands against him. But others understand it, as a distinct sentence, and read it somewhat otherwise: *Hierom* according to the Hebr. *Quis sustinebit ad videndum eum?* The *Septuagints*, *Quis ferre poterit ut aspiciat eum? Simile à sole & oculis.* Who that hath but his naturall and blinde eyes, is able to behold him, & understand the great mysteries of salvation he brings, and is hid under the vaile of his humanity?

nity? As if he said, no naturall man by his owne understanding is able to see and conceive these things, they are hid from him, or too deepe for him. That which is gathered hence is this.

Doctrine No naturall man of himselfe is able to behold Christ, and to know himself the mysteries of salvation brought by him. Revel. 3.17.

For he is like a purging fire.] The first similitude by which he setteth forth the power of Christ, comparing him to fire; and this is to shew his dealing with the wicked, to whom he is a consuming fire, and so are they rather to be read, for neither doth the word signifie purging, neither yet seemes he to speake of his purging power touching the godly, for that followeth in the third verse. Therefore it is to be understood of his consuming power, by which he confounds the wicked, and destroyes them. Now generally hence I observe.

For that it is usuall with the Scripture speaking of God and his power, his justice, mercy, tender regard of his, and such like, to set them downe by such things as are common and familiar and every day or usually occurrent to the eyes and eares of men.

and like the fullers sope.] The second similitude to shew his dealing with the godly, his owne, that he is like the fullers sope, or the fullers hearbe, which as it hath a nature to purge and take spots out of garments, so it maketh them to have a luster and glorious shew or colour, making them fresh and white. Marke 9.3. noting the effect of Christ in his, that he maketh them white and pure, for though it is true that this hearbe doth purge away blots, and so might note the purging away of corruptions from his, yet because that is the next similitude I observe this here.

Doctrine Christ is to his, as the fullers sope, or the hearbe of the fuller, making them pure and holy, giving them a luster in their lives, in holinesse and righteousnesse. And this is either perfectly, which is either in this life, by imputation of his holinesse, putting on his garments upon them, as *Iesus* did to *Dauid* after their league, or else in the life to come by full perfection inherent, when they shall be like him in holinesse and glory. Or it is partially and begunne in this life, whereas they are inlightned as the Moone by the Sunne, yet have their spots their errors, so are they sanctified, and put on a new hew, as the fuller doth a cloth, or garment, yet the old threeds appeare in them. Of this is it here spoken, and for this is he thus called, and to this tends that, 1 Corinthians 1.30. *But ye are of him in Christ Iesus, who of God is made unto us wisdome, and righteousnesse, and sanctification, and redemption.* And Cap. 6. *and such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Iesus, and by the Spirit of our God,* Ephes. 5.26.

VERS.

V. 3.

And he shall sit downe tryer and fyner of silver, he shall even fine the sonnes of Levi, and purifie them as gold and silver, that they may bring offerings unto the Lord in righteousnesse.

AND *he shall sit downe to try.*] He shall sit downe to try and fine the silver. The third similitude by which Christ is described, is from the Goldsmith. The summe is that as he sitting in his shoppe by his fornace, doth purge the drosse and corruption from the silver, so will Christ purge corruption from those which are his.

He shall sit.] Noting the dilligence and constancy and care of Christ in this worke: He shall not doe it lightly or cursorily, but seriously and dilligently, being marveylous attentive upon the worke, for then we sit when we would doe any thing seriously, and with all care and endevour. So Psal. 1.1. and 50.20.

And fine the silver.] *Sepuag. and fining as silver*, or as a man that fineth silver: for the Hebrewes often omit the note of similitude, and the people, some thinke is compared to silver, because they are so excellent in respect of others, which are but iron to them. Some because silver hath this of it nature, that it is most mixed with other metalls and mineralls, and by the fire is made most pure: so they by the vertue of Christs death.

And he shall purge the sonnes of Levi.] The parties whom he should purge, understanding not those who were such by nature, but such as were spirituall Priests, such as were true and lawfull Priests, dedicated to the perpetuall and holy service of God.

And purifie them as gold and silver.] Here expresseth the same thing againe and againe, that it might be more certaine and firme, and to shew that their purity should be very great; for these mettalls are of all others most accurately purged with the fire, lest any rust or drosse should remaine with them.

That they may bring offerings.] Here is an effect of Christ purging of them, that their sacrifices being polluted and corrupt before, should now be pure and holy, and be made acceptable to the Lord. In these words are noted the purity of them: in the next the acceptablenesse of them.

Doctrine. Christ is to his as a Goldsmith, or Goldfiner, he that purgeth and purifieth them from their drosse of sinne and corruption, which is as the former, perfectly in the life to come, when as all blots and every spot shall be removed, Ephes. 5.27. or partially in this

this life, where as all is pardoned, ſo purged, but not whole ſinne; neither if it were, can he be perfectly free, becauſe living in an infected ayre, they cannot but draw in ſome corruption, which though it prevaile not to death, yet it will corrupt them ſtill, and infect them. But Chriſt he purgeth them; and hence is waſhing of us given unto him, Revel. 1.5. and cleanſing, 1 John 1.7. And the baptiſme of ſpirit and fire, Matth. 3.11. that as fire he takes away droſſe and ruſt. Hence he is ſaid to be *Ieſus*, Matth. 1.21. becauſe he *ſaves his people from their ſinnes*: not *à culpa* onely, and *à pœna*, but *à contagione*. Hence that Rom. 6. 3. we are partakers of his death, to make us to dye to ſinne, and ſinne to dy e in us, Galat. 6. 14.

Becauſe he might make way for holineſſe and purity, for elſe the new man cannot be put on, unleſſe the old man be deſtroyed; men cannot be renued in the ſpirit of their mindes, unleſſe they caſt off the old man, and he be taken from them. As the Serpent cannot receive new ſtrength, unleſſe ſhe firſt put off her old skin or coate, paſſing and preſſed by the ſtraitneſſe of her denne or hole: So cannot we put on the new, unleſſe we put off the old, *Auguſt. de doct. Chriſti. lib. 2. cap. 16.* Therefore to make way for that, Chriſt firſt muſt purge us from ſinne. *Reaſon 1.*

Becauſe he might make us like him, he was made like us in all things, ſave in ſinne, this makes us unlike, this then will he take and purge from us, that we might be as he, without ſinne. *Reaſon 2.*

Becauſe we might ſerve him; he deſires to have ſervice from us, which cannot be, unleſſe he purge away ſinne, and deſtroy it in us; for elſe we ſhall ſerve it, and we cannot ſerve two maſters. Therefore hee deſtroyes this, that wee might not ſerve it, Rom. 6.6. And ſo might be free to ſerve him, Luke 1.74. *Reaſon 3.*

To try and fine the ſilver.] Droſſe is not eaſily ſeparated from mettall and ſilver, but with the violence and heat of the fire is it tryed and fined: inſinuating unto us by this, how hardly, and with what force ſinne ſeparated from us, how cloſe it ſticks by us, and with what a doe it is ſeparated.

The ſinnes and corruptions of Gods children ſit cloſe to them, and cleave faſt; are not to be ſeparated, but with much force and violence; As droſſe to ſilver. Heb. 12.1. To ſhew this, belong thoſe ſpeeches *of ſacrificing*, Galat. 5.24. *of mortifying*, Collo. 3.5. *of cutting off, and pulling out the right hand and right eye*, &c. Mat. 5. 29 30. proved alſo by that, Jer. 13.23. *Can the blacke Moore change his skin? Or the Leopard his ſpots? Then may ye alſo do good, that are accuſtomed to do evill.* And Mich. 6.7. Men will give any thing, rather then part with ſinne. *Doctrine*

Becauſe it is naturall unto them, as to others, brought into the world with them. Now as the proverbe, That which is bred in the bone, will hardly out of the fleſh. And as naturall and hereditarie *Reaſon 1.*

diſeaſes

diſeaſes ſticke the faſteſt, and moſt heard to be cured: ſo it is of ſinne.

Reaſon. 2 Becauſe beſides nature, cuſtome, and continuance, in them is adjoyned; now, cuſtome is another nature, and things bound with ſuch a twofold cord, both ſo ſtrong, will hardly be ſeparated. Cuſtom oftentimes prevailes much, and *juſte didicit immitare naturæ.* Saint *Chryſoſt.* But when cuſtome and nature are joyned together, who or what ſhall alter them? No wonder ſo much preaching, and ſo little prevailing with men, to remove their ſins: and the Miniſterie ſo unacceptable. Mich. 6. 7. and Mal. 2. 6.

Vſe To teach every man not to looke to be ſeparated from his droſſe, and corruption, without violence: and that he muſt offer violence to them, to be rid of them.

The ſilver.] The Church and Gods people thus compared, in reſpect of their excellency, becauſe it and they are more excellent then any other ſociety.

Doctrine. The Church is the moſt excellent ſociety in the world. Rev. 2. 1. *Golden candleſticks.* The Churches of *Aſia* among other reaſons were ſaid to be *golden*, in regard of their excellency and dignity, which they have in Gods account: that as gold is the moſt pretious mettall, and much accounted of men, ſo is the Church much ſet by of God; It is dear unto him as the apple of his eie, Deut. 32. 10. Zach. 2. 8. It is a Diamond among an heape of pebles, the members of the Church, are Jewells, as we have it afterwards, verſe 17.

Out of this place of fining and purging, ſome Papiſts, catching at ſhadowes, when they have no ſubſtance; would prove and eſtabliſh their purgatory, where a company of ſoules, are holden in with paper walls, and grievouſly tormented with painted fire, which poeticall fiction, and Papall fancy, as we deny, ſo cannot this place poſſibly induce us to believe it, ſeeing God himſelfe hath taught us no ſuch thing, neither in this place, nor in any other. For whi if S. *Auguſt* and ſome others have applied this place to purgatory? for he was never reſolved, there was ſuch a place, but thought it credible and not impoſſible, there might be ſuch a place, but never once definitively determined of it. *Enchi. ad Laurent.* 69. beſides Epiſt. 54. Maced. p. 2. * *There is no other place of amendment but in this life; for after this, every one ſhall have what he merited here.* Now this place is apparently underſtood, of purging men from their ſin and corruption, and not from the puniſhment, And ſo cannot be underſtood of their purgatory, where only the puniſhment is ſatisfied for. Beſides the end of this purging is, that they may be fit to offer up lawfull ſacrifice to God, but in theirs the ſoules offer up no ſacrifices, ſay no Maſſes there. Beſides this purgation is onely by Chriſt, through the ſanctification of the holy Ghoſt, being the onely purgation that the

* *Morum corrigendorum nullus alius eſt quam in hac vita locus: nam poſt hanc quiſq; id habebit, quod in hac ſibimet acquiſierit. Epiſt. Macedo. 54. p. 2.*

Scripture

ſcripture acknowledgeth, & therefore this cannot be an impeachment of that. Iohn 1.29. *Iohn ſeeth Ieſus comming unto him, and ſaith, Behold the Lambe of God, which taketh away the ſins of the world.* Arguing a want and weakneſſe, in his paiment, if after it men muſt pay for it. But that there can be no ſuch thing, neither can any ſuch thing ſtand with the Juſtice of God, I prove thus: By a reaſon which *Tertul. de reſurrectione carnis*, and other of the Fathers uſe to prove the reſurrection of the body; For if in courſe of juſtice, it be neceſſary, that the body which hath been partaker with the ſoule, of all that hath been done, either in righteouſneſſe or ſin, be alſo partaker of the reward of either: and hereby there be inforced neceſſarily a reſurrection of the body, to be joyned with the ſoule, to be partaker thereof. We muſt from the ſame principle of juſtice conclude, that if there be a Purgatory, it ſhould be as well for the body as the ſoule: becauſe the body hath been partaker of thoſe pleaſures and delights, for which they tell us, that the ſoules pay deare in Purgatoy fire. But they deny any Purgatory for the body, therefore they cannot truly affirme there is any for the ſoule. For thus ſhall the judgements of God be juſt, (ſaith *Epiphanius in Ancorat.*) whilſt both participate, either puniſhment for ſin, or reward for vertue; which juſt judgement they greatly impeach, by laying upon the ſoule only, the puniſhment of thoſe ſins which have been committed by the whole man.

He ſhall even fine the ſons of Levi.] The parties whom he ſhould purge, and fine, his owne, called the ſons of *Levi*, becauſe they were, and are ſpirituall Prieſts.

All they who are Chriſts, are truely ſpirituall Prieſts. 1. Pet. 2. 9. Revel. 1. 6. *Doctrine*

And purifie them as gold and ſilver.] Thus Gods people and his Church are compared, and reſembled, not to baſe, but to the moſt excellent and moſt pretious mettalls.

That they may bring offerings unto the Lord.] Here is the end, why they are purged, and purified by Chriſt, to offer up ſacrifices, pure ones, and ſuch as ſhould be acceptable. verſe 4. Now theſe offerings are Evangelicall, not Legall, their perſons, prayers, prayſes, almes, and ſuch like. *vide. Cap.* 1.11. offering.

Offerings in righteouſneſſe.] Their ſacrifices ſhall be pure, oppoſite to the *ſacrifices of the Iewes which were corrupt, and polluted.*

The works and worſhip of ſuch as are purged, are pure and holy. *Vide Cap.* 1.11. A pure offering. *Doctrine*

Offerings in righteouſnes.] Some of our Papiſts, underſtand this place, as that *Cap.* 1.11. of the ſacrifice of the Maſſe, and the offering up of Chriſt in it.

But by theſe reall, and outward ſacrifices, are underſtood the ſpirituall ſacrifices of the Gentiles and Church under Chriſt.

Under the Goſpel, Chriſtians are freed from all outward and reall *Doctrine*

reall sacrifices, to be offered immediately to God, and of them are onely required, spirituall sacrifices. *vide Cap* 1. 11.

VERS. IV.

Then shall the offerings of Iudah and Ierusalem be acceptable unto the Lord, as in old time, and in the yeares afore.

THen shall the offerings of Iudah and Ierusalem be acceptable.] In this verse is noted, the acceptablenesse of their sacrifices: the summe is, that if ever any of the sacrifices of old, offered by *Abel*, *Abraham*, and other of the Patriarkes, were acceptable, then undoubtedly these; those being onely the figures and shadowes of the other.

Of Iudah and Ierusalem.] By these is understood the whole Church, whereso ever, in Cities, or Countries; so that some particular, should be figured by these, as by *Iudah*, the universal Church dispersed; by *Ierusalem*, the Metropolitane City, the Apostles sea, and seat, that is *Rome*, is boldly affirmed, but barely proved by *Ribera*; for why this more then *Antioch*, where *Peter* first sate, or *Ierusalem* it selfe, where *Iames* was; or *Constantinople*, and other Cities, where other of the Apostles were? it is more then he can give us any reason for.

As in old time, in the yeares afore.] Shewing, that God is the same to his, and will receive as acceptably their sacrifices, and offerings, as ever he did in former times.

As, in this place hath not the force of comparison, or equality, but of indication or shewing, or, as some, of correspondency, of the thing figured. *Sicut*, signifies *similitudinem, non equalitatem*: as Levit. 19. 18. Some would have it to have the force not of similitude, but certainty. That, as they were acceptable to the Lord, and Scripture, which is truth hath said it, so as certainly shall these sacrifices be accepted.

Then] When they are pure, and their offerings pure; not else, though they be *Iudah*, and *Ierusalem*, whatsoever their number, glory, and dignity is.

Doctrine. God accepts no mans prayers, and service, moved by any outward things: as dignity of persons, vertue, or place, or office; nor outward priviledges, if they want faith, and holinesse. *vide Cap* 1. 9.

Then shall they be acceptable.] When they are purged, and not before.

A

A mans prayer ſhall not be accepted, unleſſe he be purged, and cleanſed, reconciled to God, and juſtified, and ſanctified. *& è contra, vide Cap.1.10.* Doctrine

As in old time and the yeares afore.] Here is amplified the former, the acceptation of their offerings, either by ſimilitude, as thoſe, ſo theſe, or the certainty ſet downe, that as certainly as they were received and were acceptable, ſo certainly ſhould theirs be.

It is as certaine a truth, that God will graciouſly, and favourably accept the offerings, prayers, almes, and other the ſpirituall ſervice, of thoſe under the Goſpel, as it is certaine he did graciouſly accept the offerings of *Abel*, *Abraham*, *Iacob*, the holy Patriarkes, and other of the forefathers: now this is certain, for it is apparently ſet down in the Scriptures, as Gen.4. and 22. and ſuch: then the other, the 11. to the Heb. proves the one, and is applied, *Cap.* 12. 1. to prove the other manifeſtly unto us. For they are brought onely for a provocation to thoſe duties, but as an aſſurance of the like acceptation. To this purpoſe, for prayers, is that, Jam.5. 16.17.18. Doctrine

Becauſe God, as he is ever one, and the ſame in himſelfe, ſo is he to all thoſe who are his, the like affected to them: as a father loves all his children, and will accept the ſervice of one, as of another, will heare the requeſt of the yongeſt as the eldeſt. Reaſon 1.

Becauſe they have the ſame thing, which made their prayers and workes pleaſing, and gave them boldneſſe to the throne of grace. Heb.11.4.5. Which is faith. Reaſon 2.

Becauſe they have the ſame ſpirit, helping their infirmities, Rom. 8. 26. And the ſame Mediator giving them favour in his eies, boldneſſe and entrance, Ephe.3. 12. Yea and the ſpirit, in greater meaſure, and more abundance: and the Mediator more manifeſted unto them. Reaſon 3.

Then have we no need at all to pray, and invocate the Saints departed: that they would commend our prayers to God, and pray for us, when we are certaine our prayers may be heard as well as theirs. Upon this ground ſure it was that in all the Scriptures, we find not any thing touching this, no ſucceeding ages praying to their predeceſſors, not *Iacob* and the Patriarkes to *Abel* or *Abraham*, not the poſterity ever to them, not the people to their Prophets departed; not in the Goſpel ever found either Precept or Practice of it; nor in the Primitive and firſt Church, for divers hundred years after Chriſt. If *Bellar. l.1. de ſanctis beatit. C.20.* give us it for a reaſon, why the Fathers before Chriſt, neither prayed in particular for the Church upon earth, neither were prayed to, becauſe they were abſent from God, and did not enjoy his ſight and preſence, but were in *Limbus*, and not in heaven. The ſame reaſon can we give them that for a long while after Chriſt there was none, becauſe it was doubted in the Church, whether the Use 1.

faithfull departed out of this world be immediately received into heaven, and enjoy the happy presence of God, or whether they remaine and stay in *Abrahams* bosome, or some place of rest, till the day of the resurrection; yea, *Irenæus*, *Iust. Martyr*, *Tertullian* and others, thought that they abode in some part of hell, or in some hidden and invisible place, sequestred from the presence of God til the second comming of the son of man. Therefore must it follow that invocation is but an innovation. But to conclude, seeing they know not our wants, nor can take notice of our prayers, & heare us, neither can we have any certainety of it, if it were so, and are certaine from the word of God, that our prayers shall be heard as well as theirs, We have not need to pray to them, nor reason to induce us to it, we neither in this nor any other thing adore them, but as S. *August. de vera religione. 55. We honour them for imitation, but adore them not for religion.*

Vse 2. This teacheth us the priviledge, those who are reconciled, justified, purged, and sanctified, have, above others, because they may both have accesse to God, and have assurance to be heard.

Vse 3. To encourage every one that is Gods, to doe service unto him, to bring offerings and offer up their prayers, being assured beforehand that they shall be accepted; not onely heard, but graciously heard; not onely received, but favourably received: therefore ought they to come with confidence and boldnesse unto the throne of grace. And if at any time they be fainting, and doubting whether they shall be accepted or no, let them call to mind how God hath received others and their offerings, and apply this unto it, and so strengthen and encourage themselves with assurance to be graciously accepted; seeing they know God is the same now that before; he that is not onely as a father, like affected to his children, but that which a father is not able to doe, that to one as to another, to the youngest, as to the eldest, to the children of the Church of the Gentiles, as it were his second wife, as of the Jewes, his first wife. Provided, they have the same faith, the same spirit, the same mediator, when they come unto him, which others have had, who have beene graciously accepted, then shall they be certainely received: If they object that they are not so worthy as others, have not such strength of faith, such greatnesse of grace, and such like: I answer, first this smells of infirmity and pride, that as they thought to be heard for their much babling, so these for their great worthinesse. And secondly, that children, who seeke any thing from their father, and hope to receive as others have done, doe not looke upon their worthinesse, but the naturalnesse of their fathers love.

VERS.

Vers. V.

And I will come neare to you to judgement, and I will be a ſwift witneſſe againſt the ſooth-ſayers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that wrongfully keepe backe the hirelings wages, and vex the Widow and the fatherleſſe, and oppreſſe the ſtranger, and feare not me, ſaith the Lord of hoſts.

AND *I will come neere unto you in judgement.*] The Prophet having ſpoken of the effect of Chriſts power touching the godly and faithfull; and in them he ſpeakes now of it, in reſpect of the wicked, whom he would judge and condemne; neither ſhould there be any evaſion from his judgements, neither any way to eſcape them: Seeing he will be both witneſſe and judge, from whoſe knowledge, and power, and uprightneſſe they cannot exempt themſelves. And this is contained in the fifth and ſixth verſes, and hath two generall parts, the firſt is the judgement, the ſecond is the certainety of it from the immutability of God.

And I will come neere unto you in judgement.] *i.* You doe much detract from me, and diſgrace me, as if I regarded not what things were done here below, but onely beheld them a farre off, and let things runne as they would; but now I will come neere unto you, and ſeeing you ſay where is the God of judgement? I will come to you not as you would, to revenge others for your ſake, but to exerciſe ſevere judgement againſt you. And ſo he ſpeakes here of a perfect and ſenſible judgement, which they had thought and judged to be farre off.

And I will be a ſwift witneſſe.] Another effect: *i.* I who am the judge, will alſo be a ſwift witneſſe, I will come ſpeedily, and ſpeedily will I lay open all your ſinnes, for all your windings and turnings, all your ſecret concealing of ſins is known to me, you think that I am ſlow in executing of judgement, but I will come ſooner then you thinke of, or will be profitable for you, for to your deſtruction I wil be ſwiftly preſent. And all your hypocriſie ſhal not helpe you, for I will finde out theſe ſinnes which you cover by fraud and cunning, and cloake under one thing or another, and cover by ſome colours: he noteth ſuch ſinnes as were woont to be done in ſecret, and for which it was hard to finde witneſſes to evict them and puniſh them. There ſhall want no witneſſes for theſe things to proye them, though you doe it in great ſecret; I wil be the witneſſe of it, and for theſe he numbers up certain parti-

cular sinnes, such as were done in secret without witnesses. The first he calleth sooth-sayers; some thinke the word signifies such as we usually call Juglers, such as make things seeme otherwise to the eye then they are. And under this he comprehends all who use any inchantments, or magicke, and have society with divells: the other particulars see in their places as they follow.

I will come neer to judgement.] They because of the long patience of God, put farre from them both him and the day of his judgement, and thought no evill should come unto them; but he threatneth them for the abuse of his patience, that he would certainely visite and judge them. The Lord properly cannot be said to be farre of, seeing *ubique totum est*, and so neither to come neere properly, but he is said to come, *cum manifestatur*, and to depart, *cum occultatur*, but ever present either hid or manifest, *August.* Now when he manifesteth himselfe either in mercy or judgement he is said to come neere, as in this place.

Doctrine Howsoever the Lord spare long, yet will he visite in the end those who abuse his patience, Jer. 6. 6.

And I will be a swift witnesse against the soothsayers.] Another effect as some would have it, or the manner of his proceeding, first swiftly, then by way of witnesse, and evict them before he condemne them. His swiftnesse is not simply, for he is slow to wrath, but in respect of them, who thought judgement farre of, and promised themselves safety, as before, he would come upon them swiftly, unlooked for.

Doctrine The judgements of God come upon the wicked, when they least thinke of them, and promise to themselves all security, and thinke they are furthest, by reason of Gods patience. Then will he come to judgement sooner then they thought of, Mich. 1. 3. for behold the Lord commeth.

A witnesse.] If he will be a witnesse, then a true witnesse, and so knoweth all they doe, their wickednesse, else should he not be a true witnesse.

Doctrine The Lord he knowes all the waies of the wicked, as an eye-witnesse of them all, sees and beholds whatsoever they doe, and wheresoever, Mich. 1. 3.

Vse 1. To admonish men to take heede what they doe, and to looke to their carriage.

Vse 2. To teach them when they have sinned, that it is in vaine to goe about to cover it, or to imagine they can by any meanes avoide punishment for it, seeing he that is the judge knoweth it, and a most righteous judge; who as he will reward the godly for their good, so will he recompence the wicked for their evill: And as neither the malice of wicked men who disgrace their good things, calling good evill, nor their owne modesty, ready to deny or lessen their good; As Matth. 25. can hinder them from their reward,

or keepe good things from them, either present or future, and all because he knowes them, and is mercifull and just; foreseeing the corruptions of others like themselves, approving and applauding their evill, nor their owne cunning either in frayning the passages of sinne judgements against them, or in smothering humane testimonies and evidences, by which they should be cast, shall defend them from their just recompence, and keepe evill things from them, both present and future, and all because he knowes them, and is most just. In vaine is it then for them to take this course. As it is a marvellous vaine and bootlesse thing for a malefactor to endeavour to get his examination taken by a Justice out of the Court from the Clearke of Assize, or to bribe and stop the mouthes of those who should give evidence against him. To informe the Judge and the Jury, when the Judge himselfe was a witnesse of the fact, and is ready both to informe the Jury, and to give sentence according to his owne knowledge.

A witnesse.] It is a publike proofe confirmed by testimony of witnesse, the crime proved and manifest, so will I give sentence against the wicked, of those things which I know they have done.

Doctrine.

The Lord proceeds not to judgement, to condemne or punish any, but upon knowne and manifest causes, upon the knowne deserts and merits of men, sometimes secret to others, sometimes knowne to them. This is proved, Numb. 20. 12. *Aaron* and *Moses*, Acts 5. Infinite are the examples of knowne sinners, as the old world, *Sodom* and *Gomorrah*, *Achab* and *Jezabel*, *Cain* and *Judas*, &c. Matth. 25.

Reason 1.

Because he is most just, and therefore must proceed upon known cause; for it is as well injustice to punish for an unknowne cause upon jealousie and suspition, as for no cause, for an unknown cause is no cause. *De non apparentibus & non existentibus eadem ratio.*

Reason 2.

Because he would manifest his justice to men, therefore he usually proceedeth upon knowne causes to them, & forbeares upon knowne causes knowne to them, onely because it is manifest to manifest, he is not bound to give a reason of his judgements to men.

Use 1.

If we see one afflicted, punished, we accompt upright, to know Gods proceedings are upright and upon knowne cause. And hence may we learne how to free our selves from such doubts, when we see what befell *Cham*, and all their company, *Adam* & his whole house sinned onely in the knowne sin, yet others were punished. We must conclude alwaies upon this ground, that he proceedes never but justly, though it be secret from us.

Use 2.

For imitation, first for the Magistrate, God upon the cause they ought not to proceed against malefactors, but upon knowne and manifest proved causes, not upon slender conjectures or suspicions,

for so will God himselfe doe, and they executing his iudgements, ought to proceede no otherwise, lest they fall into injustice. They ought to not to proceede for any hatred to their person, or profession, or for any other similler respect upon accusations heard, and slender, or no proofes. The Lawyers say, that it is unmeet not to weigh and consider the whole Law, but to give sentence from some part of it. * *If the lawes condemne truth unheard, besides the note of injustice, they will cause a suspition that they are conscious of some unwillingnesse to heare, lest after they had heard, they could not condemne.* As *Tertull.* speakes: So of Magistrates. Therefore in things not manifest, not proved, or by such witnesses whose persons are infamous, their credit suspitious, such as may be suborned, or doe things of spleene and malice, which may happily appeare to them, they ought to take heede how they judge, and as they have power, rather reprove then condemne.

* *Veritatem inauditam si damnent leges, prater invidiam iniquitatis, etiam suspitionem merebuntur alicujus conscientiæ, nolentes audire, quod auditum damnare non possunt.* Tertul. Apolog. adversus gentes, Cap. 1 10.

Againe, in the second place, every man ought to judge righteous judgement, when he judgeth and censureth the actions of other men, but *secundum allegata & probata*, not out of his owne humour, out of the dislike of their person, justifying some because they have affection to them, condemning others and their actions, because they dislike them, or condemning some mens doings, onely for the name they have: Like unto those who being sick of a feavour or frensie, being deceived by the similitude of right lines drawne upon the wall, thought they saw some deformed and ill shaped creatures: (as *Aristot.*) So they out of sicke diseased and corrupt mindes, doe not onely deprave the right lines, that is the famous and good actions of others, but account them as vices, and turne them to their reproaches and infamy. If that for mens words be true which *Luther* used to say, "*To a wicked practise, when you know a mans minde and meaning to be good & sound, yet to catch at his words* (it may be not so fitly delivered) *to accuse him of error.* So for mens actions, out of some infirmities, or upon some suspitions, when they know nothing but good in them, and yet beleeve every report against them: As *Tertullian* said it was with him, and other Christians in his time, *Credunt de nobis quæ non probantur & nolent inquirere ne probentur non esse.* They beleeve things of us without tryall or proofe, and will not examine whether they be so, lest they should be proved to be otherwise.

* *Scelerati est cũ noveris esse pium & sanũ alicujus, sensũ ex verbis incommodè dictis statuere errorem.* Luther.

Against the fourth sayers.] He numbers up the particular offendors, he would deale with, not that he would deale with men, no, but alledging these as a taste of others, or as the sinnes which then ruled and raigned amongst them, but we may observe that here are numbered not sinnes of one kind, not against the

second

second Table onely, or first onely, but against both.

Doctrine. The Lord will judge both, and destroy them for irreligion, as well as dishonestly, for the neglect, or the breach of the first table, as well as the second, and for both, manifested here, for they are joyned together as it were, in one condemnation: proved further from the threatnings, and execution, laid downe in the word, where we shall finde the Idolater, the Sabboth breaker, the swearer, &c. threatned, and punished as well as the Adulterer, murderer, and other dishonest, and unjust persons. In Deuter. 28. All the curses repeated, respect the whole law, and all the commandements, as well as any one, or of either of the tables. Ezek. 22. 6, 7, 8. Hosea 4. 2. 1. Cor. 6. 9. 10. 2. Tim. 3. 2. 3. Gal. 5. 19. 20. 21. Revel. 21. 8. Every where offendors against both Tables, are joyned together.

Reason 1. Because as Jam. 2. 11. *He that said, Thou shalt not commit adultery, said also, Thou shalt not kill: now though thou dost not commit adultery, yet if thou killest, thou art a transgressor of the law.* So he that commanded obedience to the one, and forbad disobedience, did so to the other: and so he is disobeyed and provoked in the one, as well as the other.

Reason 2. Because the curse was not an appendant to one Table, but to both, and every precept, and every branch of every precept, Deut. 27. 26.

Vse 1. Then under the Gospel, there is use of the law morall: for that is spoken of Christ, which thing would be vain, neither could he in justice doe, if the law were not to them under the Gospel.

Vse 2. This may teach many in the Church, to expect Christ a terrible Judge, and swift witnesse against them: seeing if they seem to make care of the one, they have none of the other; for many seem marvelous carefull of the first Table, and matter of religion: they will heare the word, they will be diligent in prayer, they will not sweare an oath, keep the Lords day, hate idolatry, and such like: but yet live in some breach of the second Table: in hatred and malice, strife, or covetousnesse; cruelty, or oppression; slandering, and discontentment; disobedience, and disloyalty. And these are religious hypocrites. On the other side, many there are who have care to deale justly, to performe faithfulnesse to men, are mercyfull, liberall, loving, and kinde, &c. Yet care not, or regard not the duties of religion: Are swearers, prophaners of the Lords day, neglecters of the worship of God, careless, negligent, drousie hearers, and prayers, have little hatred of Idolatry, and lesse love of the truth: and these are civill hypocrites. Both these in the hypocrisie of their hearts, perswade themselves, that they are in the favour of God, and shall escape the wrath of Christ, when he shall come to judge either in this life, or the life to come. And these, and none more, lie censuring,

ring, judging and condemning, one another, and [illegible] not that the Judge ſtandeth at the dore, ready to judge, and condemne them both: ſeeing he commandeth both, he will condemne for the neglect of either: and the curſe is to him, that neglects religion, and the firſt Table, as well as the ſecond, and honeſty.

Vſe 3. To perſwade theſe hypocrites, to come out of their hypocriſie, and both them and all others to take upon them the care of performing obedience to Chriſt, in both: be carefull of religion with honeſty, and of honeſty with religion; this muſt be done, and the other muſt be left undone. Haſt thou any knowledge of God, any love of the truth, any care of the Lords day, any feare of his great name, any love to heare, or to pray? See thou be carefull of juſtice, chaſtity, ſobriety, obedience, fidelity, and true love to men; Or elſe for all that, when thou thinkeſt to have Chriſt, for thy Saviour, thou ſhalt finde him but a ſwift witneſſe, and an irefull Judge againſt thee; So on the contrary. Many will eaſily grant me, that if a man be never ſo religious, ſo devout, and carefull of the firſt Table: yet if he be unjuſt, an extortioner, a murtherer, and ſuch like, As they Acts 28.5. judged of St. *Paul*, ſo the Lord will not ſuffer him to live, but his judgements ſhall be upon him, and condemnation in the life to come. But if a man be juſt, chaſt, mercifull, and ſuch like, though he know not religion, be without the feare of God, and care of his ſervice, though a ſwearer, & blaſphemer, a prophaner of the Lords day, yet he may do well enough, and no fear of periſhing, or judgement, and ſo will they ſpeake, both in life, and death; which is all one as if they ſhould thinke, a man which is guilty of felony, murder, and ſuch like, muſt needs be judged by the law of the land, but if not of theſe, though he be a traytor to the Kings perſon, yet is there no feare. But if a traytor ſhall die though not guilty of felony, and a felone, though not culpable of treaſon, by the juſtice of mans law; much more they who ſhall ſeparate theſe two Tables. Therefore muſt we endeavour, to be religiouſly honeſt, and honeſtly religious, to avoide the tranſgreſſions of both Tables, and to do the duties of them; leſt if we ſeparate theſe, we lay our ſelves open to the judgements of God in this life, and ſeparate our ſelves from the comfortable, and happy preſence of the Lambe, and him that ſitteth upon the Throne.

Againſt the ſorcerers.] The firſt particular, whom he will judge, and under this all of the like kinde. Such Deuter. 18.10, 11. Let none be found among you, that maketh his ſonne or daughter go through the fire, or that *uſeth witchcrafts, or a regarder of times, or a marker of the flying of fowles, or a ſorcerer, or a charmer, or that counſelleth with ſpirits, or a ſoothſayer, or that aſketh counſell at the dead.*

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The Lord as he will judge, and deſtroy all other Malefactors, ſo will he ſoothſayers, witches, inchanters, ſorcerers, Necromancers, wizards, and all ſuch like: ſo is affirmed here; And if we loke to the old Teſtament, and things that are paſt, we ſhall finde it true, Deuter. 18. 12. *For all that do ſuch things are an abomination to the Lord: and becauſe of theſe abominations, the Lord thy God doth caſt them out before thee.* 2. Kings 17. 17, 18. *And they made their ſonnes and their daughters paſſe through the fire, and uſed witch craft, and inchantments, yea ſold themſelves to do evill in the ſight of the Lord to anger him, therefore the Lord was exceeding wroth with Iſrael, and put them out of his ſight, and none was left but the tribe of Iudah onely.* Mich. 5. 12. *And will cut off thine Inchanters out of thine hand, and thou ſhalt have no more ſoothſayers.* In the new, Gal. 5. 20, 21. Revelat. 21. 8. *Sorcerers ſhall have their part, in the Lake that burnes with fire, and brimſtone.* *Doctrine.*

Becauſe they are groſſe Idolaters, and the art they uſe, is groſſe Idolatry; for here is ever either the expreſſe invocating, and calling upon the Devil, & ſeeking from him knowledge of things ſecret, and to come, helpe in trouble, deliverance from danger, and ſuch like proper unto God; or elſe ſome ſecret, and covert invocation on him: as under the name of the dead, or under ſome barbarous tearmes, which have no ſignification: or by ſome ſuperſtitions and arts of ſlight, invented by him; Which *Tertul. lib. de anima.* calleth ſecond Idolatry: for as in the firſt, he fained himſelfe to be a God, ſo here an Angel, or one that is dead, and ſuch like, & in both, he ſeeks to be worſhipped, when as then they are worſhippers of the devill, taking from the Lord, that was his, moſt gratefull and acceptable to him, invocation and his worſhip, and giving it to his moſt deadly and greateſt enemy; How ſhould he put it up, and not be revenged of ſuch a generation? *Reaſon 1.*

Becauſe they bewitch, and deceive many, and draw them into the ſame ſins, and ſo bring them to deſtruction: as is ſaid of *Simon Magus.* Acts 8. 9. When as therefore they ſo ſtrive againſt the glory of God, and ſalvation of others, no marvell, if the Lord will judge and deſtroy them. *Reaſon 2.*

To ſtir up the Magiſtrate, to draw forth the ſword of juſtice againſt theſe, and to cut off all ſuch workers of iniquity, from the City of God, for they ought to do as the Lord would, and will do, ſeeing they have the commandement for it, Exod. 22. 18. *Thou ſhalt not ſuffer a witch to live.* Levit. 20. 27. *And if a man or woman have a ſpirit of divination, or ſoothſaying in them, they ſhall die the death: they ſhall ſtone them to death, their blood ſhall be upon them.* So did *Saul* while he was aſſiſted of the Lord, and *Ioſias* 2. Kings 23. 24. And this as well ſuch as hurt as helpe, and though they do neither, yet if they have familiarity with a ſpirit, as both the law of God, and our Land requires. And ſlender it is which is objected *Uſe 1.*

objected, to say now there are none, when this place speaketh of the time of the Gospell, and never would the Apostle have threatned any if there had not beene such sinnes, and such offendors, to have thus fought with a shadow.

Use 2. To perswade men to avoide this sin, and not to fal into it: to become sooth-sayers, wizards, wisemen, &c. upon hope of gaine, for desire of revenge, affecting vaine-glory, to know and reveale things to come, or for any such cause, knowing that though they can escape the law and punishment of man, either hurting not or covering their sorcery and witch-craft by medicines and hearbes, or deny they consult with any spirit, yet shall they not the judgement of Christ, who is the witnesse, and sees the secret of their compact with Satan, beholds their invocation and worshipping of him, either in secret place, or in secret maner, and howsoever it is, and will judge them, and doth judge them in this life with blindenesse, hardnesse of heart, oftentimes poverty, and such like, but sure he shall judge them in the life to come, and give them their portion with him who have sought to better their portion by him.

Use 3. To dissuade men from seeking to sooth-sayers and sorcerers, &c. or having any commerce or fellowship with them in their art, to seeke from them the knowledge of things to come, the finding of things lost, the helping of creatures ill affected, and such like, for besides that, it is absolutely forbidden in the word God, and threatned, Levit. 20.6. Manifested in the example of *Saul*, 1 Sam. 28. This may dissuade, because they shall be partakers of their sinne, and consequently of their punishment, and be judged by Christ, for judging these, he will judge them who communicate with them in the same sinne, yet is it lamentable and fearefull to see what flocking there is of men, but more of women, to men and women who cannot chuse but be witches, and have familiarity, or commerce openly or closely with the Divell, sometimes for things lost, sometimes for barrennesse, sometimes for long and extreame diseases of their children, not fearing this, that Christ will judge them, then those who communicate with them, and are the causes of their practises: for as no receivers, no theeves, so no frequenter to those, no such, specially such as are called white and good witches, or sorcerers, but they will say they are bewitched, *Ergò*: they may seeke to be helpt. Answer. As if there were not a God in Israel, that ye goe to enquire of Beelzebub the God of *Ekron*. 2 Kings 1.3. Or that God were not able to dissolve the workes of the Divell, Did *Saul* this, when no doubt he discerned, as well as these, that he was bewitched? But ease and deliverance often followeth after this. In possessions, Divells depart, in other extremities things are appeased. Answer. This is nothing, for first Divells know how to

agree

agree among themſelves to deceive men, and none of us would truſt or commit his buſineſſe to one that is deceitfull and perfidious. Now the Divell is not onely a lyer, but the father of a lye. Secondly, if health and eaſe follow, it may be it is the effect of the lawfull meanes which was uſed before, and God ſeeing how corrupt and impatient thy heart was to abide his leaſure, and make uſe of them, gave thee over to thy corruption, and let thee have thine owne will, even then to uſe ſuch an unlawfull meanes, when health and eaſe was at hand, as if it had been an effect of that, to confirme thee in thy blindeneſſe and infidelity: or laſtly it may be like that Deut. 13.3. *Thou ſhalt not hearken unto the words of that Prophet, or unto that dreamer of dreames: for the Lord your God proveth you, to know whether you love the Lord your God with all your heart, and with all your ſoule.* And therefore for thee to take heede how thou hearkenſt to theſe, leſt thou bewray thou loveſt not the Lord. But they uſe nothing but good words and lawfull meanes, prayers, and herbs, and ſimples, and ſuch like; I anſwer, firſt with Saint *Chryſoſt.* * *ſhe is a Chriſtian woman that uſeth the ſpell, and nothing but the name of Chriſt.* They ſpake theſe words before going, when they excuſed themſelves for the like. He anſwereth, *For that cauſe hate and deteſt her the more, becauſe ſhe vilely abuſes the name of God, profeſſing her ſelfe a Chriſtian, ſhe doth the workes of an heathen: for ſo the Divells confeſſe the name of God and yet were Divels ſtill.* For they ſaid, Luke 4.41. Thou art Chriſt the ſon of God, yet he rebuked them and caſt them out. Therefore I would intreate you to beware of this deceit; for as they who are tempering bitter cups for children, firſt rub the mouth with hony, that that headleſſe age when it ſhall perceive the ſweetneſſe, ſhall not feele and feare the bitternеſſe; and they who give poyſonfull herbes, give them the titles of medicines, that no man then reading the ſuperſcription of a remedy ſhould ſuſpect poiſon. So deal theſe. Beſides in their herbes, the Divell is but Gods Ape, who ſeeing him not doe things, but by meanes, uſeth the like that no man might ſuſpect him, as he appeared in like habit to *Samuel*. But to conclude, what colour and covert ſoever is made, Chriſt is the witneſſe, and knowes all, and he will be the Judge to reward all who ſhall thus pollute and defile themſelves.

* *Chriſtiana mulier eſt hæc execranda, & aliud loquitur quam Chriſti nomen.* Chryſoſt. in 2. ad popul. Antioch. *Præſtigiæ namque magicæ odi & everſæ, quod Dei nomine ad confirmationem utitur quod ſe dicens eſſe Chriſtianam, gentilium opera fecit. Etenim & Dæmones Dei nomen fatebantur & fugiebant Dæmones.* Chryſo.

And againſt the adulterers.] The ſecond particular, adultery in the Etymology of it, is a going up to another mans bed. As Gen. 49.4. *Then waſt light as water, thou ſhalt not be excellent becauſe thou wenteſt up to thy fathers bed, then didſt thou defile my bed, thy dignity is gone.* In the nature of it, it is the carnall knowledge of a woman, who is bound to another man; but no doubt in this place

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not onely this, but under it, fornication and wantonneſſe, and all uncleaneneſſe is contained, as in the commandement.

Doctrine The Lord as he will judge, condemne, and deſtroy all wicked men, ſo adulterers, whoremongers, fornicators, buggerers, and other uncleane perſons, here, and Gal. 5.19.21. Epheſ. 5.5. Heb. 13.4. Marriage is honourable among all men, and the bed undefiled: but whore-mongers and adulterers God will judge, Revelat. 21. 8.

Vſe This ought to make every one flye adultery, though he can eſcape the puniſhment of men, yet for Gods judgement, in this life often waſting of the body, and fearefull diſeaſes, poverty, reproach and ignomy, ſuch as ſhall never be put out, that fearefull judgement *Iob* ſpeakes of, Cap. 31.9.10. But if theſe be not feared becauſe they befall in a few, and yet may he be of the few, yet this ſhould, Eccleſ. 11. 9. that Chriſt will judge him and condemne him, exclude him heaven, caſt him into hell, and the fire that burnes for ever.

And againſt falſe ſwearers.] The third particular, which is not ſet downe barely as the others, but with this addition of falſly, or vainely. The reaſon is, becauſe to ſweare is not ſimply unlawfull, as the other, but a thing that a man is oftentimes bound to for the glory of God, and for the profit and neceſſity of others; ſo it be by the Lord alone, and taken in truth, not ſwearing a lye and falſe thing, in judgement, adviſedly and upon neceſſary occaſion, in righteouſneſſe, promiſing by oath nothing but that is lawfull and juſt, and undertaken for the glory of God, the diſcharge of duty, the appeaſing of controverſie, the ſatisfying of others, and the clearing of a mans innocency. But theſe and their like being wanting, it is a falſe oath, and men ſweare falſly.

Doctrine The Lord he will judge and condemne all falſe ſwearers, ſuch as ſweare by others then himſelfe, falſe things not in truth, raſhly not in judgement, unlawfull things not in righteouſneſſe, neither reſpecting Gods glory, the good of others, diſcharge of duty, &c. So here, and Exod. 20.7. *Thou ſhalt not take the name of the Lord thy God in vaine: For the Lord will not hold him guiltleſſe that taketh his name in vaine:* Not guiltleſſe, but under that bitter curſe of condemnation, Deut. 27.26. Zach. 5.2. 3.4. James 5.12. But before all things my brethren ſweare not, neither by heaven, nor by earth, nor by any other oath; but let your yea, be yea, and your nay, be nay, *leſt ye fall into condemnation.*

Reaſon 1. Becauſe he hates ſuch oathes, Zach. 8. 17. And *let none of you imagine evill in his heart againſt his neighbour, and love no falſe oath, for all theſe are the things that I hate,* ſaith the Lord: now hating theſe, he muſt needes for them, hate thoſe that love and practiſe them; and hatred will procure judgement, wrath, and deſtruction.

Reaſon 2. Becauſe ſwearing by others they are idolaters: for whereas an oath

oath is not onely Gods ordinance, but a ſpeciall part of his worſhip, both becauſe there is invocation, and becauſe it is in the firſt table commanded, and of the ſolemne forme of impoſing an oath, which was this, give glory to God, Joſh. 7.19. And the ſolemne rite of taking an oath among the Jewes, which was to ſtand before the Altar, 1 Kings 8.31. and was a cuſtome among the Athenians and Romanes. Then to give Gods worſhip to another, is idolatry, and idolaters muſt be judged and condemned.

Becauſe if raſhly by him, the name of God ſo deare unto him be diſhonoured and vilifying it, by ſuch uſual & raſh ſwearing, he wil revenge it. If ſeriouſly & yet not in truth, for things paſt or to come, knowing them to be falſe, & intending not to do them, he cals God as a witneſſe of his falſe-hood, and a revenger of it, and ſo muſt he come upon him, for this he tempteth God deſperately, and dareth him as it were to his face, to execute his vengeance upon him. *Reaſon 3.*

This may ſhew us the fearefull eſtate, not of a few, but of a multitude, and whole troopes of men and women, being common and uſuall, falſe ſwearers, who can neither buy, nor ſell, meet, nor depart, neither ſpeake ſeriouſly, not in jeſt, neither perſwade, nor promiſe, neither intreat nor threaten, neither relate things paſt, nor draw men to the expectation of things to come, without ſwearing and many oathes, oftentimes by thoſe which are no Gods, committing idolatry, uſually, raſhly, and unadviſedly, and not ſeldome wickedly, falſly, and deceitfully. In this ſin are wrapped both parents and children, maſters, and ſervants, rich and poore, high and low, noble and baſe, Miniſter and people. If the Lord that threatneth to be a ſwift witneſſe againſt ſuch, and a ſevere Judge, ſhould now come to deſtroy and caſt to hell all ſuch, how fearefull then would we thinke and account their condition to be? Verily how nigh that day of Aſſize and of his glorious appearing, is no body can tell, few ſuſpect it to bee ſo nigh as it is; but ſay it be as farre off, as they ſuppoſe, yet doth he judge them every day. It is a judgement, and a fearefull one, that they ſinne every day, and ſweare every houre, and ſee it not, to leave and forſake it, but the morning ſwearing is puniſhed with the afternoone, this day with to morrow, &c. And for all theſe, the plague of God and his judgements ready to breake in at the doores, though he ſee it not, yet others may ſee it manifeſtly. Tell me what wouldeſt thou thinke his ſtate and condition to be, that had a bol of fire hanging over his houſe, ready to fal upon him to conſume him, his wife and children, ſervants, and all that he hath in a moment, and yet he and they all within doores, give themſelves to chamberings and wantonneſſe, to drunkenneſſe and gluttony, to whoredome and uncleanneſſe, by that meanes to drawe and haſten this to fall upon him and conſume him? wouldeſt thou not thinke him in a fearefull condition? ſuch is the *Vſe 1.*

state of every swearer, the plague of God tends upon their house, the volume of curses is hovering and flying about their houses, and this fire hanging over them; and still by their oathes, as the Faulconer by his Lure and hallow, calling this to fall upon him, and their case the more fearefull, because custome hath made them when they sweare they deny they did, and if they be evicted for it, they account it as nothing, no more then an ordinary speech: As Saint *Chrysost. ho. ad Baptiz. si quis juramentum increpaverit, risus movet, jocos narrare putatur.* But the same day, or the day after that *Lots* sonnes in law mocked and despised their fathers admonitions, the fire of God devoured them and their City, Gen. 19. So may it upon them, pitty then their fearefull conditions, and feare and flye their society, their fellowship, their families, for though thou hast escaped hitherto, yet when the flying booke enters in at their doores and windowes, thou maiest happily be there then, and partake in their plague, but in truth thou hast not escaped, but as they by the custome of their owne sinne are growne senceleese, so thou by theirs art grown lesse to fear an oath then thou didst before, and so hast got more hurt to thy soule, then ever they shall be able to doe thee good to thy body and state, howsoever thou promise thy selfe great things by them.

Vse 2. This may serve for secure men, who lye in this sinne, to have swearing, or are ready to fall into it, to perswade them, as Zach. 8.17. And let none of you imagine evill in his heart against his neighbour, and love no false oath: for all these are the things that I hate, saith the Lord. If not for the haynousnesse of the sinne, yet for the punishment. If not in a state where there is little law against it, yet in a Church where the King of it is both a swift Witnesse, and a severe Judge, and will both judge and condemne every false swearer. S. *Chrysostome* disswading from this sinne, and perswading little, at length breakes forth into this: * I would I might uncover and lay open the soules of ordinarie swearers naked, and set their wounds and skarres before their eyes, which they daily receive by oathes: then there would be no need of admonition or counsell; because the sight of their wounds would more prevaile then all my words. This would I wish, to give them the sight of their sin, and the guilt of it, but if it prevaile not, I would I could give them the sence of it, that I could make them see and beleeve the judgements and punishments which belong to it, that the flying booke full of curses is long since come abroad, and is ready to seize upon their houses and persons. That Christ will certainely as he heareth every oath, so judge them for it, and lay heavy plagues upon them. Me thinkes this should be like the Ship-masters voyce, Jonah 1. 6. *What meanest thou O sweare? call*

* *Utinam mihi liceret frequenter jurantium animas exuere, & ipsorum oculis subjicere vulnera & cicatrices, quas quotidie capiunt a juramentis nec admonitionis, nec concilii indigeremus, quoniam vulnerum aspectus omni sermone potentior.* Hom. 14. ad pop. Antioch.

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upon God that thou periſh not. And ſo to be carefull to avoid them themſelves, to reforme them in theirs: not ſwearing for gaine, leſſe for pleaſure or vanity: not for curteſie, as in ſitting down, and taking places: not in paſſion, and ſuch like, but remembring the law, thinking of the judgement, not forgetting the Judge: and ſo not alleadging excuſes. Jam. 5. 12. *But before all things my brethren, ſweare not, neither by heaven, nor by earth, nor by any other oath; but let your yea, be yea, and your nay, nay; leaſt ye fall into condemnation.*

And againſt thoſe who wrongfully keep back the hirelings wages.] The fourth particular is oppreſſion: and the particulars of this, are ſeverall: this the firſt, that when a man hath hired and uſed another, and had his labour, and ſweat, whether he were hired by day, weeke, or yeare, whether by day, or by whole, if they retaine their wages, from them unjuſtly, deny it them directly, or under ſome colour, or diminiſh it, or defer it: which is an injury unto them, he will judge them.

The Lord he will judge, and condemne, and deſtroy, all ſuch as keepe backe their hirelings wages, which for his living worketh with him: either by day, moneth, or yeare, and ſuch are here threatned. Like to this that Jer. 22. 13. *Wo unto him that buildeth his houſe by unrighteouſneſſe: and his chambers without equity: he uſeth his neighbour without wages: and giveth him not for his worke.* Jam. 5. 4. *Behold, the hire of the labourers, which have reaped your fields (which is of you kept backe by fraud) crieth, and the cries of them that have reaped, are entered into the eares of the Lord of Hoaſts.* *Doctrine*

Becauſe they tranſgreſſe the law of juſtice, which requires they ſhould give to every man his owne, and not withhold the right from the owner of it: but they having had their labour, their wages is then the others right and due: ſo that to withhold it is injuſtice: but all unjuſt men, he will judge and deſtroy. *Reaſon 1.*

Becauſe they are cruell, and unmercifull: for a mercifull man will not defraud his beaſt, but gives him his due when he laboureth for him, regarding that Deut. 25. 4. *Thou ſhalt not muzzell the Oxe that treadeth out the Corne.* God ſpeakes not for oxen, but for men, and if mercy be not ſhewed here, then Jam. 2. 13. *There ſhall be judgement mercileſſe, to him that ſheweth no mercy, and mercy rejoyceth againſt judgement.* *Reaſon 2.*

Then are there many in this City, many (I fear, nay, it is without feare,) hearers of the word, whom the Lord will judge: becauſe they keep backe the hire of the labourer, and are the labourers purſebearers, and cofferers, whether they will or no: verily Chriſt ſhall judge them for it, will they, nill they. *Vſe 1.*

To teach thoſe, who have ſervants, or uſe hirelings, to take the Apoſtles rule, Collo. 4. 1. Do not detaine, and defraud them of their wages: it is equall, it is right you ſhould give it them, know *Vſe 2.*

you, elſe you have a Maſter in Heaven: give it them chearefully, fully, readily, not fraudulently; elſe this Maſter ſhall be your Judge: and he is the witneſſe of all your fraud: if you have done it, do it no more: and for that is done, make them reſtitution, ſearch your bookes, and ſee wherein you have defrauded them. Deut. 24.14. 15. *Thou ſhalt not oppreſſe an hired ſervant that is needy and poore, neither of thy brethren, nor of the ſtranger that is in the land within thy gates; thou ſhalt give him his hire for his day, neither ſhall the ſunne go downe upon it, for he is poore and therewith ſuſtaineth his life, leſt he crie againſt thee unto the Lord, and it be ſin unto thee.*

And vex the widowes.] The ſecond particular of the fourth kind of ſinners, whom the Lord will judge: namely, ſuch as vex, injure, and oppreſſe widowes; howſoever this with thoſe which follow, are uſually joyned together in the Scripture, yet becauſe he that doth any one of theſe, though he do them not all, ſhall be judged of Chriſt; I will ſpeake of them briefely and ſeverally.

Doctrina The Lord he will come neer to judgement, to puniſhment, and deſtruction, againſt all thoſe, who vex, oppreſſe, and injure the widowes. So is it here. And that Exod. 22.22. 23. 24. *Ye ſhall not trouble any widow, nor fatherleſſe child. If thou vex, or trouble ſuch, and ſo he call and crie unto me, I will ſurely heare his cry. Then ſhall my wrath be kindled; and I will kill you with the ſword: and your wives ſhall be widowes, and your children fatherleſſe.* Deuter. 27.19. *Curſed be he that hindereth the right of the ſtranger, the fatherleſſe and the widow; and all the people ſhall ſay ſo be it.* Jer. 22.3.5. Matth. 23.14. *Wo be unto you Scribes, and Phariſes hypocrites, for ye devoure widowes houſes, even under a colour of long prayers: wherefore ye ſhall receive the greater damnation.*

The ſinne is made the greater, becauſe it is coloured, and the puniſhment threatned to be heavier; but a wo is denounced againſt them, becauſe of the ſimple ſin.

Reaſon. 1. Becauſe they are guilty, not onely of injuſtice, but cruelty; of cruell injuſtice: for to injure, and vex any, is injuſtice: but to vex widowes, and ſuch as are weake, and helpleſſe, is cruelty; and then, Iam. 2.13. *There ſhall be judgement mercileſſe, to him that ſheweth no mercy: and mercy rejoyceth againſt judgement.*

Reaſon 2. Becauſe God he profeſſeth himſelfe, the helper of the helpleſſe: and the patron of ſuch as are without ſuccour, and friends: therefore as he muſt right their wrongs, ſo muſt he relieve them oppreſſed, and revenge their oppreſſions.

Uſe 1. This will make them like unto the Lord

This may admoniſh thoſe, who are in authority, and place of juſtice, to defend the widowes cauſe, when it comes before them: or what power ſoever they have in their hands, as Iſaiah. 1.17. *Plead for the widow*, whether ſhe be rich, or poore: for if rich, it is but juſtice: but if poore, it is both juſtice, and mercy. That many

will

will do, and it is lesse thanke worthy: because they are able to recompence them by some gracefullnesse, and other meanes. In whom there is a shew of justice, but no justice indeed, and in truth but a desire of gaine. The other is the harder, and as just, so mercifull, and hath the promise of good from God: as in the generall, Luke, 14.14. And thou shalt be blessed, because they cannot recompence thee: for thou shalt be recompenced at the resurrection of the just. Those shall be recompenced of men, those of God. This they ought then to doe chearefully, and not as the unrighteous Judge, unwillingly, but as Iob, 31.16. who would not suffer the eies of the widow to faile.

Use 2. Then may all those, who are vexers, oppressors, and injurers of widowes know, what they are to looke for from the Lord: that howsoever they thinke all safe, and he is farre off, yet he will come nigh to them to judgement: and be swift, when they thinke, he is slacke: either to make their houses destitute, or their wives, widowes, or to bring some such fearefull judgement against them: besides the afterclaps, that which is to come after this life. But who are these, that some men may see themselves touched? Verily there are divers sorts of them: some injure rich widowes, who left by their husbands, under whose shadow they prospered well, are by unjust Executors, long kept without their portions, and widowes part: and never recover it, but by long sute in law, where the best part is spent, before the other is recovered. If they have it without any such troubles, then are they by unconscionable kindred, bought and sold, by a peece of money to a man that hath neither wealth, vertue, nor grace, many a man labouring for her, making great shew of wealth, which in truth, many pounds is worse then nothing for poore widowes, utterly forsaken of all kindred, and friends, on both sides: never deserving the commendations given by Boaz, Ruth 2.20. for they have ceased to do good, both to the living, and dead. And doing this to kindred, what can be expected of those who are not allied to them: but that they should leave them destitute, and soone subvert their cause, or not right their wrong, but be readier to vex them: some, as the Creditors of that widowe, 2 Kings 4. though in this generally, this City lesse capable, if they find any reasonable dealing.

Use 3. This may perswade every one to avoid this sin, if he have no love to justice, no affection to mercy, yet if he have any feare of punishment, let him vex neither the rich, nor the poore, neither his friend, nor one that is friend to him. But if he would have his curse, turned into a blessing, he must have care and do his best, that when he rejoyceth, and is full, the widow may be so too: as is commanded in the feast of the Tabernacle, Deut. 16.13.14.15. and let her have a part with thee, both of the field, and vineyard, Deut. 24.19.20.21. that thou maiest pray with more boldnesse

before the Lord. Deuter. 26. 13. 15. *Then thou shalt say before the Lord thy God, I have brought the hallowed thing out of mine house, and also have given it unto the Levites, and unto the strangers, to the fathers, and to the widow, according to all thy commandements, which thou hast commanded me: I have transgressed none of thy commandements, nor forgotten them. Look down from thy holy habitation, even from Heaven, and bless thy people Israel, and the land which thou hast given us, (as thou swarest unto our fathers) a land that floweth with milke and honey.*

And the fatherlesse.] The third particular of oppression, when they injure, and vex the fatherlesse: such as are without all helpe, and hope.

Doctrine The Lord will come nigh to judgment, to all such, as vex, oppresse, and injure the fatherlesse: such as are left young, not able for age and counsell, and advice to defend themselves. So here, so in Exod. 22. 22. 23. And Deut. 27. 19. Jer. 22. 3. 5. *Iob* shewes this was just with God. Job 31. 21. 22. *If I have lift up my hand against the fatherlesse, when I saw that I might helpe him in the gate: let mine arme fall from my shoulder, and mine arme be broken from the bone.*

Reasons as in the former.

Vse 1. To perswade, all in authority, to judge for the fatherlesse, when his cause comes before them, as is commanded, Isaiah 1. 17. which is, not that they should accept persons, and pervert justice, for the fatherlesse, because he is so, a thing forbidden by God, and horrible before him: to favour the person of the poore, as to feare the great and rich, is an unjust cause: but that when the poore fatherlesse cause, comes before them, against some great men, or rich deceivers, that seek to vex them: they should defend their cause, though they sue but in *forma pauperis*: and respect the justice of it, as if they were rich, and do for them that which is right, so shall they shew themselves Gods, for where the name is given to them, there the duty is injoyned them: Psal. 82. 1. 2. 3. 4. For the Magistrate is specially ordained for these, not for such as are great men, who neither will doe right, nor suffer wrong: able enough to right themselves, and defend their own causes: or not so much for these, as for the poore orphanes, widowes, and such like, As the defence is for the little coppes, and small trees of grooth, not for the great okes, they have not such need of fencing against beasts, as those.

Vse 2. Then may many men, expect the judgments of God: who vex, and oppresse, for their owne gaine, many poore orphanes, and fatherlesse children: sometimes colourably, sometimes openly. Often they colour it by pretence of law, and are legall oppressors: who obtaining Wards, do sell them from one, to another, as men do horses: and when they are marriagable, tender them such mat-

ches

ches as they muſt live miſerably all their lives with, if they accept them, ſo far different in nature, ſtate, religion, and ſuch like: or if they accept not, when they tender of purpoſe, ſuch as they know, they will not regard, then make they a further commodity of them, that they happily recover, not that oppreſſion of many yeares, if they do it all their lives. Others that are Guerdons, and Tutors having their portions, give unto them ſuch liberty, that by their indulgences, they grow unthrifts, that of their poſſeſſions and mooveables, they often intereſt themſelves, and ſtrip them of all, often defrauding them of many things, whereunto they were put in truſt, many feed them with money, and inwrap them into bonds, to be paid when they come to yeares, treble, and quadrible, that they are often out of their wealth, before they be at yeares. Many Executors put in truſt with the whole eſtate, make their fathers conditions far worſe, then it was: that in this caſe that part of the proverbe is true, There is never any dead man rich: that is, ſo rich as he is, for was accounted before, and in truth was: yet Executors, extenuate, and leſſen his ſtate, to better themſelves: counting him a bad Cooke, who cannot licke his owne fingers: In this number of ſinners, may go many fathers in law, who marrying the widow to inrich her to himſelfe, cares not how he defraud the children: many mothers to advance themſelves, care not what become of the children of their owne bodies: with infinite ſuch, which happily many men of more experience, could better decipher them, but if there be others, not touched by me, he that is both witneſſe, and Judge, ſeeth all, and will judge, and indeed doth judge, the former oppreſſions, in the age before, by that which is in our age, and will this, by that which is to come. I will make your children fatherleſſe, and ſo helpleſſe. As *Samuel* to *Agag*, 1. Sam. 15. 33. But beſides all this, he will fearefully deſtroy all ſuch.

To perſwade, all guilty perſons, though not before men, yet before God: to enter into themſelves, and examine their owne lives, and former practiſe, and ſee that they repent of this ſinne, as well as others: and if they do truly, let them make reſtitution to ſuch, elſe that may we uſe: Mich. 6. 10. *Are yet the treaſures of wickednesse, in the house of the wicked, and the scant measure that is abhominable?* and ſet it on with verſes 11. 12. 13. *Shall I justifie the wicked balances, and the bag of deceitfull weights? for the rich men thereof are full of crueltie, & the inhabitants thereof have spoken lies, and their tongue is deceitfull in their mouth: therefore also will I make thee sicke in smiting thee, and in making thee desolate because of thy sinnes.* For no reſtitution, no repentance, where there is knowledge, and ability of all, without a man do it. Vſe 3.

And oppreſſe the ſtranger.] The fourth particular, injuring, and oppreſſing of ſtrangers: ſome were ſtrangers by nature, but proſelites Chryſoſt. ho. 5. de pœnit. To. 5. p. 734 a. b. c. 2.

selites to the religion of the Jewes, and these, I take it, are not accounted strangers, nor so called, they had happily a note given them, and signification of it, that they were of some other country: As 2 Sam. 11.6. *Vriah* the *Hittite*, and 1 Sam. 26.6. *Ahimelech* the *Hittite*, but they were as if they had been borne in the Land, and of these I take it he speaketh not here: but others were onely peaceable in the Land and State, living, or residing with them, and though not professours, yet not persecuters, or open opposers and disturbers of their religion.

Doctrine The Lord will judge, punish and condemne those, who injure and oppresse strangers: such as being borne in another country doe professe the same religion, or live peaceably among them. Manifest, as here, so by Exod. 22. 22. 23. Deuter. 27. 19. Jer. 22. 3. 5. Ezek. 22. 29. 30. 31. 2 Sam. 12. 9. 10. and Cap. 21. 1.

Reasons first and second, as in the former.

Reason 1. Because no man ought to oppresse his neighbour, or brother, if he doe, God will judge him for it; this will be granted of all, but a stranger and such an one as this, is as his brother, and his neighbour, as is manifest, Luke 10. 30. Levit. 19. 33.

Reason 2. Because the Lord he loves the strangers, Deut. 10. 18. Now to injure and oppresse such strangers as he loves, or such as he loveth, he will revenge and judge.

Vse 1. To instruct all in authority to use their authority in the defence of the strangers right, as well as those who are home borne, and to relieve them oppressed, as we may understand that Isaiah 1. 17. not to accept his person no more then his who is home borne, but doe him right against him that is home borne, as well as this against a stranger. If he must preserve a servant in the cruelty of his Master, Deut. 23. 15. 16. *Thou shalt not deliver the servant unto his master, which is escaped from his master unto thee: he shall dwell with thee, even among you, in what place he shall chuse, in one of thy Cities where it liketh him best: thou shalt not vex him.* (It was good refuge for every wicked man, but for him that was knowne to be cruelly used, and fled to them for the name of the Lord.) There must also be Sanctuaries to strangers distressed.

Vse 2. To teach us what their portion shall be from the Lord, who grieve and vex strangers, that is, all such as murmure that our Church should be like to a Hen which doth not onely nourish up her owne Chickens, but also strange ones, that are excluded from their owne damme: So doth the true Church, and so hath ours, which these men hate, and would have them excluded, onely for their owne profit and gaine, and therefore are they ready to favor any against them, as much as in them is, to hinder their right, and to pervert their justice. They tell us they grow rich amongst us, and get the wealth when many are impoverished, but is their eye evill because the Lords is good? or doe they hate them because he

Chrysost. ho. 46. operis imperfecti.

prospers

proſpers them? So did the Egyptians, the Iſraelites: But by what meanes grow they rich, otherwiſe then by following a lawfull calling, and labouring as thou doſt? and if thou be poorer, it is becauſe thou art idler or more wicked. The Lord taught the contrary by that Law, Levit. 25. 47. &c. And by that which he allowes unto them, one and the ſame Law, as to him that was born in the Land, as is often ſhewed and repeated, ſave in the matter of remitting debts, in the ſeventh yeare, Deut. 15. 1. 2. 3.

And feare not me.] The fifth ſort of ſinners that the Lord will judge, are in a more generall kinde ſuch as feare not him, that is, ſuch as have no continuall awe of him, in reſpect of his power and mercy, for theſe and the fruits of them to avoyde evill and flye from ſinnes. Now in the conjunction of theſe is noted by ſome, that this is the roote and cauſe of others. *i.* ſuch and ſuch have they done, and this is the cauſe, hence it comes becauſe they feare not me.

Doctrine. The want of Gods feare whereſoever it is, is the cauſe and roote of all ſinne, many and great, as the feare of God is the cauſe of mens flying and avoyding of ſinne. The later is manifeſt, Prov. 8.13. *The feare of the Lord is to hate evill*, Deu. 5.29. Deut. 42.18.& 39.9. Then the contrary where it is not, for take away the cauſe, take away the effect. And ſo the latter is proved, and by that Gen. 20.10.11. *Then Abimelech ſaid unto Abraham, what ſaweſt thou, that thou haſt done this thing? Then Abraham anſwered, becauſe I thought thus, ſurely the feare of God is not in this place, and they will ſlay me for my wives ſake.* Exod. 1.17. Pſal. 36.1. Amos 6. 3. Rom. 3.18.

Reaſon. Becauſe as *Auguſt.* in Pſal. 79. * *Two things cauſe all ſinnes: deſire and feare; there is a reward propoſed that thou maieſt ſinne, thou doſt it becauſe thou deſireſt the reward; thou art terrified with threatnings, thou doſt it for feare of ſmart.* Now where the feare of Gods power is, it will expell all ſuch deſire of pleaſure or profit, for feare is the ſtrongeſt affection, and ſtoppeth the paſſage of deſires, as in a coward, and one condemned. And the leſſe feare will be overcome of a greater, as a ſtrong and great naile drives out a ſmall one. Luke 12.4.5. *And I ſay unto you my friends, be not afraid of them that kill the body, and after that are not able to do any more: but I will forewarne you whom you ſhall feare; feare him which after he hath killed, hath power to caſt into hell: yea, I ſay unto you, him fear.* Now where this feare is wanting, no marvaile if they fall either for deſire or pleaſure into many and ſtrange ſinnes.

* *Omnia peccata duo res faciunt, cupiditas & timor: proponitur premium ut peccet, facis propter quod cupis, terret te minæ, facis propter quod timet,* Auguſt. in Pſalm 79.

Vſe. This may teach us what to expect from men who want the feare of the Lord: They will ſinne for a piece of bread, a ſmall matter of pleaſure or profit: a little feare, if they have the occaſion and opportunity, will draw them to any thing; for take away the banker

bankes from the ſea, and the bridle from the horſe, whither will not that flow, and whereinto will not he breake? ſuch and ſo untuly is the corruption of man, if it have not this banke, and this bridle to keepe it from outrage, murther, adultery, perjury, oppreſſion, and injuſtice, or any ſinne will be nothing in their hands. What will they not dare to doe? If Kings command, they will murther innocents, not as the Midwives: If Queenes enjoine, they will accuſe, judge, condemne, and execute the guiltleſſe; as thoſe wicked Judges, 1 Kings 21. did innocent *Naboath* upon *Iezebels* letters.

Vſe 2. We learne what to judge of men, whom we ſee living either in theſe ſinnes or any other the like; they are men deſtitute of the feare of God, even a ſervile feare, for this will prove it. *vide Cap.* 1.6. firſt effect of feare.

Vſe 3. That we may be free from theſe ſins, let us labour for this feare, *vide ibid.*

Saith the Lord of hoaſts.] This is added for confirmation that none ſhould promiſe to themſelves ſafety for any outward reſpects, as if he could not puniſh them. *vide Cap.* 1.4.

VERS. VI.

For I am the Lord: I change not, and ye ſons of Iaakob are not conſumed.

FOR *I am the Lord: I change not.*] This ſome take as a reaſon to confirme the former judgement threatned; that as he was the Lord of hoaſts able to doe all what he would, ſo is he in himſelfe and in his decrees immutable, as he cannot change, no more can they be changed. *Quod eſt* 9. Be ye well aſſured of this, that as I am Lord and Jehovah, eternall and without change, ſo are all my judgements, and whatſoever I have ſpoken, that know you, they ſhal come to paſſe in their time, and not one thing ſhal come to the ground, howſoever they are not ſo ſpeedily as you thinke executed, yet they ſhall, for they cannot but be accompliſhed.

And ye ſonnes of Iaakob.] And that you are not conſumed and deſtroyed already for theſe ſinnes, doe not thinke me mutable or your ſelves without merit, that you ſhould be ſpared, but this is meerely from my mercy, and love, and long ſuffering, I have not dealt with you according to your ſinnes.

Doctrine 1. God is immutable, and without change, both in himſelfe and his nature, Jam. 1.17.

Doctrine 2. He is immutable in his will and his decrees.

And ye ſonnes of Iaakob are not conſumed.] I change not, therefore

fore are you not consumed, for being in my selfe mercifull and long suffering, yea, mercy and patience it selfe, I have spared you, when you deserved long since to have beene confounded and destroyed by my judgements: and this by resemblance may we interpret out of Lam. 3.22. *It is the Lords mercies that we are not consumed, because his comp ssions fayle not.*

That men escape destruction, and are not consumed with Gods judgements for their sinnes, it is onely the mercy and goodnesse of God. So much is here: And that Lam. 3.22. Gen. 19. 19. 2 Sam. 24.14. 2 Chron. 30.9. Therefore is that Isaiah 30.19. and 54.7.8. and Mach. 3.6. and 20.30. God hath two feet whereby he walketh towards men, so hath he two hands whereby he handleth or dealeth with men, mercy and justice, and these are both infinite. What City upheld when an infinite hand will cast downe? nothing but an infinite hand and power. *Doctrine*

Because sinne deserving Gods anger, which anger is as God himselfe, infinite, cannot be satisfied nor appeased by any that is no more then a finite creature, or a finite thing, for this cannot ballance with that, but onely his infinite mercy with his infinite wrath. And this Lam. 3.22. his great mercies are infinite for measure and continuance: 2. Such are our sinnes, that if he should deale righteously with us, we miserable wretches had beene ten thousand times utterly undone, but we are preserved in the middest of our distresses. *Ergo*, Not from us but his infinite mercy, Isaiah 1.9. *Except the Lord of hosts had reserved unto us a small remnant; we should have beene as Sodom, and should have beene like unto Gomorrah.* *Reason 1.*

Because without the pardon of those sinnes, the wrath can not be avoided, nor destruction escaped, seeing God will not justifie the wicked. Now pardon of sinne is onely from the mercy of God, Luk. 1.77.78. Dan. 9.9. All sin is against God, Ps. 51.4. *Tibi soli cui soli vel debenda est ratio de peccato, qui solus es sine peccato*, Ruff. He onely can pardon sinne, against whom onely it is: Now he pardoneth sinnes in mercy, and so *David* prayeth there for mercy; *Gratia tua deputa & misericordia quod peccavi a me tanquam glacium solvisti: gratia tua deputa & quæcunque non fui malo*, August. confess. l. 2. cap 7. *Reason 2.*

This will confute the doctrine of Popery, who hold by their workes and satisfactions, to have if not remission of great sinnes, yet of veniall, or if not of sinne, yet deliverance from the punishment, wherein they are the flat enemies of the mercy of God, and rob him of his honour, to give it to themselves, as if finite workes and satisfactions could deliver from infinite wrath. But when they see this will not hold water, then they flye to this, that it is onely from temporall punishments, and the fire of purgatory, but first for this, that it is but a new coyned shift, I manifest from their *Use 1.*

prayers

prayers for the dead, whereby they thought to bring them remission of sinne. *Breviar. secund. usum Sarum in vigil. mortuorum.* O God of the faithfull! the maker and redeemer of all men, give to the soules of all the faithfull deceased, remission of all their sins, that by godly prayers they may obtaine the pardon which they alwaies desired, through Christ our Lord. And againe, Lord we beseech thee, let the prayers of thy humble servants be helpfull to the soules of al the faithful deceased, that thou mayest both relieve them from all their sinnes, and make them partakers of thy redemption, who livest, &c. Now hence I reason, that if by their prayers they would helpe the faithfull, whom they presumed to be free from purgatory, to bring them remission of sinne, can they make us believe that they intend onely deliverance from the paines of purgatory, for such as are there, and not from the guilt of sinne, by their sacrifices and masses? Againe, it is manifestly false, that the sinne pardoned, yet the punishment should remaine; yea, it is against the justice of God, and so cannot be unlesse he can cease to be God: for the instance of *David*, 2 Sam. 12. 13. 14. and some other of Gods children whose sinne remitted the affliction remained, is not against this, because in him it was not a punishment, but a clearing of the justice of God, before the wicked, as the place sheweth, and in others they are but purgers or preventers.

Vse 2. To teach the Church and every particular, to acknowledge it to be the mercy of God, that they live and are not consumed, when they see many others are, and know themselves to have deserved the like. The Church wherein we live, and we our selves here present, have beene delivered from many and strange dangers and confusions; whom shall we ascribe this unto? shall we sacrifice to the wisedome of our state, to the valor of Marshall men, to the power of armes, to the multitude of our people, to our owne workes and worthinesse, to our profession of his truth, or practise of piety, our justice and equity, and such like? so may we provoke the Lords anger indeed to consume us. Whither else must we ascribe it, but to this? being taught every where, it is the mercy of God that we are not consumed, whose compassions failed not; and so as the Church begunne her prayer, we may our prayses, Psal. 115. 1. *Not unto us O Lord, not unto us, but unto thy name give the glory for thy loving mercy, and for thy truthes sake.* For considering the height of our sinnes, the greatnesse of our iniquities and rebellions, whereto else can it be ascribed? And his mercy hath drawne him to spare us, partly for our selves, and partly for posterity, and those who shall come of us: As Saint *Chrysostome, hom. 80. ad popul. Antioch.* for our selves, that his mercy might draw us to repentance, and to feare him for posterity.

He

* He spares oftimes the roote, that he may preserve the fruit. And heare how *Terah*, *Abrahams* father, was a worshipper of Idolls; yet in this life God punisht not his impiety, for if God had cut downe the roote, then whence had we had such great fruit of faith as in his sonne. So *Esau* was a fornicator and uncleane, and as much as in him lay a murtherer of father, mother, and brother, and of God hated, Mal. 1.2. Why is he not destroyed, why is he not cut downe? Truely beloved, to tell you the cause, twas good to be so. *Esau* begat *Raguel*, he *Zara*, and he *Iob*; you see what plentifull fruit of patience had been lost, if God preventing had stricken the roote. So of us that we might leave the seede of the Church and piety behinde us. This is mercy, but the former the greater; else we have as little profit of it, as *Terah* and *Esau*. And it is to be acknowledged the speciall mercy of God, when others perish and their workes like, that they escape. As Saint *August. de Nat & grat.* 8. 6.5. of the great salvation. *Universa massa pœnas debet. Qui ergo inde per gratiam liberantur non vasa operiturum suorum, sed vasa misericordiæ monstrantur.*

* *Parcit frequenter radici ut fructus conservet, & qualiter audis: Terah pater Abrahæ fuit Idolorum cultor, sed in hoc mundo impietatis pœnas non dedit, & merito. Nam si Deus prævenies cadicem præcidisset unde tantus fidei fructus exortus fuisset. Sic Esau fornicator fuit & immundus, & matricida, & patricida, & fratricida quantum in ipsius fuit proposito, & Deo exosus. Mal. 1.2. Quare non perditur? quare non exciditur? Bonum est verò, dilectissimi, causâ dicere, si successus fuisset maximam eleemosynæ fructum & justitiæ mundus amisisset, & qualem audis Esau genuit Raguel, hic Zara, hic Iob. Vides quantus tolerantia fructus esset perditus præveniens Deus à radice pœnas exegisset*, Chrysost. hom. 8. ad popul. Antioch.

Use 3:

To teach men when destruction and calamity is at hand, and Gods judgements are threatned, the way how they may escape and not be confounded, is, they have Gods mercy towards them, and upon them; therefore for this must they pray and labour, their flying truely to this, will be like the City of refuge, where the avenger of blood could not slay a man-slayer: Then shall they be sure either to be kept from them, or delivered from them, kept in them or taken out of them; for when as Gods mercy doth bring remission of sinne, it must needs bring the removall or change of the punishment; either it will be gone, or if it abide, the nature will be changed: for sinne taken away, that cannot continue, or not in the former nature, and a man shall be safer and more comfortable with this in divers afflictions then without it, though he be never so free: * you shal rejoyce more cheerefully and more truely with a good conscience in the midst of troubles, then with an evill in the midst of many pleasures. Now thus it is from the feeling of the mercy of God and remission of sinne. * If you have Gods favour, despaire not though you fall into a fornace, whereas if he be angry you may not be bold in Paradice. Paradice did no good to *Adam* sinning, and the hot for-

* *Verius ac jucundius gaudebit de bona conscientia inter mœstitias, quam de mala inter delicias*, Augustin.

* *Si Deum benevolum habeas licet in furnacem cadas, ne desperes, sicut si succenseat licet in paradiso sis ne confidas. Ada peccanti nihil profuit paradisus tueris bene agentibus nihil obfuit fornax*, Chry. ho. 4 adpo. A.

nace could doe no harme to the three Children that were innocent: And if they obtaine this, it shall not onely be their sanctuary thus, but it shall be to them as a fountaine whence all blessings, as rivers shal rise and spring. It will be like the Philosophers stone, that will turne all mettall into gold, so this, all miseries into happy comforts: Even like the Arke brought into the house of *Obed Edom*, 2 Sam. 6. 11. that brought a blessing upon the house, and al that he had: So Gods mercy brought into the heart, will be the cause that they and their house, and all that they have, shall prosper and be preserved for ever, to his glory and their eternall comfort.

VERS. VII.

From the dayes of your fathers, ye are gone away from mine ordinances, and have not kept them: returne unto me and I will returne unto you, saith the Lord of hosts: but ye said, wherein shall we returne?

From the dayes of your fathers are you gone away.] In this verse beginnes the second part of the Chapter, containing an expostulation with this people, as touching their sins mixt with an exhortation to repentance, which of some is accounted the third part of this Chapter. Now in this verse are both these: a reasoning with them, as concerning their sinnes, and an exhortation to repentance: the first hath the reproofe in generall, for committing evill, and omission of doing things commanded, and a denyall of it by the people. The second hath an exhortation to repentance, with the promise of a gracious acceptance.

From the daies of your fathers &c.] The generall reproofe or in particular, for committing things forbidden, and omitting things commanded; but in these first words their sinnes are amplified from the time and continuance in them. *i.* It is not yesterday, or a few dayes since you transgressed against me: your sinnes are not of short time, and small continuance, but you have beene long rebellious against me, even since the dayes of your fathers, so long have I beene patient towards you, so much are you the more hardened in your sinnes, and have the lesse to say for your selves, and I may the more justly punish you.

The exhortation to repentance is pressed and urged with the benefit that will follow it: God will returne to them, and by this promise would he intice and provoke them, meaning he would declare and make manifest he was appeased towards them, mitigating and lessening their punishments and calamities, and restoring many blessings unto them. This of Gods returning is figurative,

figurative, for he properly cannot be said, to change either place or minde. *Cujus est de omnibus omnino rebus tam fixa sententia, quam certa præscientia. Vide August. de Civ. D. l. 15. Cap. 25.*

But ye say, wherein shall we returne?] The Prophet returns to his expostulation with the people, about their sins, and here reproves them for their impudent hypocrisie, and pride; that they said, they needed no repentance, or returning to God, being guilty unto themselves of no sinne, no transgression, or falling away from God. *i.* What have we committed, or when did we fall from the Lord? Thou calst us to returne; They had so long accustomed themselves, and not to restore, and pay unto the Lord, that was his, that now they say, they ought no such thing; now these words containe the continuance of their rebellion, or obstinacy.

When men once give way unto sin, & entertaine it, they are often and easily drawne on, to continue it from time to time, day to day, and to grow aged, and ancient in sin, especially if the Lord punish them not for it: so much is here, and in the old world, and in *Sodom*, &c. Isaiah 65. 2. and Hosea 10. 9. *Oh Israel thou hast sinned from the daies of Gibeah.* That is, either from the time of the *Iudges*, when they made war against the *Benjamites*, touching the Levites wife, from which time they continued Idolatry, or as some, from the times of *Saul* or *Salomon*: example of *Davids* sinne for many months, for not repenting, he continued it, but *Salomon* many years. *Doctrine*

Because the preserver of men from sinne, is the grace of God: either generall, as in *Abimelech*, Gen. 20. or particular, as Isaiah 30. 21. restraining, or sanctifying grace, now this the Apostle calls fire, 1. Thessal. 5. 19. or compares it to it: that as fire by withdrawing of matter, oile from lamp, or fuell from fire, or by adding contrary, as water; so the spirit is quenched, or forced, to recoile by sinnes; no marvaile then, when the resister is gone, or grieved, if there be long continuance. *Reason 1.*

Because custome is another nature, and things by custome, are in us, as if they were bred. Now naturall things are hardly changed, the continuance easie: a man can hardly forget his mothers tongue, hardly a speech he hath been accustomed to; so in this. *Reason 2.*

Because the custome of sinning, takes away the sence of sinne: even a little custome, and giving way to it, Now when a man is without the sence of sinne, hardly seeing and knowing of it, left feeling how it woundeth, and pierceth him: but finding for the present sin pleasant, or profitable, no marvaile if he continue it, and say, Prov. 23. 35 *They have stricken me, but I was not sicke: they have beaten me, but I knew not: when I awake, therefore will I seeke it yet still.* *Reason 3.* *Consuetudo peccandi tollit sensum peccati*

To teach men, to take heed, how they give way to sin: but if sinne enter upon them, as who sinneth not; then with speed to *Vse 1.*

part with it, and shake it off, lest custome and continuance follow; So that when he hath a will, he shall have no power to rise out, he will be so intangled; as with him that taketh up money for necessity: he shall easily finde, that he may continue it, and be in the usurers bonds, upon good security: but when he would out of them, the longer he hath continued, the lesse he will finde himselfe able, and so be desirous to continue it, till he have stript himselfe out of all: so in this, then must he labour to rise out of them, and give no place, nor way to them.

Use 2. Then it is a goodnesse, and mercy of God, to a man, when he gives a means to him, either to keep him for giving way to sin, or for sitting downe in sin: which of himselfe, he will soone do. *Vide* Mal. 1. 7. doctr. 1.

Now in that they had continued thus long, and were not consumed, it commends another doctrine.

Doctrine The Lord is long suffering, and patient towards such as sinne and provoke him. Rev. 3. 20.

Gone away from mine ordinances.] Reprooving them for their sinnes, he tells them that is sin, which is disagreeing to his laws and ordinances, to his word.

Doctrine That is evill and sin, and unlawfull to be done, which is repugnant to the law of God, or a departing from it: may it seem to be never so profitable to man, or bring glory to God; as on the contrary that is good, and righteousnesse, which is agreeable to the law and word of God: seem it never so unprofitable to men, or not behoofull for Gods glory. *Vide Cap.* 2. 10. Doctr. *ulti.*

And have not kept them.] They are accused, not only because they committed things contrary to the law, but because they did not things agreeable to it: not onely committed the forbidden, but omitted the commanded.

Doctrine They do not onely sinne, who offend against the law, doing the things forbidden by it: but those who do not observe and do the things commanded by it, but leave them undone: manifest by that as a breach of the first Table and Precept. Jer. 10. 25. *Powre out thy fury upon the families, that have not called upon thy name.* Deut. 28. 58. 59. and 27. 26. Matth. 25.

Reason. 1. Because the law is affirmative, and commanding, as well as negative, and forbidding: and though the precepts, and commandments run most negatively, save only the fourth and fifth, yet they all carry the affirmative, as the Prophets, their Interpreters shew, and as those two affirmatives carry their negative, so the eight negatives carry the affirmatives: so that an omission is as well a transgression, as a commission, and so a sin.

Reason 2. Because they go against love, and charity: and therefore sinne, for charity to God and man, requires all to be done, and nothing omitted that may glorifie, and honour him: and be helpfull and profitable

profitable to them; for ſo it is ſaid, to be bountifull, that is helpfull. 1. Cor.13.4. But ſpecially if we conſider, that every man muſt love God above himſelfe, and man as himſelfe, now to omit any thing that is good for himſelfe, is a breach of charity, to himſelfe, then ſo of theſe.

Peccatum eſt, cum vel non eſt charitas, quæ eſſe debet vel minor eſt quam debet Auguſt. de perfect. juſtitiæ Cit. cœleſt. Ra. 15.

Sin is an action, but the omiſſion, is onely a privation: that is, an omitting of that which ought to be done; how can it then be a ſin, and they ſin who omit it?

There is an action, in ſinnes of omiſſion, thus: It is a ſin of omiſſion, not to love his neighbour: not to come to the congregation, to heare the word, and receive the ſacrament; in theſe there is an action, for ſometimes they are done upon purpoſe, and deliberation, and ſo he that offends, will not love his neighbour: will not go to the aſſembly; and here is a plaine action of his will; but ſometimes they are omitted, becauſe a man thinkes not of them: not of any purpoſe, or contempt; now here though there be not an action of the ſame kinde, yet there is an action repugnant to the law; he thinks not of the aſſembly, becauſe he would walke, or take his recreation: and theſe actions are repugnant; to that good worke; and ſometimes the action is not at the ſame time, but went a little before; As a man gives himſelfe to exceſſe, and drunkenneſſe overnight, and after cannot riſe in the morning, to be preſent there; here is an action, though not at the ſame time, and of the ſame kinde, yet that which is the cauſe of that omiſſion. All ſinne is not an action, it is onely true of ſinne of commiſſion, which is ſome poſitive act done, which the will ſhould not conſent to do: ſin of omiſſion, is but a privation of good. As the Schoole, and Baſil. *Malum boni privatio eſt, cælitus ex oculorum perditione provenit, ſerm. quod D. non eſt author peccati. Facere cordis cogitare eſt, quia corporis eſt cogitata proficere. Chryſoſt. ſer. de leviùm criminum periculis.*

Vſe 1.

Then many men, if they wil look upon their reckonings, are guilty of a multitude of ſinnes, more then ever they thought themſelves to be; ſeeing they have onely accounted ſinnes of commiſſion to be theirs, and never of omiſſion; Many have thought they were bound to avoid the evill, yet not to do the good: and ſo account their ſinnes; Many who account it a ſinne to have other Gods, have never accounted it a ſin, not to know the true God, to believe him, and feare him, not to pray unto him, which they did only in reſpect of their own neceſſities, & never of any duty to him, nor of avoiding of ſin; ſo in the reſt of the commandments; Theſe muſt know, that they have to account with God for theſe, if they have already for the other; nay, he never accounted, nor repented of any one, who doth not for theſe; for he can have no true conſcience of ſin, that hath not right ſcience, & knowledge of theſe, for ſins, who if they reckon not againe with God, & bring not

true repentance, muſt not looke to have peace, but a controverſie, with God. And if Judg.5.23. *Meroz* was curſed, not for fighting againſt Gods people, but not aſſiſting them, in the battell againſt the mighty. If *Moſes* was puniſhed with deprivation, of the poſſeſſion, or fortage, of the Land of *Canaan*, not for diſhonouring of God, but not ſanctifying him, in the preſence of the children of Iſrael. Num.20.12. If the rich man was caſt into the torments of Hel, not for taking away food from *Lazarus*, but becauſe he did not relieve his wants, Luke 16. How ſhall they eſcape the curſe, inherit the Kingdome, the ſpirituall *Canaan*, how not be tormented in Hel?

Uſe 2. Then let not men thinke much, if they be cenſured as men, who have gone aſtray from their birth, while all their piety, and honeſty, is but a negative piety, and a negative honeſty, and not an affirmative, but in little and ſlender ſort; here is all they can ſay for themſelves, they are not Idolaters, and open prophane perſons, ſcoffers of piety, they are not ſwearers, they are no adulterers, theeves, or oppreſſors; But in the mean time, they are not zealous for his worſhip, nor conſcionable profeſſors, nor ſuch as hunger after righteouſneſſe, nor ſuch as feare the dreadfull, and great name of the Lord, nor love of mercy, and the like; They may be judged as wicked men, and as thoſe who are in the diſpleaſure of God. As *Tertul. nuſquam & nunquam excuſatur, quod Deus damnat.* So it cannot be but ſinne, which God is diſpleaſed withall.

Return unto me.] In this exhortation following the reproofe, there may be noted from the Coherence, two points:

First, the patience of God towards ſinners, waiting for their returne.

Secondly, that none is ſo deſperately ſinfull, but there is hope he may returne and be converted.

And I will return unto you.] Here is the promiſe annexed to the former exhortation, to draw them to hearken to it, and obey it: a promiſe of remooving, or mitigating of their calamities and plagues; and firſt in the generall, obſerve, they muſt performe, and do their parts, elſe he will not do his.

Doctr. 1. God is not bound, to give man any thing, he hath promiſed or covenanted, unleſſe he performe his covenant and conditions. *Vide Cap.2.4.* I ſent this commandment that my Covenant might ſtand.

Againe, if they repent, he will returne, remove, or mitigate, their plagues, and puniſhments.

Doctr. 2. Repentance is the moſt certaine means, and ſoveraigne medicine, to mitigate, and remoove, to prevent and keep away judgements, and plagues of God, from the perſons of men, or the things that belong unto them: Manifeſt, as here, ſo by that. 2. Chro.7.

13.

13.14. *If I ſhut the Heaven that there be no raine, or if I command the Graſhopper to devoure the Land, or if I ſend peſtilence among my people; If my people among whom my name is called upon, doe humble themſelves, and pray, and ſeeke my preſence, and turne from their wicked waies, then will I heare in heaven, and be mercifull to their ſinne, and will heale their Land.* Jer.18.7.8. *I will ſpeake ſuddenly againſt a nation, or againſt a kingdome to plucke it up, and to roote it out, and to deſtroy it. But if this nation againſt whom I have pronounced, turne from their wickednesſe, I will repent of the plague that I thought to bring upon them.* And 26.3. *If ſo be they will hearken, and turne every man from his evill way: that I may repent me of the plague which I have determined to bring upon them, becauſe of the wickednesſe of their workes.* Luke 13.3.5. We have examples *David* and the *Ninivites*, and ſuch like: Now I ſay, remoove, or mitigate, becauſe they are not alwaies taken away when the party repenteth; After *Davids* repentance the child died, and the ſword departed not from his houſe. And the Prophet Mich.7.9. brings the people humbling themſelves under a corporall puniſhment.

Becauſe God is juſt; Now juſtice puniſheth not where there is no ſin, or not twice, a ſin puniſhed before; now he that repents hath taken away ſinne. * Sin begets ſorrow, and ſorrow deſtroies ſin, as the wood breeds the worme, and the worme eates the wood; yea repentance puniſheth, 1.Cor.11.31. repentance prevents, or remooves puniſhments. *Reaſon.1.*

* *Peccatum genuit dolorem, dolor contrivit peccatum, ut lignum vermem vermis lignum* Chryſoſt.

Yet though the puniſhment be mitigated, it is not alwaies remooved, becauſe in his love and wiſdome he diſcernes it good, it ſhould ſtill remaine, as a chaſtiſement, not puniſhment, both to humble them, and prevent ſin in them, to be a terrour, and an example to others, and to juſtifie himſelfe before men. *Reaſon 2.*

To ſee the neceſſity of repentance, and to exhort us, to fall upon the practice of it, eriouſly, and ſpeedily: That that is threatned, may be prevented, ſo that we take the right courſe. Rev.2.5. *I will come unto thee quickly, and will remoove thy candleſticke out of his place.* There is the threatning againſt the Church of *Epheſus*, but the next words ſhew us the way of prevention; *Except thou repent.* *Vſe*

But ye ſay, wherein ſhall we returne?] The Prophet having reprooved them in the generall, in the beginning of the verſe, proceedeth now to particulars, in theſe words: and this by occaſion of the former words, which noteth out to us, their ſpirituall pride, that conceived of themſelves, to have no need of repentance, for they were righteous, and had not any ſuch ſin in them, that they need returning.

Spirituall pride, when men conceive of themſelves they are rich, and righteous, and have no need of repentance, & of Chriſt, *Doctrine*

is

is an odious and vile ſinne. Revel. 3.17. I am rich, I ſtand in need of nothing.

VERS. VIII.

Will a man ſpoyle his gods? yet have ye ſpoyled me: but ye ſay, Wherein have we ſpoyled thee? In tithes and offerings.

Will a man ſpoyle his gods?] The Prophet proceedeth to other ſins, and a great one, horrible, and impious ſacriledge, which was committed by theſe, in detaining from God his tithes, and firſt fruits: and in reprooving this he argueth, firſt, from the generall right, then from the fact, and thirdly from the event. The generall right, is, no man ought to ſpoyle another, or defraud him: fraud and rapine, is a heynous kinde of injury, and ſo the more great & grievous, when it is joyned with greateſt audaciouſneſſe, and contempt; as if they defraud, and rob him, to whom they owe much, whoſe authority they ought to reverence, and whom they ought greatly to honour: As the Prince, and the King, the Judge, and the Prieſt. The force of this reaſon, ſtands in the interrogation, will a man ſpoyle his gods? An argument from the compariſon of the perſons, betwixt man, and God; the one ſo common and meane, the other ſo excellent and great; It is a ſinfull thing, and blame worthy, for men, to injure men, even the meaneſt; much more an honourable man; as the Prince; but moſt wicked, and impious, to deale ſo with the great, and glorious God, their Prince, and Governour.

Yet have ye ſpoyled me.] Here is their fact, amplified, from the perſons who, and to whom: ye, me; you whom I have enriched, with ſo many great, and extraordinary bleſſings, and benefits, and who ought ſpecially to honour, and worſhip me, & give me all that you poſſibly can. The word tranſlated (ſpoyling) is uſed among the Hebrewes, to ſignifie the taking away of another mans goods, and ſpecially by fraud: As in that Prov. 22.22.23. And ſo the meaning is, will a man ſpoyle his God? that is, take away by fraud, that is his Gods: but you have done ſo to me; you have taken away my goods, and the things that belong to me, by fraud, and deceit.

But ye ſay, wherein?] This is the exception of this people againſt that the Prophet hath accuſed them of; and it is by denying the fact, and thinke ſo to reject the fact from themſelves, and put God to prove when, and wherein they had done any ſuch injury to him.

In

In tithes and offerings. The Lord proceeds, and replies, shewing them wherein they had spoyled him, and were sacrilegious, in that the tenths & first fruits, which the Lord had appointed for his Priests, and the officers of the Temple, they had fraudulently, or violently, or howsoever detained from them. By offerings is here understood, the first fruits, which they were to bring, and offer to the Lord, towards the maintenance of the Tabernacle, and the offices of it. He reprooves them here of sacriledge against God and his worship, and in condemning of this, to aggravate the greatnesse of it, he shewes how affectioned Idolaters, and superstitious men are, unto their false and feigned gods, to give to them, and and not to dispoile, or take any thing from them: for so much the interrogation sheweth, *Will he?* He will not, but deale most liberally with him.

Idolaters at all times, are, and have been very liberall, and bountifull to their Idols, and their service, and their false worship, & so far from taking from them, as they have thought nothing too much for them; so much the Prophet insinuates here, and as much is manifest. Ezek. 16. 16. 17. 18. 19. *And thou didst take thy garments & deckedst thine high places with divers colours, & playedst the harlot thereupon: the like thing shall not come, neither hath any done so: thou hast also taken thy faire Iewels made of my gold, and of my silver, which I had given thee, and madest to thy selfe images of men, and diddest commit whoredome with them. And tookest thy broidered garments, and coveredst them: and thou hast set mine oile and my perfume before them. My meat also which I gave thee, as fine flower, oile and honey, wherewith I fed thee, thou hast even set it before them, for a sweet savour: Thus it was saith the Lord God.* Exod. 32. 3. *They brake off and gave away their golden ear-rings to make an Idoll.* 2. Kings 16. 3. and 17. 17. They bestowed their children on Idols. Judg. 17. 3. The mother of *Micha* gave 200. shekels of silver, to the founder, to make a graven and a molten Image. *Doctrine*

Because this is a voluntary and free service, of their own heads and inventions: now we see in all things, men spend more freely, and more liberally upon their owne inventions, then upon those things which they are tied unto: Men bestow more upon their own children. *Reason 1.*

Because Idolatry and superstition, is naturall, and sensible, agreeable to nature and sense, and so more pleasant and delightfull: on things that are delightfull, and pleasant, men bestow more time, more tendance, and more goods. *Reason 2.*

Because Idolatry is accounted adultery, an Idol, a harlot, an Idolater, an Adulterer, *passim in Scripturis*. Now, as one saith, *non minor superstitionis quã libidinis impetus ad rapiendos homines.* Men are as mad upon an Idol as upon a harlot, and as they will spend all to satisfie their lust: so to follow their superstition. *Reason 3.*

This

Vſe 1.

This may ſerve to reject, and juſtly, the ſuite of our Papiſts for favour and forbearance, upon this ground, becauſe of the great coſt which their anceſtors they ſay have beſtowed upon this land, in building of Schooles, Colledges, and Hoſpitalls, and endowed them with rich poſſeſſions (*D Biſhop preſat.*) they muſt firſt preſuppoſe and indeed prove, that it is the truth which they profeſſe, and that theirs is the true religion, elſe may any idolater in the world make the ſame reaſon for himſelfe, and ſo may an adulterer plead for favour, becauſe he hath been at ſuch coſt & charges with his harlot, and endowed her and hers with ſuch great riches; but if not the one, why the other? why might not the Canaanites by the ſame reaſon have pleaded for favour from the Iſraelites? Deuter. 6. 10. 11. Yet it was not any motive to bring favour unto them, nay for all that they were commanded to deſtroy them: And can the Church have a better guide, and Chriſtian commonwealthes, a better example? But it may be that they ſuppoſe that this ſhould prove that their ſuperſtition is true religion, becauſe they thus decked it & beſtowed infinite coſt otherwiſe upon it: By the ſame reaſon may any idolater in the world, plead that it is the truth and the true worſhip of God, ſeeing their bounty towards their falſe Gods hath beene equall in moſt things, and ſuperiour in divers to this of theirs; yea, by this reaſon might many a harlot plead againſt the lawfull and juſt wife, that ſhe was not ſo, but her ſelf, becauſe ſhe lives in the houſe, & is maintained daintily, & gorgeouſly, when the other is excluded and ſhut out in poverty and miſery; but if not this, why that? but in all this I grant them but that, which may eaſily be proved to the contrary, that our anceſtors in the firſt inſtitution of theſe things, did not intend the Popiſh faith and religion.

Vſe 2.

Then is it not to be wondred at, if we ſee the great liberality of our ſuperſtitious Papiſts towards their ſuperſtitions and idolatry: for it hath beene ſo with all idolaters whatſoever, and no reaſon but it ſhould be ſo with this which is more naturall and fitting the humours and corruption of nature then any other ſuperſtition in the world: And as ſome ſay of *Manna*, that it fitted and was taſtfull to every pallate according to the humour of it; ſo may we more certainely ſay of this, as hath beene divers times ſhewed, that it is fitting to the ambitious, covetous, voluptuous, licentious, and every one of what affection ſoever; is it any marvaile then though men be marveilous liberall, when as every man that hath it, cares not what he beſtowes upon his humour? beſides their doctrine of merits hath brought them in no ſmall gaine, ſpecially from men who lie a dying, who to inrich them (though they laboured all their life to inrich their wife and children) yet care not how poore they leave them then, becauſe they are ſo taught that by ſuch meanes they may redeeme their ſoule; and ſatisfie for many

many things they else might suffer; what will not a man give to save his life when he is upon the gallowes, more in this.

Yet ye have spoyled me.] Their fact and offence, in the relation and comparison which standes thus; they, that is, Idolaters, will not spoyle, but they will cleave fast unto their Gods, and be very devout, yet ye have not done so to me.

Idolaters often cleave faster and are more devout to their Idols and their worship, then they who professe the truth, cleave, or are devoted to the Lord. *Doctrine*

It should teach us in that to imitate them, lest they rise up in judgement, and condemne us: Let it be our resolution as it is in Mic. 4.5. *For all people will walke every one in the name of his God, and we will walke in the name of the Lord our God for ever and ever.* *Vse*

Have ye.] Upon whom I have bestowed many and great things, yet have ye spoiled me, and so makes their sinne the greater.

They who have received more from God then others, if they contemne and injure him and take from him his due, or any such like, they offend more then the rest, *vide Cap.* 1.12. but ye have polluted it. *Doctr.*

Spoiled me.] They tooke away and with-held the maintainance of his Ministers, who were the instruments and meanes of his worship, therefore he accounts himselfe to be injured and spoiled. Hence a generall doctrine.

The injury, contempt, and abuse committed against the meanes of Gods worship, is held to be done against God himselfe. Thus God takes this done to his Ministers, *vide cap.* 1.7. The table of the Lord is not to be regarded. *Doctr.*

In tithes and offerings.] This is that wherein they had offended, and God complaines, he was spoiled because the portion of their goods which was due to him, they had kept from his house and Ministers.

It is a sacrilegious and impious thing, for men to with-hold or withdraw the maintenance of the Ministers. So much the Prophet affirmeth here; so much all those places prove, which command such things to be given to the Ministers: As Num. 18.21. *For behold I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve in the Tabernacle of the congregation,* Deuter. 12.19. *Beware that thou forsake not the Levite as long as thou livest upon the earth.* And 14.27. Nehem. 13.10.11. *And I perceive that the portions of the Levites had not beene given, and that every one was fled to his land, even the Levites and singers that executed the worke. Then reproved I the Rulers, and said, why is the house of God forsaken? and I assembled them, and set them in their place,* Luke 18.12. 1 Cor. 9.7. 9.10. 11. 13. 14. Gal. 6.6. 1 Tim. 5.17.18. *Doctrine.*

Because

Reason. 1. Becauſe this is to rob and ſpoile God, as it is here affirmed, and proved by that, where the Miniſters maintenance being tithes, is called the Lords, & holy to the Lord, Lev. 27. 30. *Alſo all the tith of the Land, both of the ſeed of the ground, and of the fruit of the trees, is the Lords, it is holy to the Lord.* Things are ſaid to be the Lords, either by a common duty, & as it were the homage that all creatures owe unto the Lord as their Creator, or in reſpect of his rule & governement of them: for this all things are his, both good and bad, of which that is, Pſal. 24. 1. *The earth is the Lords, and all that therein is: the world and they that dwell therein.* Or in reſpect of a propriety and immediate right he hath in them; and ſo are tithes, for in the other reſpects the nine parts are his, as the earth is his: Then muſt this needes be uſurpation and ſacriledge, to keepe it from the Lord, and his deputies, upon whom he hath beſtowed them, Numb. 18. 21.

Reaſon 2. Becauſe they are called holy to the Lord, in the ſame place, which ſerves for all the maintenance of the Miniſterie, called ſo becauſe they are ſeparated from man and mans uſe. Now to take holy things from the Lord is ſacriledge, as in *Ananias* and *Saphira*, Acts 5. Even of things ſeparated by man to the Lord, which might not be altered, Levit. 27. 28.

Reaſon 3. Becauſe without this mainetenance the worſhip and ſervice of God muſt needs fall to the ground, underſtand publique worſhip. As Nehem. 13. 10. 11. And that of *Orig.* * *Yuleſſe the people bring oyle, the lampe will go out in the Temple.* Then it is impious to withdraw this.

* *Niſi dederit oleum populus extinguetur lucerna in templo. Orig.*

Reaſon 4. Becauſe it is impious to retaine the hyre of a labourer in the things of this world, and the body, is it not more to retaine his who laboureth for the ſoule? unleſſe men thinke they may require his blood for nought, in this more then in other ſervice.

Reaſon 5. Becauſe it is impious and a breach of the eight commandement to keepe a mans owne from him, whether his owne by his labor, or the ſpeciall gift of God, as this is both.

Reaſon 6. Becauſe the with-holding or withdrawing of this, as it hindreth the worſhip of God, ſo the ſalvation of men, for which they labor: for how ſhould they labour in either, if they have not their due and honeſt and competent mainetenance?

Queſt. What doe you account or call the mainetenance of the Miniſter? are tithes yet in force, and due unto the Miniſters by the law, as if no other mainetenance might be for them, or otherwiſe raiſed?

Anſw. I anſwer, ſaving the judgements of other men, (who have laboured to prove them ſo, whoſe reaſons have not ſo perſwaded me, as they made ſhew of at firſt) they are not ſtrictly; firſt, becauſe then that law, Numb. 18. 20. which indeede was given as a reaſon of this, ſhould then ſtill be in force: And ſo every man ſhould renounce

renounce his patrimony, that takes the maintenance of the Church, which they will not yeeld unto, nay, reaſon is for the contrary, ſeeing that they may uſe both for the better credit of their miniſtery, and the better performance of the commandement, 1 Tim. 3.2. *To keepe hoſpitality.* Secondly, then ſhould that law be in force, Numb. 18.26.28. And ſo there muſt be a high Prieſt or chiefe Biſhop to receive this, as the Pope did, and which is now appropriated to the Crowne, but men will not contend for that. Thirdly, then that law of the tithe of the third yeare ſhould be in force, Deuter. 14.28. 29. which is not approved or allowed. Fourthly, then ſhould I condemne all thoſe Churches and Countries where no ſuch law is obſerved, but men are otherwiſe maintained, (though queſtionleſſe nothing ſo fitly and competently) as living in a groſſe breach of the morall law. Fifthly, then ſhould I free all Cities who have not fields, nor Vineyards, Oxen nor Kine, Sheep nor other things that are titheable, from being bound by the morall law to pay and give maintenance to their Miniſters, becauſe I finde not, neither directly in the word, nor by collection gathered by any, that Merchants and tradſemen were bound to pay tithe of their merchandize and trades, but no reaſon, but 1 Cor. 9. 11. And that they ſhould give maintenance to thoſe who watch for them, and muſt give an account of their ſoules. Theſe with the like reaſons have prevailed with me to ſettle upon this, that tithes are not due by a perpetuall and the morall law, as if nothing elſe might come in the place of them: Yet I ſay, that tithes in our Land and Church, and in divers other Churches of Chriſtendome, where there are things titheable, have their ground from the word of God. Firſt, in reſpect of the equity of the law of God, being this, that the Miniſters ought to live of the people, and to have ſufficient and competent meanes by them, for the Oxes mouth muſt not be muſled, he that ſerves muſt live of the Altar, and ſo of the Goſpell: which equity and ſubſtance of the law is morall and ought alwaies to continue.

Becauſe the lawes of the Land and of the Church, have confirmed this ancient conſtitution, (which in it ſelfe is different, the generall laid downe in the word, and the particular man hath appointed) & ſo tithes may be ſaid to be by the law of God, becauſe they are by the law of man agreeable to the word, which lawes God hath commanded to obey. Thirdly, becauſe tithes have beene dedicated to the Church and Miniſters, by men themſelves, and in that dedication there was neither error nor ſuperſtition. Therefore due, & not to be taken away, no more then *Ananias* and *Saphira* might take away any part of that which they have vowed to the Church, onely, happily according to the rule of the law they may be redeemed, but not with leſſe, but with a thing of the ſame value, or rather according to the law, Deut. 27.31.

1. Now further I say, that this maintenance is the most fit and competent, most equall and indifferent. First, because the wisedome of God in the beginning of the Church established this, which was not meerely ceremoniall, but had a morall equity. Now how can they have an example of greater authority and more worthy to be followed? Againe, because it affoordeth competent sustainance for the one, when he shall live of the tenth and not of the twentieth or fifteenth part, which were too little, and not grieving and oppressing to the other, when he hath the nine parts reserved to himselfe.

2. Because the Ministers lives are subject to the same wants that other mens lives are; it is fit and convenient that what they provide for themselves, thereof, they should afford a part to him that laboureth in another great worke for them.

3. Because 1 Tim. 3.2. he must be given to hospitality; which shall be performed better of him, if he have things in their kinde, and so have his provision.

4. Because when the Minister should receive all good things for his maintenance and necessity, and that, as Galat. 6.6. It might bee a present and palpable admonition to him, that hee also should Minister in their wants, in spirituall things committed to his charge.

5. Because that as the blessing of God was upon the people, their lands and labours, or denied to them, he also might be partaker of their aboundance and want; to abound with them, and to want with them; for where much, he was to receive much, and where little, the lesse, alwaies proportionable to them, Num. 18.27. that out of this fellow feeling, he might praise God with them, or pray more earnestly for them.

Now as for Cities where there are few or no things titheable, there the maintenance is and must be such as the law hath provided, if it be sufficient to maintaine a Minister, that laboureth amongst them, in such sort as he may not be distracted with want or burdened with cares, or his Ministery disgraced by his poverty; which if it be not, either by reason of his charge or the hardnesse of the times, there ought to be an addition according to mens abilities; and in places where the law hath provided little or nothing, there are the people bound to provide their labourers their hire, not upon charity or almes, but as a matter of justice, according to that 1 Cor. 9. 1. As he that goeth to warfare, may of duty and justice require his wages of those for whom he fighteth, he that planteth a vineyard may of duty chalenge to eate thereof, or he who feedeth a flocke may of duty chalenge to eate the milke of the flocke. Then the Minister doing all these, may chalenge his maintenance of duty, and they in justice are bound to give it him; yea part of their goods being due to the Lord as a

homage

homage or quit rent of all their goods, acknowledging that they hold and have all things they poſſeſſe and enjoy from him, and therefore owe all ſervice honour and obedience unto him. Now ſeeing he hath no need of theſe things himſelfe, but hath given hem to others, his Miniſters, by whom he will receive them, and communicate by them ſpirituall things alſo, not taking his own for nothing, theſe muſt know that though no law of man binde them, yet are they bound to give of their goods, and with ſome proportion of the tenth, for a better rule they cannot have, to the maintenance of the Miniſtery.

This accuſeth and convinceth all thoſe of ſacriledge and impiety, who have their hands defiled with the ſpoile of the Church and of God, al which we may reduce to theſe two heads; that they are ſuch as doe it under the covert of law, or without law. Firſt, ſuch as have impropriations, or appropriations; the one arguing that they are improperly theirs; the other, that they are taken from the right owners, and appropriated to them; call it what you will, it is apparent ſacriledge, ſpecially in thoſe places where an hundreth pounds is taken away, and but ten pounds left for the Miniſter. And ſo no man of parts and ſufficiency will take the place, but an unlearned Miniſter, that the people periſh for want of knowledge; and here I would have them conſider, whether they having the proviſion, ſhall not aſſure and give account for thoſe ſoules that periſh for want of ſpirituall foode, which comes by their meanes; of which I make no doubt but they ſhall: As Dan. 1. And will they buy their ſweet morſells thus deare? if they pretend the law allowing them; if I were before the law-makers, I would ſay ſomewhat to it, but to them I ſay, if it be *jure fori*, it is not *jure poli*, as Saint *Auguſt.* in another caſe; and we ſhall all appeare before ſuch a Judge, as no law but the law of the higheſt can be pleaded. And all the lawes of men ſhall lye in the duſt, as themſelves. To theſe may I adde donatives, which at the ſuite of theſe paraſites, the Pope would give to one man or moe, the fruit of the Church to be uſed at his pleaſure, yea reſerving nothing for the Church, but left the care to his devotion, if he could get a man for forty ſhillings, or a canvas doublet; yea, of this ſort are theſe leaſes allowed by them to be let by the patron, Biſhop, or incumbent, to alienate theſe things from the Miniſtery, and then rob the Church & ſpoile the Lord. To theſe I may adde portions & penſions, immunities, priviledges, cuſtomes, and preſcriptions, which alſo came from them, & have crept into reformed Churches. All which, are their kind and meaſure, guilty of this ſacriledge, but there are other without pretence of law, which rob God and the Church. As patrons, who taken for the defence of the Church, who thinke they may beſtow the living of the Church as they thinke beſt, and therefore lay them to their houſes for proviſion, and get a

Vſe

Vpon hope of better preferment.

Chaplaine, like one of the knights of the poſt, that cares not for an oath, to ſwear he is free from ſimonie, when he hath agreed for a living of an 100. pound *per annum*, as the Levite, Judg. 17. 10. which ariſeth from either the blindneſſe of their minds, or the love of wordly things, or envy and evilneſſe of their eie and heart; but whatſoever the cauſe is, the fact is no leſſe then ſacriledge, and they to anſwer as before; ſuch alſo as abuſe their Miniſters by fraud or cunning, or power to detaine part of the due, or for the quality of the tith, to pay the worſt and vileſt unto them.

VERS. IX.

Ye are curſed with a curſe: for ye have ſpoiled me, even this whole nation.

YE are curſed with a curſe.] This verſe containes the event, Gods curſe upon them, for that they had done, as a proofe they had ſinned, elſe had not ſuch a thing, come from the juſt God: he curſed them with penury, and want, and famine, they pinched him, and he them, yea they had thought in the famine to have kept the more to themſelves, and they had the leſſe, for keeping from him that which was his; for ſpoiling him, he juſtly and worthily ſpoiled them; and ſo by their owne craft, had they deceived themſelves, and diminiſhed their ſtore, when they thought to have increaſed it; And ſo he points them out the cauſe, why this was befallen them.

Even this whole nation.] The ſubject of the puniſhment, the ſame who were the ſubject of the ſinne, even all, rich, and poore, high, and low, from the higheſt, to the loweſt, had ſpoiled God; and therefore he laid his plague, as large, and with as full extent. The judgement and curſe of God upon this people, was a famine, as the verſes following ſhew. And they having pinched him, he doth deale ſo with them, paies them home in the ſame kind. In the generall thus:

Doctr. 1. It is a juſt and no unuſuall thing with God, to puniſh men in the like kinde, as they have offended; either againſt himſelfe, or men. *Vide Cap.* 1. 5. *Your eies ſhall ſee it.*

Now for the particular, that the curſe, and this curſe, is upon ſuch as ſpoile the Lord, and his Church, we obſerve.

Doctr. 2. God will juſtly puniſh with his curſes, and ſpecially with famine, and ſcarcity, all ſuch as do ſpoile him, and take the Miniſters maintenances from them; which as it is affirmed here, ſo that of *Ananias* and *Saphira*, Acts 5. 1. 2. &c. doth proove it, the curſe being upon them for withholding that from the Lord, they had

had voluntarily given unto him, for the curſe was not for the lie, and diſſembling, though it were the heavier for that, they having bound two ſinnes together, like to this, though not in all things, the ſame is that, Hag. 1.6.9. *Ye have ſowen much, and bring in little: ye eat, but ye have not enough: ye drinke, but ye are not filled: ye cloth you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bag: ye looked for much, and loe it came to little, and when ye brought it home, I did blow upon it. And why, ſaith the Lord of Hoaſts? Becauſe of mine houſe that is waſt, and ye run every man unto his owne houſe.* And Deuter. 26. 12. 13. 15. when they have given the tithes to the Levites, they may pray and expect a bleſſing; it ſeemeth therefore to teach, that without that, the curſe muſt be upon them.

Becauſe it is juſt with him, to curſe thoſe who hinder his worſhip, and are principall meanes, either that it cannot be attended upon, or not as it ought: If he curſed *Elies* ſonnes, for making his ſacrifices to be abhorred: Sam. 2. how then by whom they are hindred from being performed at all? *Reaſon* 1.

Becauſe he will curſe thoſe, who withold the hire and juſt wages of ſuch as do but reape their earthly harveſt, and worke that worke for them. Jam. 5. 1. 4. How much more them, who withhold the duty from thoſe, who do labour in the ſpirituall harveſt? *Reaſon* 2.

Becauſe it is juſt with God, to deny men food for the body, when they deny food to the ſoule; to famiſh the body, when they do the ſoule, which they do, who withdraw from the Miniſter his maintenance, for wanting this, he cannot attend the worke of his calling. *Reaſon* 3.

Hence we may obſerve, that Miniſters maintenance is not of alms, free gift, or voluntary, when Gods curſe ſhall be upon them, who with-hold them; neither ever was it ſo, no not in the Apoſtles times, ſaving the judgement of ſome; for the reaſons of the Apoſtles ſerved in their times, as well as in ours, & if any difference, more principally in theirs, all which urge a duty, and juſtice, & not alms: Beſides that, the Apoſtle S. *Paul* profeſſeth, that he took wages, 2. Cor. 11. 8. though he oftentimes holily boaſteth with the *Corinthians*, that he preached freely, and tooke but what was voluntarily given, as likewiſe others did: leſt if they ſhould have demanded the tithes and Prieſts livings, they might have been thought, that gaine was rather ſought by them, then the glory of God, and ſalvation of his people: And therefore the Apoſtle *Paul* wrought with his hands, before he would give any ſuch ſcandall, having gifts that were extraordinary, that without ſtudy, they were able to preach: Beſides, that ſimilitude of *Chryſoſt.* is not without ſenſe, That as a new Phyſitian comming unknown into a City, at the firſt will adminiſter to all, and heale all *gratis*, that he may be knowne, but his skill being known, will after take *Vſe* 1.

wages: so Christ at first in his disciples, preached freely, but after when he had begot faith in men, then he tooke his due, specially extraordinary gifts ceasing, that they did all things with extreame labour, for the good of their people; neither in reason can they be almes, because they are wages or a reward of their labour. 1. Tim. 5. 18. *The labourer is worthy of his reward*, and almes do exceed the desert of the beggar, or almsmen, but not in these things, seeing, 1. Cor. 9. 11. *If we have sowen unto you spirituall things, is it a great thing if we reape your carnall things?* And there is no comparison, betwixt spirituall and carnall things, but specially seeing Gods curse upon them, who do withhold it from them.

Vse 2. To teach men, as they feare and would avoide the curse of God, so to give the Minister his due, and not to withhold or withdraw any thing from him, lest they draw the curse of God upon them: and if they have any thing already, to restore it, lest, though they think they are not yet cursed for it, yet abusing his patience, he do accuse them with a curse. And are not many accursed both Patrons and people, that they have not a man of gifts and wisdome, but they perish for want of knowledge, seeing their prophesie must needs faile? And many that are the great spoiles of the Church, and gather much by it, yet the curse of God is upon them, that they are alwaies in want and needy, their wealth melting away as snow before the sun, they being many of them given over to such sinnes as waste both body and goods, so that *Male parta, male dilabuntur.* And if curses be not upon many, yet as Jam. 5. 1. they shall come upon them; and God will take as much from them another way, as they do this way from him. Let me use the words of *August. The Lord saith, give me tithes, else if thou wilt not give me the tenth, I will take away the nine parts.* And doubtlesse, many men if they could discerne this, as well as other things, whereby they have sustained losse, they should find that they have gained little at the years end by keeping the Lords due, from his Ministers, but have lost a great deale more by it.

For ye have spoiled me, even this whole Nation.] The repetition of the cause of the curse, shewing how justly he had generally sent this plague and curse upon them, because they were generally thus corrupted.

Doctrine When sins are growne generall, it is usuall, and just with the Lord, to send a generall punishment. Mal. 1. 4.

VERS.

VERS. X.

Bring ye all the tithes into the ſtorehouſe, that there may be meate in mine houſe, and proove me now herewith, ſaith the Lord, of hoſts, if I will not open the windowes of Heaven unto you, and powre you out a bleſſing without meaſure.

Bring ye all the tithes into the ſtore houſe.] Having thus reproved and threatned them, he begins to exhort them, to change that courſe, and leave their corruption, promiſing that he would change things to the better, ſo they would change.

Bring ye all the tithes into the ſtorehouſe.] The exhortation not any longer to deal fraudulently with God, to bring what you liſt, and keep backe what you liſt, but bring my whole due, and all the tithes into the treaſure; that the Levites and Prieſts, may be nouriſhed, who do me ſervice, and ſerve at the Altar; or as ſome, that my worſhip may ſtill be maintained, the fire and lumps go not out.

Proove me now herewith.] The exhortation is enforced, firſt, by a promiſe of great encreaſe, contrary to their own opinions, whereas they thought they ſhould have leſſe, he promiſeth it ſhould be far better with them. The manner is thus, he would have them make proofe of him, bring the tithes, and make triall if he will not be conſtant in his goodneſſe and bountifull in giving; do it but for one yeare, and the next, which if it ſhould come to paſſe, according to this, the Prophet ſaith, yea and much more abundant, then let them hold on; but if not, then for hereafter let them do as pleaſeth them. But this is not againſt that, thou ſhalt not tempt the Lord thy God, Deut. 6. where men are forbidden to try the Lord in things not written or commanded, but here they are commanded.

If I will not open the windowes of Heaven.] Namely, to make plenty, for drought made ever a dearth with them, and ſo he promiſeth abundance of rain which ever made plenty, *i.* I will ſend & ſhowre downe on you as much raine, as if the windowes of Heaven were open. The manner of ſpeech is an oath, and ſo ſet down imperfectly, and is thus to be ſupplied, elſe account me a liar, or ſuch like: for it is uſuall with the Scripture, that things which are fearefull to be ſpoken, or carry with them blaſphemy, to be ſilent, and let men rather conceive of them, then utter them, or uſe ſome honeſt and comely ſpeech.

And powre you out a bleſſing.] Becauſe the windowes of Heaven

ven were once opened for a judgement, Gen. 7. and might ſo be againe, therefore he expreſſeth his meaning, that it ſhould be for a bleſſing, to make things proſper and fruitfull, he ſending them the firſt raine and the latter, in the earing and the harveſt.

Without meaſure.] The originall, *that ſhall not ſuffice. i.* I will give you ſuch an abundance of fruit, that your garners and barns ſhall not ſuffice to containe them; as the rich mans barnes did not ſuffice, but made him conſult to make greater. Some interpret theſe words, *more then enough*, as much as ſhould ſuffice and more, that they ſhould have ſuch abundance, that there ſhould be ſufficient, and more then they needed: and the more to confirm them he addeth the next verſe.

Vers. XI.

And I will rebuke the devourer for your ſakes, and he ſhall not deſtroy the fruit of your ground, neither ſhall your vine be barren in the field, ſaith the Lord of Hoſts.

AND *I will rebuke the devourer for your ſakes.*] I will not only give you abundance of raine, but take from you other devourers of the fruits of the earth, which it hath brought forth: meaning the Caterpiller, Cankerworme, Graſhopper, &c. by which he did as often afflict them with famine, as by want of raine. And ſo God deſtroying theſe devourers, they ſhould have the fruits of the earth, and not be deceived of their hope, when they looked for the fruit of the vine, for God proſpering, nothing ſhall devoure. The exhortation is to pay tithes, and deal faithfully to bring all unto him.

Doctr. 1. Men ought to give to God and to his Church and Miniſtery, his whole due and full right, to deale faithfully with him, and give all their tithes, as here, and all their honour, their double honour, 1. Tim. 5. 15. 16. and that wholly, not in part: ſo much is alſo inſinuated by that, Levit. 27. 31. 33. The Lord would not, that the Levites ſhould gaine out of other mens loſſes, but becauſe the people uſed to make a gaine craftily, by turning the tithe into money; he meeteth here with their deceit, leſt the Levite ſhould loſe any thing of his due; which is alſo the reaſon, that God would ſuffer no permutation or commutation of the beaſt, or redemption: becauſe then nothing that was good ſhould have come to the Levites, no fat or well fed beaſt; and ſo he ſhould not have had his due; becauſe they were ſo griping and covetous; and ſo their evill manners have brought forth a good law. To theſe I adde, Prov. 3. 9. *Honour the Lord with thy riches, and with the firſt*

fruits

fruits of all thine increaſe. Acts 5. Gal.6.6. *Let him that is taught in the word, make him that hath taught him, partaker of all his goods.*

Becauſe they have as much right to the one part as another, and they are bound as much to pay one as another: every part is as much theirs as one, the whole as a part; and ſo though it be leſſe injuſtice and robbery to keep any part then the whole, yet it is as well injuſtice and robbery. *Reaſon* 1.

Becauſe if he labour carefully and painfully, he is worthy of all, as Tim.5. and that he brings for change, is far more excellent, he giving greater things then he receiveth any. *Reaſon* 2.

Reproſe of many, who though they give ſomewhat to the Miniſter, give him not all his due. It may be all the Law vies them to for maintenance, but nothing of that, the Apoſtle calls for honour, but if he be not a Miniſter juſt of their owne minds, that he anſwere not their conceit, as face anſweareth face in the water, they will hardly ſpeake ſo baſe of any man as of him, never reverence him at all: But many for maintenance do not give him the whole, though ſomewhat: for whereas in moſt places of the Land, all things ſhould be paied unto them in kinde, both by the law of God, and of the Land, they have ſought by all meanes, to alter the courſe, and have prevailed ſo far, as they have brought upon the Miniſters, a number of injurious cuſtomes of paying little or nothing, for that which is of good value: And although at the firſt, this was not done without the indulgence of the Miniſter, yet many times it happeneth, that the Miniſter, either not able to ſue for his right, or not willing to diſadvantage his Miniſtery, by a perpetuall brawle, is forced to yield of his right, both for peace and hope, to do good: yet the peoples offence muſt needs be great, that they will not yield the things themſelves in kinde, or the value of them. And hence it comes to paſſe, that what the Miniſter hath of favour, once yielded unto, and for peace, they hold him thereby bound for ever, though the tithes and price of things do never ſo much alter. And againe, againſt all right they binde the ſucceſſor to the fact and fault of his predeceſſor, whereby in many things it comes to paſſe, that where a ſhilling is due, there commeth not a penny to the purſe of the Miniſter: As in many places, there is left to the Miniſter but two pence a Cow, by the yeare, and ſo much for an acre of meadow: yea in many places, nothing tithable, though men have never ſo great paſtures, and ſo many thouſands of ſheep, becauſe Abbey land, theſe fulfilling the iniquity of thoſe Fathers who then robbed the Church, for their owne bellies. Of this ſort ſhould many in this City be, as the Miniſters do complaine, who bring not all their tith unto the Lord. But they could be contents to pay them, if their Miniſter were as he ſhould be. I wonder what a kinde of man a Miniſter ſhould be, that e- *Vſe* 1. A

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very one would thinke worthy of his tithe: for though to one Miniſter ſome might be like them. Gal.4. 14. 15. *The triall of me which was in my fleſh, ye deſpiſed not, neither abhorred: but receiued me as an Angel of God, yea, as Chriſt Ieſus. What was then your felicity? for I beare you record, that if it had been poſſible, you would haue plucked out your owne eies, and haue giuen them vnto me.* Who yet afterwards changed, ſo do they: But that which is due, is due, whatſoeuer he be, and howſoeuer he deale, or how worthy, or unworthy, they muſt deale faithfully: yet the unfaithfull ſeruant, muſt remember that he is ſubiect to his iudgement, who condemned the ſlothfull and unprofitable ſeruant, and caſt him into vtter darkneſſe.

Vſe 2.

To perſwade men to deal faithfully with the Lord, in bringing to him and his Miniſters, their whole due, all the tithes, and that not only ſo much as the law requires, but if that be too little, a full and competent and honeſt maintenance, according to their proportion beſides: And as to the poore, every man ought to give according to his abundance, ſo to the Miniſter, ſpecially when his charge and the times ſo require, elſe hath he not brought all his tithes to the Lord. But me thinks I heare ſome men anſwering, that too much is not good for a Miniſter, and many of them grow worſe by riches, idle, and proud, and negligent. And therefore as the Emperour *Frederick* ſaid, *de papa & clericis*, of the Pope and his cleargy, ſo ſay they,* *Let us take from them the riches that do hurt them, for this is a worke of charity.* I anſwer, I plead not for too much, but for a convenient maintenance; I commend them not, that are worſe by their abundance, yet are they men like others, and have the ſame infirmities, and too many of theſe obiectors, though not to all, may I ſay: hypocrites, pull out the beame out of your owne eies, who more corrupt, careleſſe, and proud, then they by their abundance? Yet would they think it a bad concluſion, that they ſhould have their riches withheld from them. But doe they thinke the portion of tithes and the like, too much for them? happily they are unequally divided by the law, let that be remedied, & there will be found little enough. But is this to much? What think they of Gods proportion, who allowed to his, not only tithes, but firſt fruit and offerings, which came to no ſmall matter? Beſides, as much land as the greateſt City came to, if the deſcription of Saint *Hierom* be true, who *ad Dardanum* ſaith, that the length from *Dan* to *Berſheba* was 160. miles, the breadth from *Ioppa* to *Bethleem*, 46. miles. Now the Levites portion of land was 48. Cities, Num. 35.7. every City had in Suburbs, 2000. Cubites from the wall round, verſe 5. which will afford a large portion to the Levites of this land. And is it too much now for the Miniſters to have proportionable tenths, and a little glebe? But let theſe men take heed, leſt the love of the world

Detrahamus illis nocentes diuitias, hoc enim facere opus eſt charitatis.

world, and the deceitfulnes of riches, have not excluded the love of God our Saviour, as Joh. and the care of his worſhip and honour, and leſt the envy and diſdaine, which uſually is in the world, toward the Miniſtery be in them, when they think nothing enough for themſelves, to have and joyne houſe to houſe, and land to land, till they dwell as Princes of the earth alone, but if any portion be allotted to the ſervants of God, as a reward not only of their former ſtudies, but alſo of their preſent labours, it is thought too much, and of them who will give the Lawiers freely, for the maintenance of their tides, and often but quarrels, and to the Phyſitian a large fee for taking care of their bodies, but the Miniſter a ſmall pittance, for the ſaving of their ſoules: which of many, make men feare, they never reaped ſpirituall things by us, though they heare us often, becauſe they never part with any temporall things to them, or not without grudging and repining, or but in a marvelous ſlacke and pinching meaſure. The man who hath received health by his Phyſician, and right by his Lawier, will give him both his fee, and reverence, if not, they acknowledge him but ſlenderly, So in this: And ſo men ſtop their eares to this of the Prophet, yet for all this, thinke I it not tolerable, that a Miniſter ſhould neglect the care of his flocke, while he hath charge of them, but ſtrive to do it, becauſe, 1 Cor. 9. 16. 17. *Though I preach the Goſpell, I have nothing to rejoyce of: for neceſſitie is laid upon me, and woe is unto me, if I preach not the Goſpell: for if I do it willingly, I have a reward: but if I do it againſt my will, notwithſtanding the diſpenſation is committed to me.* For this will not be a plea for the Miniſter at Chriſts judgement ſeat, when he muſt give an account how he fed the flocke of Chriſt: It may be a plea againſt them to condemne them, not acquit him. Therefore ſhould it not be ſo, that though they keep him poore, which is their ſin, he ſhould shut peace out of his owne heart, which would not be, if he laboured painfully, and looked to the Lord for his reward. And to ſay to his flocke, as Saint *Auguſt.* to his, *in Pſal. 148. de vitae vit*, will you make choiſe to pay tithes? Then let that be my portion. And yet this is no great matter, for the Phariſees whole righteouſneſſe you ought to exceed, pay their tithes. * Yet you give ſcarce the thouſand part: yet if thou wilt do no more, do ſo ſtill, I will finde no fault, for I ſo thirſt after your weldoing, that I refuſe not your very crums.

* *Tu vix milleſimam das.*

That there may be meat in my houſe. Which is not, as ſome interpret it, that the Prieſt and Levites might be maintained, but rather as others, that the offerings of God might be continued, and ſo his worſhip maintained.

The maintaining of the Miniſtery is a ſpeciall means to further the worſhip of God: on the contrary, the withdrawing of that, is the hindering of this. Manifeſt here, and that, Nehem. 13. 10. 11. when

Doctrine

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When the Levites were neglected, the house of God was forsaken, and that Numb. 18. 21. that they might be able to doe him service, and so his worship be maintained, Prov. 3. 9. for by the paying and giving to them maintenance, is his honour procured, and that those comparisons, 1 Cor. 9. prove no lesse; for as the warres must needes be unfought, if the souldiers be not maintained, &c so must Gods service needs be neglected, if his Ministers be not maintained.

Reason. 1. Because the Ministers else cannot, as *Paul* to *Timothy*, 1 Tim. 4. 13. *Give attendance to reading*, but must needs entangle themselves with the affaires of this life, as 2 Timoth. 2. 4. that is, about private affaires, and so must needs neglect the publique worship of God.

Reason 2. Because the seede of the Ministery will decay, for it is reward that nourisheth arts, and furthereth a mans study, the hope of a reward and recompence afterward, for though this should not be the end, of a mans study, but the glory of God, and salvation of his people, yet seeing men are not all, nor at first sanctified, to have the right end, yea and many men who never have the right end may attaine the end to save others, Gods end, as the builders of the Arke, who never intended Gods glory, or the salvation of *Noah* and his family: So it is in this, therefore maintenance must be proposed, and if it faile, the worke failes.

Vse 1. This noteth unto us the vile impiety of the man of sinne, the Pope of Rome, who in nothing more hath sought to undermine the Church, and overthrow the worship of God, then in robbing and bereaving it of the goods that belonged unto it, by impropriations, donatives, and such like. And to make way for this, hee deprived the people of the worship of God, and turned the exercise of religion into a dumbe and ridiculous spectacle, which done, it was thought convenient that to be a Priest, required no gifts, but that every common man might easily undergoe the burthen of it, for if the gifts of learning had still remained as necessary, the maintenance that belongeth unto them, could under no colour have beene taken away, but when every one that was able to read his Portuise was thought sufficiently furnished to that office, it easily followed that the living given to the Church for the edification thereof, was thought too much for so meane a man in so base a labour. And another way or colour for this, was, that though they were taken from the Ministery, yet they were not alienated from the Church, because they were not appropriated to lay men, but Abbeyes, Fryers, Monasteries, and other Cloysters, which vermine beganne then to multiply as Grashoppers on the face of the earth, and to devour all things that were before them: And in the meane time the worship of God decayed: for those who had the spoile, made an endowment of the Vicarage at so

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low a rate by compoſition, namely ten or twenty Nobles, that no man of parts and gifts was able to live of it, but one that had ſome other trade to live by, which he followed cloſely, or no other meanes, and ſo he made this his laſt refuge: and by this meanes they did more overthrow the worſhip of God and his Church, then by all the perſecutions they uſed or can, which they learned from their Grandſire *Apoſtata Iulian*, who by this meanes is noted more to have overthrowne the Church, then all the perſecuting Emperors before him. Becauſe they tooke away Preſbyters, and their martyrs blood was the ſeede of the Church; but he tooke away *Presbyterium*, the Miniſtery, in withdrawing the maintenance from the Church, and ſo overthrew the worſhip of God. In the ſame ſteps hath this his ſonne *Apoſtata*, and others his ſlaves followed, by which they have made more decay of the worſhip of God, then by any meanes whatſoever.

Vſe 2.

This teacheth us the cauſe why in many places the worſhip and ſervice of God is not performed, or careleſſely and ſlubberd over, as men that worke by great, doe their worke, becauſe the maintenance being taken away by Popery, hath not yet beene reſtored unto Gods houſe againe: and for his worſhip, whereby they who hold them are not onely guilty of ſacriledge as before, nor of theft, taking that which is proper to others, for no man hath right in tithes, but they who can give, and doe give ſpirituall things, as *Damaſus*, Deut. 3.* With what face, with what conſcience can ye receive oblations, who can ſcarce for your ſelves, much leſſe for others, make prayers unto God? ſpeaking to lay men, but they are guilty of the hindering and overthrow of his worſhip, and that not onely of the preſent hindering of it, but leaving things ſtill alienated to their poſterity, and keeping the Church without hope of having them reſtored, they are guilty of the overthrow of the worſhip of God after them, ſo that when they are dead, yet their ſinnes ſhall live.

Quâ fronte, quâ conſcientiâ &c. Damaſus Deut. 3.

Vſe 3.

To teach men willingly and cheerefully to give to the Church that which is in law and conſcience due unto it, ſeeing by it the worſhip of God is maintained, and without it, it muſt needes decay. What ought to be more deare unto men, and wherein ought they and ſhould more labour to ſhew themſelves more cheerefull and forward, then in the erecting and maintenance of the worſhip of God and his ſervice, whether they conſider the greatneſſe of his Majeſty in himſelfe, or what he is in reſpect of them? when it is ſo ſmall a thing he requires of men, but the tenth, who might require all, having as much right to them as to the tenth: when he then requires ſo little, is it a great thing if it be given him, of them whoſe goods onely ought not to be deare unto them, but not their lives, that they might honour him?

And prove me herewith.] Make triall of mee, of my goodneſſe,

and bountifulneſſe in giving, and faithfulneſſe in keeping my promiſe.

Doctrine Then doe men make triall of the goodneſſe, bounty, and faithfulneſſe of God in keeping promiſes, when they doe the things that he requires of them, and doe looke for in them, and by them, the things he hath promiſed: They who doe otherwiſe doe but tempt him; that is, who doe thinke to obtaine his goodneſſe though they never performe any ſuch thing as he required: So much is implyed here; and in that Deuteronom. 6. 17. 18. *Ye ſhall not tempt the Lord your God, as ye did tempt him in Maſſah, but ye ſhall keepe diligently the commandements of the Lord your God, and his teſtimonies & his ordinances which he hath commanded thee. And thou ſhalt doe that which is right and good in the ſight of the Lord: that thou maieſt proſper, and that thou maieſt goe in and poſſeſſe that good land which the Lord ſware unto thy fathers.* And by that, Matth. 4. 6. 7. for if it be tempting of him to ſeeke and to looke for his promiſe and faithfulneſſe in things not commanded, either omitting the commanded, then *è contra*, Hag. 2. 18. 19. *I ſmot you with blaſting and with mildew, and with haile in all the labours of your hands, yet you turned not to me, ſaith the Lord. Conſider I pray you, in your mindes, from this day and afore: from the foure and twentieth day of the ninth month, even from the day that the foundation of the Lords Temple was laid, conſider it in your minds.* That is, becauſe they had begunne to build the Temple, hee would bleſſe them; by that they ſhould try his goodneſſe, Iſaiah 1. 18. If you will repent and doe as you ought, then ſhall you ſee and try how good I will be, and Iſai. 7. 11. 12.

Reaſon. 1. Becauſe it is no unfaithfulneſſe of God, nor want of goodneſſe and bounty, not to give, or not to performe things he hath promiſed, if men doe not the things he hath commanded, in as much as he otherwiſe did not binde himſelfe, he hath made himſelfe a debtor by his promiſe, but ſo as the condition upon which hee promiſed, be performed. But this not performed, no man can expect that, and ſo without it can they not make triall of his goodneſſe and fidelity.

Reaſon 2. Becauſe it is no faithfulneſſe nor goodneſſe of God to give things that he hath promiſed as bleſſings, to thoſe who doe not the things he requires for them, but is rather the anger and diſpleaſure, *Magna eſt ira Dei peccatoribus non iraſci.* Saint *Hierom.* And that, Hoſea 4. 14. And ſo to bleſſe them and give them the things he hath promiſed; they not performing, is a hurt to them, and a curſe rather then a bleſſing.

Vſe 1. Then have we many more tempters of God, then religious tryers of his faithfulneſſe and goodneſſe, ſeeing moſt men make account of and promiſe to themſelves to finde the faithfulneſſe of God, though they never doe the things he requires they ſhould doe.

doe, but rather the cleane contrary; for whereas he hath promiſed all earthly bleſſings to ſuch as feare him and keepe his commandements, Levit. 24. 1. howſoever they have caſt off his feare and the care of his commandements, yet they doubt not but to enjoy his bleſſings; and they will put him to the tryall whether he will be his words maſter or no, and make no doubt but to finde him performing theſe to them; and often when they enjoy ſome of theſe things promiſed, it may be in a plentifull meaſure, their deceitfull hearts flatter them that they come from the faithfulneſſe of God and his goodneſſe, though they never did the things he required to be done: and as in earthly things, ſo in ſpirituall things and matters of ſalvation they no leſſe tempt God; becauſe they perſwade themſelves to have and obtaine remiſſion of their ſinnes though they never repent; to have ſalvation though they live in blindneſſe, ignorance, and infidelity, or unbeliefe; though hee hath promiſed none of theſe, but upon condition that they know him, and believe, and repent, John 17. 3. and 3. 16. Acts 2. 38. Muſt not theſe then tempt God and not try him? had not Chriſt tempted him when there was an ordinary way, if hee had taken the extraordinary at the ſuggeſtion of Satan, becauſe of Gods promiſe? ſhould not they tempt him, if when they ſhould paſſe over the water, upon ſome mans ſuggeſtion they ſhould refuſe the bridge or boate and leape into the water, becauſe he hath promiſed to give his Angels, &c. It will be granted; yet becauſe the Lord hath appointed an ordinary, and the promiſe is onely in their wayes; that is, doing that he hath commanded. Is it not then ſo in this? And if in theſe kindes they can looke for no performance of his faithfulneſſe, why in this? but that they are deluded by Satan and their corruption, and as fooles led to the ſtockes, and as oxen to the ſlaughter.

Seeing God hath put himſelfe and his faithfulneſſe upon their tryall, and is ſo content, that they doe not tempt him, but try him; that is, they looke for his goodneſſe and fidelity, when they performe that he requires of them; for till then they have made no tryall of him, but tempted him, and if he performe not, then cannot they blame him, nay they muſt blame themſelves, for if they had not forſaken him and beene wanting to themſelves, hee would never have beene wanting to them. *Vſe 2.*

If I will not open the windowes of Heaven. The bleſſing promiſed as the ſecond reaſon to make them to bring tithes into his houſe, and not to withhold the portion of his Miniſters, then he will give them plenty.

The Lord he will bleſſe with plenty and abundance all ſuch as deale faithfully with him, and give to his Church and Miniſters liberally and plentifully, & give unto them their due & competent maintenance: So much is affirmed here, no leſſe is laid downe, *Doctrine*

Prov. 3. 9. 10. *Honour the Lord with thy riches, and with the first fruits of all thine encrease, so shall thy barnes be filled with abundance, and thy presses shall burst with new wine*, Hagg. 2.20. Deut. 26.12.13.15. God would not bid them pray for a plentifull blessing, but that he meant to give it them, for their bounty to him and his Levites.

Reason 1. Because of that, Matth. 25. 40. *In as much as ye have done it unto these, ye have done it unto me*, is true in this. Now such is the magnificence and greatnesse of his minde, that he will give much more then he received, as Princes in the greatnesse of their mindes, give many fold more then they receive; much more will God, even an hundred fold.

Reason 2. Because it is a speciall meanes for upholding and maintaining of his worship and service, because it enables the present Ministers to follow their studies with chearefulnesse and with freedome of minde, and encourageth others, that are the seed of the Ministery, to goe forward with their studies, that there may be still men to preach the Gospell. Then no marveile if he promise and will performe a blessing, to those who shall doe it.

Reason 3. Because the Ministery of the word and the labour of the Ministers is for the good and nourishment of the soule, and for the making of it every day more and more like unto him, the renewing of the image of him, and the making of men his, and every day more and more like unto him, James 1.18. Now when men are carefull to have their soules made his, and made like to him, and will be liberall that way, which argues their care, he will be liberall to them, and for their bodies.

Vse 1. This serves to meete with the covetous distrustfulnesse and distrustfull covetousnesse of many, who grudge and repine to give unto the Ministers that due and portion which belongs unto them of their goods, specially if they be not able as the rich men in the Gospell, to give of their abundance, and superfluity, they will part with nothing of their poverty, at least not willingly, not freely, and all because they distrust the Lord: thinke that they have, is little enough for themselves, and looke what they give, they thinke so much lost, and so much diminished of their substance, thinking as it were, they have cast their bread upon the waters, and their seed not in any firme ground, but in some puddle, where it should be choaked, and they never see the fruit of it. It seemes that this was the sinne of this people, that when penury was, they held from the Levites their tithes, which makes the Prophet thus to speake to them, and their sinne also, Nehem. 13. 10. 11. distrusting the Lord, that if they gave any thing to him and his, then they should want, not beleeving the Lord and his word, worse then the heathen, Gen. 47.22. whole Priests had a portion assigned them in the greatest scarcity, and then Idolaters.

1 Kings

1 Kings 18. 19. *Iezabell* fed 400. falſe Prophets at her table; whereas they contrary, which muſt needs come from covetouſneſſe, making a man diffident, that they ſhall never bee the better or the richer at the yeares end, but ſo much the poorer.

To perſwade men to give unto the Levites and Miniſters all their due, that is, a competent maintenance among them, if not for any love to them, yet for the love of themſelves; if for no other reaſon, yet for their owne gaine. If all the things ſpoken before can move; if not, that which *Chryſoſtome* ſpeaketh in 2 *Pſal. ho.* 9. that any man would be aſhamed to be the diſciple of a beggarly maſter, and ſo while they are kept too too bare, the credit and honour of their Miniſtry, yea the fruit is hindered. If thy father of thy body and fleſh ſhould be ſo bare, wouldeſt thou not be aſhamed at it? and if thy ſpirituall father be driven unto it, doeſt thou not for very ſhame hide thy ſelfe, or elſe put to thy hand to take that ſhame both from him and thee? Or if this move thee not, will not that which he ſpeakes in Tim. 2. See I pray you how great abſurdity there is of theſe things: ſhould the Paſtor not be able to keepe a man to tend upon him, ſo that he muſt make his owne fire himſelfe, and fetch water, breake his ſtickes for his fire, and goe often to the market for things neceſſary, can there be a greater perverſity or greater diſorder? Thoſe holy men, the Apoſtles, thought it an unmeete thing, that he which ſhould attend upon the word, ſhould be imployed ſo much as to the ſervice of the poore widowes. Finally, if this doe not move thee, the good of thy ſoule and the ſpirituall and heavenly things, ſuch rich treaſures theſe earthen veſſels doe bring unto thee: yet let this, that if thou wilt give God, his tenth, he will encreaſe and multiply thy ninth, even in abundant meaſure. As *Auguſt.* ſpeaketh, that thou ſhalt not onely reape by them better things, ſpirituall things, for a few earthly, but for them from God abundance of earthly things, for that ſhall be true, Prov. 11. 25. *The liberall perſon ſhall have plenty, and he that watereth ſhall alſo have raine.* And that 2 Cor. 9. 6. 7. *This yet remember, that he which ſoweth ſparingly, ſhall reape alſo ſparingly, and he that ſoweth liberally, ſhall reape alſo liberally. As every man wiſheth in his heart, ſo let him give, not grudgingly or of neceſſity, for God loveth a cheerfull giver.* Neither let them anſwer as the widow did to *Eliah*, 1 Kings 17. 12. And ſhe ſaid, as the Lord thy God liveth, I have not a cake, but even a handfull of meale in a barrell, and a little oyle in a cruſe; and behold, I am gathering a few ſtickes for to goe in and dreſſe it, for me and my ſonne, that we may eate it and dye. Or if thou doſt diſtruſtfully ſo a while, yet ſeeing thou haſt the word of God here, more then ſhe had, verſe 14. *The barrell of meale ſhall not waſte, neither ſhall the cruſe of oyle faile.* Then beleeve and give. Verily, if this be true the Prophet ſaith here, many men might have more then they

Uſe 2.

have, if they had for the glory of God, for the ſervice of the Church, and the worke of the Miniſtery, more liberall hearts then they have? Verily, it is an evill ſpared penny that loſeth a man a pound; and that which men think they have ſpared to themſelves, and gained in keeping it from God and his Miniſters, either the Prophet ſaith not true, or it loſeth them much more. Nay, that they give, though they may ſeem to have caſt it away, yet they ſhall finde it, and with advantage: and if they had eies to ſee it, nothing more gainfull then this, and that is given to the poore. Then as *Chryſoſt.* for one, let me apply it and ſpeake of both, *ho.* 53. *ad pop. Antioch.* ſo uſe thy riches, or that which thou haſt, that they may bring encreaſe: let God then be thy Creditor, not other humane things, beſtow them upon the Miniſters and the poore, not upon thy belly, upon the humble not honourable, upon liberality, not covetouſneſſe, upon ſobriety, not intemperance: What will thy belly afford and recompence thee with, that ſpendeth moſt? Dung and corruption. What vain glory? Envy and hatred. What covetouſneſſe? Care and griefe. What intemperance? Hell and the unſatiable worme. Let God then be your Creditor, which promiſeth and will performe ſuch great things. And as *Paul* exhorteth the *Corinthians* for the matter of the poore, ſo I for the Levite and Miniſter. 2. Cor. 8. 7. *Therefore as ye abound in every thing, in faith and word, and knowledge, and all diligence, and in your love toward us, even ſee that ye abound in this grace alſo.*

I will open the windowes of Heaven and powre you out &c.] It is the raine that is the means, but God is the Author of the bleſſing.

Doctrine Whatſoever the meanes may be, that God doth uſe to convey his bleſſings of peace, plenty, health, liberty, yet he is the author and giver. Iſaiah 38. 6.

And powre you out a bleſſing.] You that ſhall obey me, and fear me, and walke in my waies.

Doctrine Plenty, and a liberall and proſperous eſtate the Lord promiſeth, and will perform, to thoſe who feare him, and are carefull to obey him, and walke in his waies. *Vide* Mal. 2. 5.

Without meaſure.] In marveilous great abundance, and very liberally.

Doctrine The Lord when he gives to his, he gives very liberally and abundantly. Jam. 1. 5. If any of you lacke wiſdome, let him aske of God which giveth to all men liberally, and reproacheth no man, and it ſhall be given him.

And I will rebuke the devourer for your ſakes.] If the Lord ſhould give raine in abundance, and by it ſhould riſe weeds, that ſhould either choake the corne, or other creatures, which commonly ariſe of wet, or by any other meanes, and ſo devoure their fruit, and their hopes be cut off, they ſhould but have little profit

profit or benefit; that what was given one way, was taken away another: therefore the Lord promiſeth to take away ſuch devourers, ſuch creatures as might deſtroy the fruit of the earth, when it was ſprung up.

Every creature is at Gods command, at his becke to be reſtrained or ſet on, to helpe or hurt, to puniſh or preſerve, thoſe who are his. *Vide Cap.* 1.4. Lord of Hoaſts. *Doctrine*

And they ſhall not deſtroy the fruit of your ground.] For their ſins and iniquities they had deſtroied it, but now that they are received into favour and mercy they ſhall not; but receiving them to mercy, will withdraw his judgements from theſe things, he ſmote for them.

As God often puniſheth men, puniſheth them not onely in themſelves, but in things that belong unto them: ſo, when he withdraweth his hand, and ſheweth mercy towards them, it is not only in themſelves, but in things which belong unto them. Iſaiah 38.6. Mich. 7.11. *Doctrine*

Becauſe, that as his hand was againſt them for mans cauſe only, ſeeing they in themſelves deſerved no ſuch thing, as being not ſubject to, nor capable of ſin, which only falleth into a reaſonable creature: ſo he receiving them to mercy, for whoſe ſake they were afflicted, reaſon that they alſo ſhould be received, and afflicted no more; that as the former might humble them, ſo this might joy them the more in the mercy of God. *Reaſon 1.*

Becauſe, as by ſmiting and curſing of them, he teſtified his anger the more, and diſpleaſure againſt them for their ſinnes: for as in policy, when juſtice reacheth further then the perſon of the offendor, to his goods and poſſeſſions, it argues the greater diſpleaſure of the Lawyer, againſt ſuch an offence and offendor. So in this: So he might now ſhew his love more in bleſſing of them, for when men have their poſſeſſions and lands reſtored, beſides, their pardon, it is a greater favour of the Prince. *Reaſon 2.*

Then hath the Popiſh Purgatory, but an uncertaine ground to ſtand upon, and is builded upon no ſure rocke but upon the ſand, ſeeing it is onely for a temporall puniſhment, in their doctrine, upon thoſe who have their ſinnes forgiven them already; but may we ſuppoſe in any reaſon, that God will take from their goods, and lands and cattell, his judgements for their ſakes, and not from them their owne perſons, ſpecially their ſoules, (ſuch as are only puniſhed in Purgatory) their puniſhments? But they will ſay, that God doth often continue puniſhments to men, and upon their perſons, whom he hath received to mercy. As they will tell us of *David*, who had the puniſhment continued, when his ſinne was pardoned. But we deny that, or any other to be a puniſhment, for that hath ever reference to ſinne; for all afflictions are not puniſhments, but may for many other cauſes, be laid upon men. *Vſe 1.*

Chryſoſt.

Chryſoſt. ho 1 ad popul. Antioch. hath numbred to us eight cauſes, yet are they not all.* Firſt, God ſuffers holy men to be afflicted, becauſe otherwiſe they ſoone grow proud, of the greatneſſe of their merits and miracles. Secondly, Leſt others might have a greater opinion of them, then is fit, and count them Gods rather then men. Thirdly, That Gods power may appeare, more abundantly and beyond words, through the weake and unable. Fourthly, That their patience alſo may be manifeſt. Fiftly, That we may be put in mind of the reſurrection: for when we ſee a righteous and vertuous man ſuffer many evils, and ſo die, this muſt offer us ſome thoughts of the day of judement: for if a man ſuffer not any, that have taken pains for him, to go away without recompence and reward; much leſſe wil God ſuffer ſuch, as have indured ſo much for him, to remaine uncrowned. Sixtly, That all that fall into calamities, may have ſufficient conſolation, and mitigation, looking on them, and remembring what they indured. Seventhly, That when we exhort you to their vertues, and ſay to you, imitate *Paul*, imitate *Peter* you may not be ſlothfull to imitate them, thinking becauſe of their great actions, they were partakers of ſome other nature then you are of. Eightly, That we may be able to judge aright, who are indeed happy, and who truly calamitous and miſerable. To theſe may be added, Ninthly, for clearing of his own juſtice, as in *David*. Tenthly, For purging yet corruption from them, the rod of correction. Eleventhly, To draw them from the world, the nurſes teate, as the prodigall ſonne was. Twelfly, To prevent ſinne like *Hoſeahs* hedge, Hoſeah 2. 6. Thirteenthly, To make them fly to God, and to love him, as the child to his mother, when feared of paſſengers. And many other ſuch cauſes, any one whereof, if they can ſhew in Purgatory to be incident to the ſoules departed, it were ſomething to ſtrengthen their exception, but nothing to prove the thing, when as the paines of Purgatory are ſatisfactory. And if God in ſhewing mercy, and pardoning ſinne, doth remove the puniſhment from the creatures he ſmote for their ſinne, he will much more from themſelves, their bodies, but eſpecially from their ſoules.

* 1. *Quod cum facile in arrogantiam propter meritorum magnitudinem & miraculorum tollantur, ipſos ſinit afligi.* 2. *Ne cæteri majorem habeant de ipſis opinionem, quam humana patitur natura & ipſos deos non autem homines eſſe arbitrentur.* 3. *Vt & Dei virtus appareat per ægrotantes & compeditos, exuperans & prodicationem augens.* 4. *Vt illorum patientia manifeſta fiat.* 5. *Vt de reſurrectione cogitemus, cum enim virum juſtum & multa plenum virtute innumeris paſſum mala, & ſic hinc digreſſum videris, oportet ex hoc omnino aliquid de illo judicio cogitare, ſi enim homo pro ſe laborantes ſine præmiis & retributione abire non permittit. Multo magis eos, qui tantum laboraverunt, nunquam in coronatos remanere Dei decerneret.* 6. *Vt omnes in gravia incidentes, ſufficientem conſolationem & mitigationem habeat in eos reſpicientes, & malorum quæ ipſis accidere recordantes.* 7. *Ne quando exhortamus eos ad illorum virtutem & cuique dicimus, imitare Paulum, imitare Petrum propter geſtorum exceſſum alterum ipſos naturæ participes fuiſſe cogitantes, ad imitationem torpeatis.* 8. *Vt quando beatos, vel miſeros cenſere oportet, diſcamus quos quidem beatos, quos quidem miſeros & arumnoſos putare debeamus.* Chryſoſt. ho. 1. ad popul. Antioch.

Neither

Neither ſhall their vine be barren in the field.] This is added, as ſome thinke, to amplifie the goodneſſe of God to his people, when they had returned, and he had received them to mercy, becauſe the year which was commodious for the field and the corne, was incommodious for the trees and the vines: Therefore when all things ſhould proſper well, it was a ſpeciall proof of the goodneſſe of God, and his good providence over them.

Doctrine. The Lord to ſhew his goodneſſe and mercy, his good and mercifull providence to his, will not only work ordinary things, & ordinarily, but often extraordinarily to do them good, and to profit them. Manifeſted here, that he will make both the harveſt and vintage good, which in ordinary times fell not out, and all for the good of his: ſo he made the ſea as a wall, and dry land for his people to paſſe over. Exod. 14.21. So the Sunne was ſtaied in his courſe. Ioſh. 10. 12.13. Nay, made to go backe. Iſaiah 38.8. So he fed the Prophet by a raven, and for his good, increaſed the widowes meal and oile. 1. Kings 17.6.14. So for the reliſving of the famin of his. 2. Kings 7.6. &c. For ſome, he quenched the violence of the fire. Dan. 3. For ſome, ſtopped the mouths of the Lions. Dan. 6. For others, he raiſed their dead to life, as in *Lazarus*, and the *Shunamite*. 2. Kings 4.36, How many wonders wrought he in *Egypt* for his people, how wonderfully did he ſuſtaine them in the Wilderneſſe? And hereto I apply that, Iſa. 30.26.

Reaſon 1. Becauſe it maketh his goodneſſe and mercy more ſenſible to his owne, who being compaſſed with infirmities, as they have leſſe ſenſe & feeling of it in ſmall things, theſe in great matters, ſuch as ordinary, then in extraordinary: where as without queſtion, as his power was no leſſe in creating a little Bee, then a great Lion; as the Clock-makers ſkill in a little watch, as in a great clocke: So his goodneſſe in the ſmalleſt and cleare ordinary, as in the greateſt and moſt extraordinary.

Reaſon 2. Becauſe his power might be more manifeſted, and magnified unto all men, who oftentimes in ordinary things give more to the meanes then they ought, and leſſe to the Lord then his due, yet in extraordinary are driven to give him the whole, if they acknowledge him at all.

Vſe 1. This may note out unto us, the happy condition of Gods children and people, when not only ordinary meanes muſt worke for their good, but rather then they ſhould quail, God will make extraordinary things for them, if ordinary things be not enough to procure their good. The Pſalmiſt ſheweth that they are bleſſed, for whom the ordinary things worke to their good. Pſal. 144.12, 13.14.15. That our ſonnes may be as the plants growing up in their youth, and our daughters as the corner ſtones, graven after the ſimilitude of a Palace: that our corners may be full and abounding with divers ſorts, and that our ſheep may bring forth thouſands

thousands, and ten thousands in our streets: That our oxen may be strong to labour, that there be none invasion, nor going out, nor no crying in our streets. Blessed are the people that be so, yea, blessed are the people whose God is the Lord: but addeth more specially, that their blessing is, to have the Lord for their God, who if this be not enough, can moreover do such and such things for them, far beyond the ordinary course of things. It is a happy condition for subjects, when they may have under a Prince ordinary favour, and benefits, and the due course of Lawes, and the proceedings in them, for the righting of their wrongs, the procuring of their rights, maintenance, and countenance of their peace and state; but the condition is accounted the better, when the Prince will use his Prerogative, to procure extraordinary things for them. So in this: specially when this shall not be, as often fals out with some Princes prerogatives, prejudiciall to others, but for their sakes profits others. As the extraordinary giving of the host water. 2. Kings. 3. 14. 17. And that which *Tertul.* hath *Apol. adversus gentes.** *Marcus Aurelius* in his war against the Germanes, his army being destitute of water, by the praiers of the Christians, he procured that it should not perish with thirst, they obtained raine from God.

* *Marcus Aurelius in bello adversus Germanos exercitum, &c.* Tertul. Apol. adversus gentes *Vsq.* 2.

This may be matter of comfort, unto those who are indeed Gods, truly reconciled unto him, and partakers of his mercy, when they know, that rather then their good should not be procured, if ordinary meanes be not sufficient, the Lord will worke extraordinarily: not that it warrants any to neglect ordinary meanes, for that were to tempt God, or to expect for extraordinary, while God affoords ordinary, for that were presumption and not faith, but when they faile, then to rely upon this, they shall then shew themselves the children of the believing *Abraham*, if with him, they answer and appease their soules, as he his sonne. Gen. 22. 8. God will give an evasion, God will provide. And as *Moses* to the people in a strait, Exod. 14. 13. Then *Moses* said to the people, fear ye not, stand still, and behold the salvation of the Lord which he will shew to you this day. For the Egyptians whom ye have seen this day, ye shall never see them againe. For he hath done it before, and his arme is not shortened, nor his affections to his changed: If then he dealt so with *Abraham*, with *Isaack*, with the Church in *Esters* daies, they may expect the like; provided, they be to him as they were, and it be for his owne glory, and their good, as that was. And if they be, then may they more expect it, because it wil be more for his glory, because the meanes by mans corruption often obscureth & shadoweth his glory, men attributing more to them then is due, and lesse to God then is his right.

Vers.

Verſ. XII.

And all Nations ſhall call you bleſſed: for ye ſhall be a pleaſant land, ſaith the Lord of Hoſts.

AND *all Nations ſhall call you bleſſed.*] The ſecond beneſit, that ſhall come to them in obeying God, and bringing his tithes into his houſe, a good name, and honour and eſtimation. In former time ye were in contempt among the heathen and barbarous, becauſe of your poverty and want and penury, with which I had curſed you, for not bringing my tithes, but now when they ſhall ſee the bleſſing increaſed upon you, they ſhall ſay, ſeeing your plenty, that you are a people dear and beloved of me.

For ye ſhall be a pleaſant land.] Saint *Hierom* would have it, a Land deſired, for the fruit and plenty of it. But why ye, and not it? It is the Hebrew phraſe, giving to the poſſeſſors, that which is proper to the earth. As Deut. 28. 3. *Bleſſed ſhalt thou be in the City, and bleſſed alſo in the field.* For it is the field that is bleſſed with increaſe: but ſome thinke the ſenſe will be more plaine, if you underſtand, *as*, ye ſhall be as a pleaſant land, that is flouriſhing and proſpering and abounding with riches.

Doctrine

The Lord will bleſſe with honour and credit, all ſuch as deale faithfully with him, and give to his Church and Miniſters liberally, their due and competent maintenance. So much is promiſed here, and ſo much was performed to *Obadiah*. 1. Kings 18. 13. To the widow of *Sarepta*. *Cap.* 17. 15. And to the *Shunamite*. 2. Kings 4. 8. For to this may we apply that, Matth. 26. 13. *Verily I ſay unto you, whereſoever this Goſpell ſhall be preached throughout all the world, there ſhall alſo this that ſhe hath done, be ſpoken of for a memoriall of her.* This is that *Nehemiah* had, and prayed for. Nehemiah 13. 14. *Remember me, O my God! herein, and wipe not out the kindneſſe, that I have ſhewed on the houſe of my God, and on the offices thereof.*

Reaſon

Becauſe by this, they honor the meſſengers of God. 1. Tim. 5. 17. And by the contrary, poverty makes contemptible, as in the Magiſtrate, ſo in the Miniſtery. Now if Princes honour thoſe who honour their followers and ſpeciall favorites, much more will God.

Reaſons 2. and 3. *vide* 1. and 2. in the promiſe of plenty.

Vſe 1.

If this be ſo, that honour is their due from the Lord, who honour him in his Miniſters, what honour can they looke for, who thinke every thing well gained, that is got and kept from the Church: and thinke it well ſpared, when they have pared them of any thing, making them contemptible by poverty, and contemning

temning them when they have done, and bring the contempt of many others upon them; for by want they either preach not, or they preach unfaithfully, pleaſing, and not wholeſome, toothſome, not ſaving things, and either will bring contempt upon them, and ſo utterly hindering the glory of God, and the ſalvation of his people. Doe they thinke then to have honour of God? many can be content to entertaine Miniſters in their houſes, at their tables, ſpecially ſtrangers, rather then their owne painefull Paſtors, but with *Sauls* humour, 1 Sam. 15.30. not to give them honour, but to honour themſelves. Many are heard glorying that they have a Miniſter in their houſe, and they give him twenty pound or thirty pound, *per annum*, when their hearts tell them that they deprive him of eighty, as due to him as the reſt, they enjoying the impropriation, being a thing, for ought I can ſee, under correction of the law, againſt right or reaſon; both in reſpect of the people, that they ſhould have their tithes for nothing, performing no duty or ſervice unto them, and in reſpect of the Miniſter who doth the labour, and they enjoy his wages: And theſe men thinke to be honoured before the people for them, and by them; but if that be due to ſuch as deale liberally with them, which is rather in giving them more then their owne, then in keeping any thing backe from them; if they by this, diſhonour them, let them looke for diſhonour from him, when they thus provoke him. If the Prince be offended to ſee one of his common ſouldiers diſgraced, and pinched of their wages; if one of his Guard and nigh attendance, wherein the ſafety of his perſon conſiſteth, his anger would exceedingly be kindled; but if his ſonne, ſaith *Cyril*, I would apply it, if himſelfe, his owne homage and tribute denyed him, would he honour ſuch?

Vſe 2. To perſwade men to give unto the Miniſters, who watch over them, and for them, when they ſleepe, and ſtudy for them when they play, and weepe for them when they laugh, and in all things, and by all meanes, ſeeke their ſalvation and good; to give them I ſay their due, and competent maintenance, if other things move them not; if the commodity and profit promiſed doe not move them, yet this, that is better then riches and gold, and to be deſired above it, Prov. 22.1.

All nations ſhall call you bleſſed.] They ſhould be honourable and famous for their outward proſperity: beſides the generall doctrine we may obſerve ſome particulars.

Doctrine. The Lord ſometime makes his Church famous and honourable in the eyes of the world, and wicked men for outward peace and proſperity and plenty, as here is promiſed. So was it with this people, for the moſt part, in the dayes of *Ioſhua*, and divers of the Judges, then their victories & taking the land, here their often deliverances, and forty yeares peace and plenty together; witneſſe the

the bookes of Judges. In the times of *David* and *Solomon* his son, that they came from farre to see the plenty and prosperity: and so of divers others of the Kings times. Amongst other that is specially markeable, and of speciall note when they were in captivity, yet for deliverance famous, Ester 8.17. *In all and every Province, and in all and every City and place, where the Kings commandement and his decree came, there was joy and gladnesse to the Iewes, a feast and good day, and many of the people of the land became Iewes, for the feare of the Iewes fell upon them.*

Because God hath promised such things unto them, while they feare him, and walke in his waies, and keepe his ordinances, and judgements, therefore they doing, he will not be wanting. *Reason* 1.

Because wicked men should see that, which they will hardly confesse, that even in this life there is a reward for the righteous, or to shew his power in preserving it, as *Moses* bush, * while it is persecuted, it flourishes, while it is contemned, it encreases, while it is wronged, it orecomes, while it is oppresst, it growes, and then stands, when it seemes throwne downe. Now in this, I say, the Lord doth oftentimes thus blesse his Church, not alwaies, for even under the law when this was more specially promised to them under the Gospell, and when they were led more by these, because of their child-hood and infirmity, they had them not alwaies, then lesse under the Gospell. Besides, Jer. 12.1. Psal. 73. 2 Tim. 3.12. John 16. *ultimo* 20. Heb. 11. Israel in Egypt, in Canaan by Philistimes, Ammonites, Midianites, Babylonians, Persians. The Primitive Church for 300. yeares after Christ, after it was persecuted by the Arrians, Gothes, Vandals, yea after that it had Christian Princes, yea and much misery the Church hath felt from the Turkes. All which shewes, this is but sometime, not alwaies. This may be because it is with the Church, as *Salvian* once complained: The very Church of God, which in all things ought to please God, and to appease him, what is it or doth it else but imbitter or provoke him, or besides a very few who flye from evil, what is almost the whole society of Christians any other, but a very sinke of sinnes? *Reason* 2.

* *Dum persequitur floret, dum, &c.* Hilar. de Trinit. cap. 7.

* *Ipsa Dei ecclesia qua, &c.* Salvian D.l.3. de Imber.

Against the dreame of Anabaptists, who thinke a man cannot be a religious man, and a rich man, but that one overthrowes the other. It is true, it often falls out by the corruption of men, that as the leane Kine devoured the fat in *Pharaohs* dreame, so in this, and that the mother is devoured of the daughter, but yet this sentence and opinion must needs condemne all the generation of Gods children, who sometimes have had such abundance, plenty, and prosperous estate, and that which hath beene, may be, for as there is no new thing under the sunne, so nothing hath beene, but it may be renued. *Vse* 1.

This will confute the doctrine of Popery, making this a note of *Vse* 2.

the Church, for being but ſometimes befalling it, it cannot note the Church, which is certainely knowne onely by ſuch things as are inſeparable, which this is not, being oftner under perſecution then in proſperity; and how otherwiſe ſeeing here it is but a ſtranger and ſojourner, compared to a Dove lodged in the rockes, Cant. 2.14. to a ſhip ſhaken with the windes, but not ſunke, to a houſe upon the rocke beaten with winde and weather, but not caſt downe. Therefore is it but a weake argument which *Bell. Sad. Stapl.* and others uſe to prove the true Church, and to deny ours to be; and indeed no other then that which the Heathen and Pagans have uſed againſt Chriſtians. *Symmachus* againſt whom *Prudentius* writ in an Epiſtle to *Theodoſius* the Emperor, which is in *Ambroſ. Epiſt.* 30. uſed this argument, and almoſt no other, to prove that the Emperor ſhould ſtill abide in the religion of the Romans, becauſe that Common-wealth was moſt flouriſhing and proſperous, ſo long as they worſhipped *Iupiter*, *Apollo*, and other Gods. Alſo the old Tyrants, Perſecuters of the Church, were wont to impute to chance the cauſe of all calamities and miſeries, for they uſed to ſay when calamities were upon them; we are now leſſe fortunate then in former times, becauſe we ſuffer the Chriſtians, and becauſe we do not with that religion and devotion worſhip *Iupiter*, and other of the Gods, as we did before, therefore are the Gods angry with us: ſo the Papiſts from a temporal felicity meaſure piety, and gather that God doth favour them, becauſe he gives them theſe outward things, by it would condemne us and al other Churches. But if the Heathen reaſoned abſurdly, they conclude not well, but very impudently; but if the concluſion would follow, it would be on our ſides rather then theirs; who have for theſe 48. yeares not been inferiour to any Kingdome in the world for peace, plenty and proſperity, and ſpecially when we have beene moſt ſevere not in perſecuting, but correcting of their impieties & Idolatries. (For *pro juſtitiâ perſequentes perſecutores ſunt, propter flagitium correctores, Auguſt. contra lit. Petil. lib. 2. ca. 84.*) And for victory in warre, which is the principalleſt they ſtand of, we have given them more foiles then ever they us, and have often carried the day and triumph both by ſea and land, bleſſed be our God for it. Therefore muſt they let this argument, this weapon goe, or elſe we will ſheath it in their owne ſides.

Uſe 3. If this be a bleſſing, then have we cauſe to ſtirre up our ſelves and ſoules to God to give him thankes for that he hath performed to us, which he promiſed to this land and people, that we have had ſuch peace, plenty, and proſperity as we have beene accounted of all bleſſed and happy, and of our enemies mightily maligned and envied. That we uſe that of *Auguſt. de Civit. D. l. 1. c. 7. Quiſquis non videt, cæcus, quiſquis nec laudat, ingratus, quiſquis laudanti relucſtatur inſanus eſt.* And yet ſeeing it is no perpetuall

bleſſing

blessing, but such as the Church is often depriued of, and hath beene, ere we feele we walke worthy of it, lest he pull us downe as low as he lifted us up high, and make us as vile as he hath made us honourable. As he did diuers times with his people, Deuter. 29. 22. 24. 25. which was then and shall be when they are worse, and walke unworthy of this; and we be as *Sodoma & Gomorrha Ecclesiam, &c.* I know not how, but thy felicity fights against thy selfe, so much as thou art encreased in people, thou art almost as much encreast in vices; by how much thou hast more abounded, thou hast lost in discipline, and thy prosperity hath brought with it a great entrance of euills, for the professors of the faith being multiplyed, the faith it selfe is lessened, and her children encreasing, the mother is sicke: and thou O Church of God! art made weaker by thy fruitfulnesse, and the more children, the lesse strength, for thou hast spread through the whole world the professors of thy religious name, but not hauing the power of religion, as if thou were rich in men, poore in faith, wealthy in multitude, needy in deuotion, enlarged in body, straightned in spirit, &c.

* *Ac sic ne-scio quomodo &c.*

Doctrine

VERSE XIII.

Your words haue been stout against me, saith the Lord: yet ye say, What haue we spoken among vs against thee?

Your words haue been stout against me, saith the Lord of Hosts. The Prophet proceedeth to reproue this people of another sinne, and to confute that thing with them. The sinne of it is, the denying of Gods prouidence, both ouer the euill and good, not punishing the one, and not prouiding for the other. This people afflicted of God with penury, and want, for other of their sinnes, but especially for neglecting God, his seruice and Church, they thought and spake blasphemously against God, but accusing his prouidence, as not regarding those who worship and feare him, but such as dishonoured him, and were wicked, and neuer would they accuse themselues of their sinnes, which is the fault, which would haue been great against him, they spoke hard and odious things of him, as the words following shew, that these were they.

Yet ye say, What haue we spoken against thee? They answer for themselues, not denying simply that they had spoken any such things, blaspheming God in his prouise, as thinking that he did not know, nor vnderstand, as many who had often times said among themselues, that God regarded not the things here below,

Reason 1.

neither tooke notice of what men did: Therefore the question of theirs tendeth not to any denyall of the deed, but to the comprehending of God: For if hee could not, or did not answer directly, and shew them what they had said, then would they conclude, as before they had, that he did not regard nor understand the things that were said and done by men: which if he did, then could he tell in particular what words they had spoken against him, and not thus insist in the generall.

Your words have been stout.] Observe, God takes notice of the words of men, as well as their actions, and will reprove them for them, and call them to an account and judge them, Jam. 2. 12.

Your words have been stout against me.] They deny the providence of God, and his wise disposing of things upon earth among men, as the verses following shew; and so are accused to have spoken against God himselfe, though they have not denied him, or blasphemed him.

Doctrine. They who deny the providence of God, and his governing of things here below, do speak proudly, and wickedly against God; specially if they deny his providence and government in disposing the states and affaires of men. This is the sinne these are chalenged withall. Such was that which we have, Psal. 73. 11. And *they say, How doth God know it? or is there knowledge in the most High?* If it be referred to the tenth verse, it is the *infirmitie of Gods people*: if to the ninth, it is the *pride of the wicked*. In either, it is a sinne against God. And that, Psal. 94. 4. 5. 6. 7. They prate and speake fiercely: all the workers of iniquitie vaunt themselves, they smite downe thy people, O Lord, and trouble thine heritage: they slay the widow and the stranger, and murther the fatherlesse, yet they say, The Lord shall not see, neither will the God of *Iacob* regard it. Such were they, Zeph. 1. 12. And at that time will I search Jerusalem with lights, and visit the men that are frozen in their dregges, and say in their hearts, The Lord will neither do good, nor do evill. Job. 22. 13. 14. But thou sayest, How should God know? Can he judge through the darke cloud? The clouds hide him that he cannot see, and he walketh in the circle of heaven. Ezek. 9. 9. Then said he unto me, the iniquitie of the house of Israel and Judah is exceeding great, so that the land is full of bloud, and the citie full of corrupt judgement: For they say, The Lord hath forsaken the earth, and the Lord seeth us not.

Reason 1. Because God doth chalenge these things unto himselfe, the Scripture giveth it unto him, Isai. 45. 6. 7. Prov. 15. 3. *The eyes of the Lord are in every place, beholding the evill and the good.* Psal. 18. 18. 19. 8. 34. 35. 16. Then without sinne this cannot be denied, which were to give God and his Truth the lie.

Because

Because by denying this, they deny the wisdome, the power, and the goodnesse of God: for seeing God hath created the world, and all things, specially men, how should he be wise, if he knew not? how omnipotent, if he could not? how good, if hee would not regard and governe the things and men he had made? For who would account him a good father of a family, who when he can, and knowes well how to governe and dispose of the children he hath begotten, and of the house he hath erected, and his whole family, yet will not, but neglects them? And when they deny this of God, do they not deny his goodnesse? Reason 2.

Then have we many proud speakers, many that utter stout words against the Lord: for we have many, and too many, who deny the providence of God, some in one thing, some in another, some after one manner, some after another: some deny any providence at all, some affirme it only to be in heavenly things, some if in earthly things, then but in great matters and about the greatest creatures, not the smallest: If in man for the generall, not in the particular actions and affaires of men. These are all speakers against God, when the Word and Reason witnesseth of him, that his providence is over all these: as in generall, Psal. 145. 5. 16. in great things, Prov. 16. 9. 21. 1. in particular actions, Jerem. 10. 23. Acts 17. 28. in smaller, Job 38. 3. Matth. 6. 26. 28. and 10. 30. and many other of the like kinde, beside reason; as that the world doth so long continue, that the heavens still keep their certaine and perpetuall motion, that there are interchanging of things, and as the day succeeding of the night, and the winter of the summer; that the earth being founded upon the waters, & compassed about with it, and yet it neither sinketh nor is over-flowed: will not all these prove his providence? specially when they are created of nothing, when many things are compounded of contraries, and by a naturall enmitie seeke the ruine, and would wrack one another? For they must needs be preserved of some other, but of none but God: for who else is able to sustain, to rule and govern so great a masse, and so infinite creatures, but an infinite power? To deny them this, is to speake against God himselfe, of which all these are guilty, either out of the dulnesse of their braines, as being not able to comprehend greater things then are before their eyes, and which may be groped and felt, or else out of the wickednesse and corruption of their hearts, who living wickedly and filthily, left the continuall remembrance of this should vex and disquiet them, and the perpetuall feare of punishment torment them, they frame this comfort to themselves. As children, when they have offended, could wish and desire they had neither a Father at home, nor a Master at Schoole: and these perswade them so it is with themselves. Vse 1.

This may teach men to take heed how they deny or call into Vse 2.

queſtion the providence of God, leſt they be found fighters and ſpeakers againſt God, and that proudly and contemptuously. For what if they cannot ſee God, how he doth it, yet ſeeing they ſee it is done, and the world and all things in it governed after a marvellous manner, they ought to beleeve it is ſo. If a man ſhall ſee a ſhip come ſailing into the haven, or ſtanding upon the ſhore, ſee it go along upon the ſea, and often ſailing proſperouſly in the midſt of great tempeſts, though he ſee never a Mariner, never a Maſter and Pilot, yet he doubts not but he is there. Or as *Gregory Nazianzen*: If thou heare a Harp ſound of divers ſtrings, and all keep one harmony, thou wilt conceive of one that ſtrikes them, though thou ſee him not: ſo in the government of the world. Yea, when they cannot ſee the reaſon of things that are done, yet men ought to admire the wiſedome of God. As in States, men do give more to the wiſedome of thoſe which hold and ſit at the ſterne, and governe the State, that they thinke well of things done and projected, though they ſee not the reaſon, nay, when their reaſon is contrary. Finally, well and with good reaſon may they imagine, that if a Father will governe his houſe, and a King will not forſake his kingdome, God will much more governe the world, and not forſake it. And if a ſhip, though well built and ſtrong, as *Chryſoſtom*, cannot be preſerved in the ſea without a governour, no, not a day in the middeſt of the waves, nor the body ſeparated from the ſoule, how ſhould this be? All which may keep us from denying the providence of God, and ſo ſpeaking againſt God.

Vers. XIV.

Ye have ſaid, it is in vaine to ſerve God: and what profit is it that we have kept his commandements, and that we walked humbly before the Lord of hoſts?

YE have ſaid, it is in vaine to ſerve God.] The Prophets replication in the perſon of God, ſhewing them wherein they had prophanely and impiouſly ſpoken againſt God, and this their impiety conſiſted herein, that they ſaid it was a needleſſe and fruitleſſe thing to ſerve the Lord, & that a mans labour ſhould be in vaine that ſhould buſie himſelfe about it, and reſtraine himſelfe of other things, of his pleaſure and profit, and they affirme it to be a needleſſe worke, both in reſpect of God, who was to be worſhipped, and in reſpect of thoſe who ſhould worſhip him; for the firſt, ſome underſtand theſe words. 1. God is farre above man, neither hath commerce with him, if he have, yet God hath no

need of these things which men possesse, neither doth he desire, he is not affected nor bettered by the worship of men. Then is it in vaine and foolish, for men to bestow their paines and labours in those things which never helpe nor profit him they doe them for. Now these things profit not God, therefore they are vaine in respect of him.

And what profit is it, that we have kept his commandements? Their second proofe they have in speaking thus against God, because it is not profitable to men who worship and serve him, and first, they deny it any waies profitable to do the good God hath commanded, and that there is not with him any reward for well doing. And secondly, that it is as little profitable to abstaine from evill, and that we have walked humbly before him, which is (as I take it) not to be understood of that humiliation which is in repentance, as some thinke, but as some others, it describeth one who having piety, and the feare of God before his eies, neither hurteth any man; and being hurt of others, doth not violently revenge himselfe; but rather suffereth all things, then proudly doth any thing, and commit their cause to God as the just revenger, knowing that vengeance is his, to which purpose they understand those words before the Lord of hoasts; that is, before God the revenger: and so they account the observation of piety and religion not profitable to men, as that which did not make the worshippers prosperous, not keepe them from injuries, nor defend them grieved. And of both these they give themselves for instance, and speake out of experience, that they had found none, and so challenging themselves to be just, religious, and godly, and so endeavoured their owne honour, and to detract from the providence of God and his worship; and it is worth the noting, that they produce not others of the godly, but themselves; for the first might easily have been refuted, either by producing the examples of those who have had testimony of their piety from God, and where they enjoyed his blessings, or else by answering them, that neither they, nor any other, were able certainely to judge whether those they named, did truely and sincerely worship God or not, and imbrace piety: for no man can be a certaine witnesse of anothers conscience, his owne he may well know, therefore these brought not forth others against God, but themselves.

The misery, poverty, affliction, and adversity of the children and Church of God, and the prosperity of the wicked, makes men out of their ignorance or corruption, out of their infirmity or malice, to deny or doubt of the providence of God, *Psal. 73. 2 verse. Doest thou prosper?*

Reason and Use 1.

To teach us to suspect our conceit or judgement when it carries us that way, to question and reason about Gods providence, as if he

* Aut tu cum medicum sospitas, &c. Chrysost. de vig.

* Adversitas magis auget &c. Greg. Epist. 26. Narse.

Doctrine

Use 1.

he did not dispose of the things here upon earth, because things goe thus among men, and to checke our selves, suspecting our wisedome that cannot see the causes of things, and Gods course in disposing of them, when he deales diversly and not as we would thinke reason he should, yea and ceasing from our wisedome to search into things more then we can comprehend.

* *Antu cum medicum sepius, &c.* Chrysost. de vig.

* When thou seest a Physitian sometimes cutting, sometimes burning the same ulcer, yea and oft times missing his art, yet thou dost not unmannerly object. But in God, who never erres, but disposes all things rightly and orderly according to his wisedome, thou a poore mortall art busie to know the reason of his counsells and doings, and dost not ascribe all to his infinite wisedome. Is not this extreame madnesse? but admit it lawfull and fit to enquire, he certainely is purblinde that cannot see even the speciall providence of God, when the hands of God goe thus crosse, like *Iacobs* hand upon the heads of *Iosephs* children, and thinke with *Ioseph* that they should be otherwise; for it is not a speciall wisedome in a Physitian to keepe some whom he loves in a strict and spare diet, and others of whom he hath not, neither hath cause to have the like care, to give them liberty to eate and drinke what they list? Is it not speciall providence in a father if he keepe his sonnes bare, and have a strait hand over them all the while they are at nurse age, and suffer servants to have more liberty? Not of a husbandman to keep the sheep he would have live longer, and have woolf and lambe of them, when those he means shall soone come to the shambles he feedes, and in a large and fat pasture. And is it then want of wisedome and providence in God if things thus goe with his and the wicked? Nay, is it not the wise providence of God to put his children in such a condition as they may most shew the graces they have, and grow towards that they want, and ought to have? and the wicked in such a state as they most [illegible] corruption, and by which they may best fill the measure of their iniquity? Now for the first, is affliction of any kinde? Psal. 119. Before I was afflicted I went wrong, &c.

* *Adversitas magis anget &c.* Greg. Epist. 26. Narsæ.

* Adversity enlarges our desire to God, as the seedes covered with ice are more fruitfull. And as in trees, if one plucke off the fruit and the leaves, and loppe of the boughes too, so the stocke remaine, the tree will grow fairer; so if the roote of godlinesse remaine though riches be taken away, and the body be afflicted, all will tende unto greater glory.

It is vaine for you to serve the Lord. In a more particular examination of these words, other things are to be observed; as first, that they are said to have spoken against God and blasphemed him, because they account the service of God of no profit nor fruit.

Doctrina.

For men to thinke or speake that it is a fruitlesse and unprofitable

thing

thing to serve God and to obey and worship him, to study piety and godlinesse, is a wicked speech and blasphemous thought against God: For that, are these here challenged. It is that *Ieremy* accuseth the men and their wives, the women and all the women in *Pathros* of, Jer. 44. 15. 17. 18. *David* confesseth this had ceased somewhat, and for the time, upon him, Psalm. 73. 13. This was that by which the Divell provoked *Iobs* wife to tempt him, and so was her blasphemy, Job 2. 9. And Micha 7. 10. Job 21. 15.

Because it is flat contrary to his word, which witnesseth the contrary every where, that they shall be happy and have all things necessary that feare him, Psa. 1. and 34. 9. 10. with infinite other places, and many examples in the Scriptures. *Reason 1.*

Because by this they make God unfaithfull, and so no God, who hath promised such good to them who sow in righteousnesse. *Reason 2.*

Because by this they deny the bounty and liberality of God, and is a great prejudice to his honour, and glory; that he should dimisse such as serve him and belong to him, empty handed. *Reason 3.*

Then have we many who must answer at Gods judgement seate for blasphemy and proud speaking against him; with whom nothing is so common as upon any, even the slightest occasion to condemne piety and the feare of God, for the most fruitlesse and the unprofitablest profession in the world. If they see any man who professeth Gods feare, and seemes carefull of his wayes, if he any way miscarry in his state, and decay in that, the world deemed him to have had, or if he increase not as other men doe, by a lawfull and honest profession, as they, by all their by-wayes and indirect courses: What doe they? will they enquire the just cause of it, and search what may be ailet he prospers no better? of which, many just causes may be given of severall men and well found out; yet they never search further then this, their piety and profession and the service of God is vaine: though they will not directly speake as these, because that were palpable, yet they speake such these speeches, you may see what comes of this professing, of all their piety and godlinesse. And this they whisper every where like the ten spies of the holy and promised Land, and bring up an evill report of it, Num. 13. 33. and a slander upon it, Num. 14. 37. But let them know that upon those ten spies, & upon all who believed them, the judgements of God befell, and they fell in the wildernesse, and never came to set foote in the Land of Canaan. Such recompence let these expect from the Lord, not to come into the promised Land, when as those they said should be theirs: If we may allude to Numb. 17. 31. they shall not lose their recompence. *Vse 1.*

To

Vſe 2.

To teach men when they ſee thoſe who profeſſe the feare of God and piety, not to grow in the world, or to decay, not to be in ſo proſperous eſtate as others are, not to accuſe their profeſſion and piety, leſt they be found upon the returne of their triall guilty of blaſphemy againſt God, denying his faithfulneſſe, diſhonouring him, as ſuffering his followers to be without reward and recompence for their ſervice. And of two evils it is leſſe, and the better to accuſe man of hypocriſie in his ſervice, and of ſome ſecret ſinne, which lying hid hinders his encreaſing, as Iron in a wound hinders the curing of it. Or ſafer it is to apprehend here the wiſedome of God, who dealing like a wiſe Phyſitian, and ſeeing a full dyet hinders the health of his Patient, he for the time forbids him many things, as poſſeſſed with a fever, forbids him ſtrong wines and drinkes, and hard meates of digeſtion, and ſuch like: So God. Or were it not ſafer and the beſt courſe to impute it to his particular profeſſion, that it is not ſo gainefull, or his want of skill, he cannot make it, or his want of providence in diſpoſing of buſineſſe, or to imagine the truth that the proſperous eſtate of Gods ſtands not ſo much in riches, as in graces, not ſo much in that they muſt leave behinde them, as that they muſt carry with them: as the wealth of pilgrimes and ſtrangers ſtandeth more in their Jewells and gold things, light of carriage and well portable, then in houſe and land.

Vſe 3.

To inſtruct men who do profeſſe the feare and ſervice of God, to walke carefully and prudently in their calling, that they may increaſe in an outward eſtate, to prevent the blaſphemies and ſlanders of the wicked, who will ſooner blaſpheme God for their poverty, then glorifie him for their piety: which exhortation is neceſſary for ſome who thinke it enough to profeſſe, and excuſe their poverty by the condition of Gods Saints, when the neglected lawfull meanes, by which they might have encreaſed, and been able to give, rather then receive, which is a more bleſſed thing, and whereby they might have more honoured God; and therein the more culpable, that they make this a cover of their idleneſſe, and happily injuſtice, for which God curſeth them, adding this ſtone to the other, that they diſhonour God. But if any man ſhall upon this, or the like pretence, neglect the beſt things, the onely thing neceſſary, and growing in ſpirituall graces, when God and his owne heart can tell him, it is but upon a covetous and ambitious humour, that man ſhall beare his iniquity. But if for conſcience, as to be able to diſcharge the neceſſity of nature, perſon or place, ſo the rather to glorifie God, and to ſtop the mouthes of ſuch as would reproach their profeſſion; he firſt ſeeking Gods kingdome, ſhall have theſe things caſt to him here; and ſo in all things he ſeeking the glory of God in the kingdome of grace, ſhall find glory and happineſſe in the kingdome of glory.

What profit is it that we have kept his commandments?] Theſe wicked men doe chalenge unto themſelves righteouſneſſe and obedience, and upon that, accuſe God of injuſtice for their want and affliction: whence we may obſerve: *Doctr. 1.*

That hypocrites and wicked men, chalenge to themſelves, righteouſneſſe and obedience in the pride of their heart, when they have no ſuch thing, verſe 7. Wherein ſhall we returne?

It is the property of Hypocrites and wicked men, when they are in Gods judgements, in miſery and affliction to juſtifie themſelves, as not having deſerved any ſuch thing, & to accuſe God of injuſtice, as an angry God, that hath cauſleſſy afflicted them. So did theſe, and thoſe, Iſaiah 58.2.3. And *Ieboram.* 2. Kings 3.13. And *Eliſha* ſaid unto the King of Iſrael, What have I to do with thee? Get thee to the Prophets of thy father, and to the Prophets of thy mother. And the King of Iſrael ſaid unto him, nay: for the Lord hath called theſe three Kings, to give them into the hand of Moab, *i.* it is but your ſpleene againſt me, to upbraide me with any ſuch things; becauſe I favour them more then you, but if it were a ſinne, yet is not that the cauſe; ſeeing theſe two Kings are in the like miſery with me. So far were they, Jer. 44.17. 18. from acknowledging their ſinnes, the cauſe of any miſery, either preſent or falling upon them, that they thought it came becauſe they had not gone forwards in them. This is the cauſe, why the Prophets when the people were in any judgement, did ſtill put them in minde of their ſins, and cleared the Lord, and put the people often to accuſe God if they could. Mich. 6. 3. And when they threatned any to come, they ever produced and alleadged their ſins.

Becauſe being ignorant and blind men, without the Law and knowledge of it, their ſin is dead, as *Paul* Rom. 7.8. they ſeem to be living. *Peſſimum malorum quod non agnoſcuntur. Chryſoſt.* And ſo it doth not accuſe them, which makes them not accuſe themſelves, but God rather. *Reaſon 1.*

Becauſe if by the preaching of the Miniſter, when he ſhall Iſaiah 58.1. lift up his voice like a trumpet, and tell the people of their ſins, and by the comming of the Law, Rom. 7.9. They find themſelves to be dead, yet they love their ſinnes ſo dearly that they are very loth to part with them: now if they ſhould once confeſſe it and accuſe themſelves, either they muſt part with it, or elſe looke that Gods hand ſhould be more ſharply upon them. *Reaſon 2.*

This may direct men in their judgement, both themſelves and others, when the hand and judgement is upon them, to diſcerne ſo far as ſuch a thing can manifeſt a mans condition, whether Gods or no, or but hypocrites and wicked carnall men; they are preſſed with Gods hand & his rod is upon their back, do they ingeniouſly and freely confeſſe their ſinnes, and accuſe themſelves, *Vſe 1.*

selves, and give glory unto God, as bringing that justly upon them; and not only so, but confessing that it is his mercy, that they are not consumed: As Lamen.3.22. their sinnes deserve so much more then they feele or beare: It is a good probable note that they are Gods; not certaine, because men may doe it in hypocrisie, being wrung from them by their extremities, and do it in some sinister respect, as did *Iudas* and *Pharaoh*. But on the contrary, do men justifie themselves, or extenuate their sinnes? I say not only to men or to an enemy, when it may be lawfull for a man to stand on his integrity, and ever to cover his infirmities, but to God & to his Ministers, as these here: And as many men lie sicke, and for ought they know upon their death beds, and the Minister shall presse them with their former lives, and their sinfulnesse, and not their friends only seek to lessen them, and speake of their orderly and good cariage, and shew themselves to be discontented, they should be disquieted with any such thing, it is a very fearfull thing; being a signe that in themselves they justifie themselves, and thinke God deals but hardly with them, and they have deserved no such thing; but to these we may say as Christ to the Pharisees, Luke 16.15. Ye are they which justifie your selves before men; but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

Vse 2. This may let us see the necessity of the word of God; as at all times, so especially in time of affliction and judgements, when men in their hypocrisie are naturally prone to justifie themselves, because their sinne is dead, and their conscience laid asleep. But when the Law commeth, it is quickned, Rom.7.9. Yea and not onely made living, but strengthened, 1. Cor.15.56. So that it not only accuseth him in his conscience, but presseth him amaine to accuse himself before Gods judgement seat, whereas without it, they will be so far from humbling themselves, that they still will justifie themselves, till they be consumed as drosse in the fire, and with their drosse, their sinne. Therefore was it not for nothing that it was said, Psal.94.12. *Blessed is the man whom thou chastisest, O Lord! and teachest him in thy Law.* Because, of verse 13. They shall escape, when the other who want it, shall perish. And so the best time for Ministers to worke, and the best opportunity is, when the affliction is upon them. Job 33.16. *Then he openeth the eares of men*, even by their corrections, which he hath sealed: and they being as mettall, heated and softened, the hammer will best worke upon them, and then may they be best bended, and applied to good.

VERS.

VERS. XV.

Therefore we count the proud bleſſed: even they that work wickedneſſe are ſet up, and they that tempt God, yea, they are delivered.

THerefore we accounted the proud bleſſed.] Theſe had denied the providence of God, and his government of the world, by the ſmall profit that came to ſuch as had care to keepe his commandments and walke in his waies: now they aſſay to deny it, by the proſperity of ſuch as tranſgreſſe and contemne him: yea, by this they would not onely diſgrace piety, but prefer iniquity before it. For now they make the ſtudy and indeavour in impiety, to be honeſt and profitable; when of piety it was unfruitfull, for the one neither brought honour nor profit, to them who imbraced it: the other brought both.

Therefore we account.] As ſome, and now we, or we alſo, *i.* out of our owne experience, we who have been diligent in our duties, forward in piety, followers of modeſty, imbracers of temperance and al other vertues, have only got this by it, that we cannot without envie ſpeak of the happineſſe and proſperity of thoſe, who have taken a cleane contrary courſe: for our obedience, piety, and humility hath made us but baſe and contemptible in the eies of men, whereas others by their pride and arrogancy, have gotten a name and renowne unto themſelves.

Even they that work wickedneſſe are ſet up,] or, are built up. The meaning is, they are increaſed in wealth and abundance: They who had nothing while they lived in upright and juſt courſes, and could get nothing by plaine and honeſt dealing, now that they are growne corrupt, and fallen into wicked & lewd courſes, and uſed cunning and deceit, they have gained unſpeakable wealth, and from nothing are ſo riſen, that they are equall to any in wealth and dignity: for this ſenſe is by the phraſe of the Scripture to be built up, Pſal. 127. 1.

And they who tempt God, they are delivered.] Not onely they who injure and oppreſſe men and commit wickedneſſe, by fraud and deceit, and ſuch like, but they who contemne God, alſo are happy; ſuch as ſet light by his power and judgements, and of ſet purpoſe, committed and undertooke heinous ſinnes, to trie whether he was ſo juſt and ſevere a Judge and revenger, as he was accounted to be: and yet for all this boldneſſe and contempt, we ſee they go free without any puniſhment, which if God

were ſuch a one as he is accounted, a ſevere Judge and revenger of the injuries againſt men, and indignities againſt himſelfe, he ought not to have overpaſt, but to have ſhewed it in this. And thus theſe wicked men thinke they have ſufficiently proved, that God hath not a care of the things done upon the earth.

Their ſecond ground on which they deny Gods providence, is, the proſperity of the wicked, or making him to love them. *Vide* doctr.2.in verſe *ult.C.2.*

They that work wickedneſſe are ſet up.] Many wicked men proſper and increaſe in the world: theſe men ſpeak ſo here out of their obſervation, as a truth, though it be evilly applied and uſed againſt God, as *Iobs* friends wreſted many generall things againſt him, which were true in the generall, but corrupted in the application.

Doctrine Oftentimes it falls out, that wicked men do increaſe and grow great in the world, by their wicked means, and impious crafts, which is not true onely becauſe theſe have ſaid it, but that it is ſo ſhewed us by others. Pſal.73. 12. *Loe, theſe are the wicked, yet proſper they alway, and increaſe in riches.* Job 21.7. *Wherefore do the wicked wax old and grow in wealth?* Jer. 12.1.2. *O Lord! if I diſpute with thee, thou art righteous: yet let me talke with thee of thy judgements: Wherefore doth the way of the wicked proſper? Why are all they in wealth that rebelliouſly tranſgreſſe? Thou haſt planted them, and they have taken roote: they grow and bring forth fruit: Thou art neer in their mouth, and far from their reines.* Pſal.17.14. Men of this world, who have their portion in this life, whoſe belſies thou filleſt with thine hid treaſure, their children have enough and leave the reſt of their ſubſtance for their children.

Reaſon 1. Becauſe God doth uſe them to puniſh and correct his, * for the good & ſafety of his people, he uſeth the irrationall and inſenſible creature, as a labouring beaſt or an inſtrument, which when the worke is done, is of no further uſe; he uſeth the reaſonable creature but ill affected, as his rod of correction, which when his ſon is beaten, he throwes into the fire as an unprofitable twig; and he uſeth good Angels and men, as coadjutors and fellow ſouldiers, whom when the victory is had, he liberally rewards. Now for this, every one muſt have their proportionable ſtrength and power: and ſo the wicked, therefore they grow.

* *Utitur in ſalutem ſuorum irrationali & inſenſibili &c.* Bern. de gr. & lib. arbit.

Reaſon 2. Becauſe by it many are and may be tried, who live in the Church, who not proſpering by their piety and profeſſion, becauſe of their hypocriſie in it, when they ſee the proſperity of the wicked, and ſee the afflictions and poverty of the Church, will leave and forſake the ſociety of it, and joining themſelves to the other, accounting it to be the better. Pſal.73.18. And ſo they ſhew themſelves: and hereto I apply that, Prov.28.12. *When the wicked come, the man is tried.*

Reaſon 3. Becauſe his judgements and juſtice might be more eminent,

and

and perſpicuous, when he ſhall caſt them downe that are aloft and were in the eies of men for their greatneſſe and riches, and glory. For as in States, though a thouſand petty theeves be hanged, yet nothing ſuch notice is taken of the juſtice of the State, as when one great offendor of ſome great note and eminence is executed, and hath the cenſure of the law executed againſt him.

Do they not then deceive us, or go about to doe it, when they would perſwade us there is the truth, and there is piety, in that company and ſociety where is plenty and abundance, and for that perſwade us to turne in thither: becauſe waters in a full cup, are wrung out unto us, and ſeparated from them, many afflictions and many miſeries and calamities: as the Champions of the Church of Rome do, with as good reaſon the people withſtood *Ieremie*, or would have perſwaded him that the worſhip of the Queen of Heaven, was rather the better, then the worſhip of the King of Heaven, and earth, becauſe they proſpered for a while in outward things, more in the one, then the other. Jer. 44. 16. 17. And ſo may any Idolaters perſwade us. *Vſe 1.*

To teach us not to wonder or be offended, with the growing or increaſing of the wicked, ſpecially if it come by wicked arts and impieties; for it is no new thing, nor ſtrange to be wondered at, nor much diſadvantage to be offended with. It is no new thing, for all ages and places have their examples of it, many Atheiſts, Idolaters, oppreſſors, perſecutors, have grown to exceeding height of glory and outward eminency, now as that which is, hath been, ſo that which hath been is, no wonder to ſee it againe; that men by flattery, injuſtice, oppreſſion, Idolatry, and ſuch like, ſhould be built up, and build up their houſes and families, neither is there cauſe we ſhould be offended, for they build but to their deſtruction, all ſhall be but a Babel. As they ſay the *Phenix* builds her neſt with hot ſpices: neither is it our diſadvantage, that we ſhould grieve though they be our rods, for then were too childiſh to grieve, to ſee willowes & birch trees grow, becauſe rods are made of them, when as it is not in them they hurt us, but in our ſelves: for if it were not our own ſins, they ſhould not be our ſcourges, as rods ſhould never hurt children, nor they find the ſmart of them, that rebell not againſt their father and governours: leſſe ſhould we ſo be offended that we ſhould turne into them, for that were as if a travailer ſhould joine himſelfe with a rout of theeves, upon hope to keepe that he hath, and incurre by that meanes the common juſtice of the land, to loſe all, and life with it. *Vſe 2.*

Vide Auguſt. in Pſal. 91. Multum metuo tam profundum quare ſit Dei iudicium ut mali floreant &c. Conſider that they muſt be ſcourges, remember theſe are to trie, forget not that they ſhall make his juſtice more eminent. That as the ſtate carries ſome to execution by poſternes and by-gates, and others through the market

place. So God ſome to hel and deſtruction by poverty, others by plenty, ſome by baſeneſſe, others by honour: in the meane time they know they ſtand but upon ſlippery places.

And they that tempt God yea, they are delivered.] Such as live wickedly and contemptuouſly againſt him, eſcape his judgements, and often are delivered, when others fall in them.

Doctrine It oftentimes fals out with wicked men, ſuch as live in the contempt of God, and provoke him every day, not to be of a long puniſhed, and to eſcape when others are ſmitten, ſo with theſe, and Job 21.9. Hoſ. 4.14. Pſal. 81.12. Jer. 10.25. He praieth as thinking it too to o long that they eſcaped. So *Ioab* and *Shimei*, eſcaped in the plague.

Reaſon.1. Becauſe the Lord is very ſlow to wrath, both to execute and to exerciſe his diſpleaſure: the reaſon that *Ionah* gave, why he went not to *Ninoveh*, fearing God would ſpare when he had ſpoken, and ſo call his word into queſtion. Jonah 4.2.

Reaſon 2. Becauſe their iniquities are not yet full, nor they grown ripe for the harveſt, that God might thruſt in the ſickle of his wrath. Gen. 15.16.

Vſe 1. Not to thinke it ſtrange if we ſee wicked men, prophane men, contemners of God, his word and worſhip, go on, and enjoy proſperity and peace, and no evill happen to them, like as to other men, but they eſcape, when they fall, but thinke then of the great patience of God, and cenſure not his juſtice for ſparing of them, who knowes his times better then we can deſcerne, and reprives but men for their plagues, as Judges do malefactors, till their iniquity be found out, and till their Epha be full: and in compaſſion towards them trouble at the remembrance of their fearfull end, when that ſhall be Job 21.30. But the wicked is kept unto the day of deſtruction, and they ſhal be brought forth to the day of wrath.

Vſe 2. This may inſtruct men, that in a plague and miſery, to be ſpared and to be delivered, is not ſimply, and in it ſelfe a bleſſing, for as all outward things are as the mind of a man is, and meates as the ſtomack, ſo in this deliverance. A theefe accounts it a benefit to be reprived for a while, yet it is not but according to the intent of the Judge and the uſe he makes of it. So in this: we have all eſcaped Gods rod and his plague, blowing up and deſtruction offer it: we all bleſſe God, but to all it is not a benefit in it ſelfe, ſeeing even wicked men are ſpared and delivered, that their ſin may be full, and they receive the more full revenge, and a more fearefull reward. *Vnuſquiſque conſideret non quid alius paſſus ſit, ſed quid pati ipſe mereatur nec evaſiſſe ſe credat, ſi eum interim poena diſtulerit, cum timere plus debeat, quem ſibi Dei judicis cenſura ſervavit. Cyprian de lapſis* 21. As he that hath eſcaped a ſerpent, and is fallen into the power of a Lion: Therefore let every one examine whether it be a bleſſing to him to be thus delivered, if the patience

of

of God hath brought him to repentance and reformation: but otherwiſe thou art delivered rather in anger then in mercy: and art deceived as the ſicke man that thinks a good turn is done him, when he hath what meat and drinke he deſires; unleſſe that which the fire could not ſoften, the ſunne do, and that thy heart relent as *Saule* at *Davids* kindneſſe, who had ſpared his life, when he might have taken it away. 1. Sam. 24. 17.

VERS. XVI.

Then ſpake they that feared the Lord, every one to his neighbour, and the Lord hearkened and heard, and a booke of remembrance was written before him for them that feared the Lord, and that thought upon his name.

THen ſpake they that feared the Lord.] The Prophet having reproved the blaſphemy of the wicked, & ſhewed their grounds on which they denied the providence of God, he now anſwereth them. Firſt, in this verſ. by oppoſing unto them the contrary opinion, of theſe who did truly fear God. Secondly, verſ. 17. By a ſweet promiſe on Gods part, of great goodneſſe and mercy towards the godly, who reſted in his promiſes. Thirdly, verſe 18. Denouncing a judgement which the wicked ſhould have experience of, when they ſhould ſee the difference betwixt them, and thoſe who feared him.

Then ſpak they that feared the Lord.] In this verſe the Prophet brings in the godly anſwering and incouraging one another, contrarie to that which the wicked had ſaid. And ſo it is. 1. The godly of thoſe times, though happily but few, at what time the wicked ſpoke thus blaſphemouſly, did mutually exhort one another not to faint or be diſmaied by thoſe ſpeeches of the wicked, or by them to be drawne from their pietie to wickedneſſe and corruption, but they had their mutuall ſpeeches to further one another in their good courſe, as the others had to harden one another in their wicked courſes. But what ſaid they? St. *Hierom*, and ſome others thinke that the Prophet hath not told us, but that telling us the juſt did ſpeake, it muſt be ſuppoſed that they ſpoke fitting and good things in defence of the providence of God and his government, and ſuch things as they had learned by the Scriptures and had received from the inſtruction of their teachers: but ſaving their judgments I rather encline to thoſe who think the words following to be theirs, and not Gods words, who ſeemeth not to ſpeake till the 17. verſe. Thus then in comforting one another they ſayd.

The Lord hearkned and heard.] *i.* Howsoever they imagine that the Lord sees and heares nothing, respecteth nor regardeth what is done or said; yet he hath heard and doth most diligently observe what is said and done; for so much hearkening doth carry and will import; namely, care and diligence: As Psalm. 5. 2. 2 Chron. 6. And so by this they confirme the contrary to that which the wicked had said, that God did not regard, that it is manifest that he heares their words, not a word drops from them which is unknowne to him; much more, all their actions are diligently and attentively regarded. And that it may appeare it is not for a space or a short time, but perpetually; therefore he hath a booke of remembrance, which is not spoken, as if God had any such booke, or stood in need of it, as if he were subject to forgetfulnesse, but it is spoken in respect of men, by which they may be assured that the will and decree of God touching them and the wicked, is certaine and constant; which is better expressed by a booke, then by words; for that which is written is more durable, and permanent, whereas things spoken vanish away, and are blown away in the aire.

For them that feared the Lord] That is, for such as feare him, that he will not forget their labours and obedience, but will recompence and reward it, even to their very thoughts and intents, thinking and remembring his commandements to observe and doe them.

Therefore spake they who feared the Lord.] The Prophet answereth the blasphemy of the wicked in this verse, by opposing unto them the contrary opinion of those, who did truely feare God. And in this: First, their encouragement. Secondly, their ground. First, Gods hearing and regarding. Secondly, his certaine decree for shewing good to them.

The first thing here is the encouragement one of another.

Doctrine. It is the duty of every one fearing God, to encourage and strengthen one another in the service and worship of God. Here, and Heb. 3. 13. *But exhort one another daily while it is called to day, lest any of you be hardened through the deceitfulnesse of sin.* And 10. 24. *And let us consider one another, to provoke unto love, and to good workes.* Mich. 4. 2. And here we may make that generall which was spoken particularly to *Peter*, as to all Ministers, so to Christians, Luke 22. 32. *I have prayed for thee, that thy faith faile not: therefore when thou art converted strengthen thy brethren.* So *Baruch* and the Princes did helpe one another, Jerem. 36. 11. 13. 15. 16. When *Michaiah* the sonne of *Gemariah*, the sonne of *Shaphan*, had heard out of the bookes, all the words of the Lord: Then *Michaiah* declared unto them all the words that he had heard, when *Baruch* read in the booke in the audience of the people: And they said unto him, sit downe now, and reade it, that we may heare.

So

So *Baruch* read it in their audience. Now when they had heard all the words, they were affraid, both one and other, and ſaid unto *Baruch*, we will certifie the King of all theſe words.

Becauſe they are Gods, ſuch as have received this honour to be called his, and to be his, therefore reaſon as ſonnes, they ſhould not onely themſelves, but by all other meanes ſeeke it in others, and draw others to it. *Reaſon 1.*

Becauſe they are members one of another, Epheſ. 4. 25. therefore as members they ought to ſtrengthen, uphold, and keepe up one another, that as they naturally in the health and good temperature of the body, ſo theſe ſpiritually in the good ſtate of the ſoule. *Reaſon 2.*

To convince their error, who thinke it onely a duty appertaining to the Miniſter to exhort and ſtirre up others, and to ſtrengthen and confirme them. Truth it is, that it is ſpecially and principally his duty, as being Chriſts Lievetenant upon the earth, who doth by them performe that, Iaiah 61. 1. Namely preach and binde up the broken hearted: but yet it appertaines to every one, ſo is it manifeſtly proved. If any ſay he is not appointed to be his brothers keeper, it is but the voice of *Caine*, of a wicked and graceleſſe man. *Vſe 1.*

To condemne their practice, who either out of this error of their minde, or out of the corruption of their heart, altogether neglect this duty, to ſay nothing of thoſe who labour to weaken the ſtrong, to coole the zealous, to diſcourage the forward, and ſhew themſelves in the number of the former wicked, rather then in theſe who feare the Lord. I ſay, to ſay nothing of theſe, the other ſhew themſelves to have little, or not ſuch care and zeale for the worſhip and ſervice of God, as ſonnes ſhould have for their fathers honour, and little love or care of others goods, as fellow members and brethren ſhould have one for another. And doe they not give juſt ſuſpition they are neither ſonnes nor members, or but dead and rotten members of the body, not of the ſoule of the Church, as Saint *Auguſt.* As that member which hath no feeling of the weakeneſſe and fainting of another, and ſeeks not to ſupport it, may be materially but not formally of the body: ſo in this. Or if they be, yet can they not avoide to be guilty of their falling away and periſhing, as he that ſees his neighbour fainting or periſhing, and hee able to ſuſtaine him, and both knowes and hath that might helpe him, and doth not, is guilty of his periſhing. *Vſe 2.*

To teach every one to practice this duty, and to ſhew that he is poſſeſſed with the feare of God, by exciting and exhorting others, by ſtrengthening and confirming others, according to the grace he hath received, which as it will teſtifie they are Gods, and manifeſt their love unto their members, ſo will it be gainefull unto them, *Vſe 3.*

them, & the gaine of it ſhould incite them. As S.*Chryſ.* of converting, I, of keeping and confirming: When, *non minor virtus, quam quærere, parta tueri.* If one ſhould promiſe thee a piece of gold for every man whom thou reformeſt, thou wouldeſt uſe all thy ſtudy & endeavour, perſwading and exhorting. But now God promiſeth thee not one piece, nor ten, nor twenty, nor an hundred thouſand, nor the whole world, but that that is more, the Kingdome of Heaven, as a recompence of thy labour in this kinde: What excuſe can we have after ſuch a promiſe, if we neglect the ſalvation of our brethren? If Phyſitians for a piece of gold will come to ſtrengthen the body: If Lawyers will defend a mans title, how ought we the ſoule for ſo much? and that we may doe it, we muſt take but the Apoſtles leſſon, Heb. 10.24. to obſerve one another, not to triumph over their weakeneſſe and infirmities; but as Phyſitians that enquire into the ſtate of their Patients bodies, and into their carriage and diet to cure them. We had neede of others helpe, becauſe the gift we haye is apt to decay. 2 Tim. 1.6 *Wherefore I put thee in minde that thou ſtirre up the gift of God which is in thee, by the putting on of my hands.* Theſ. 5.19. 20. Zach. 4.1. *And the Angell that talked with me, came againe and waked me as a man that is raiſed out of his ſleepe.* And the profit of this duty will be great: for as Prov. 27.17. *Iron ſharpeneth Iron, ſo doth man ſharpen the face of his friend.*

And the Lord hearkened and heard] So they arme themſelves againſt thoſe inſtances given, with aſſurance that the Lord did regard things done.

Doctrine The Lord he taketh notice & knoweth all things that are done and ſpoken by men, whether good or evill, as his eyes are every where, Prov. 15.3. ſo his eares, Iſaiah 22. 14. and Pſal. 94. 9. *He that planted the eare, ſhall he not heare? or he that formed the eye, ſhall he not ſee?* And Pſal. 139.4. *for there is not a word in my tongue, but loe, thou knoweſt it wholly, O Lord!*

Uſe 1. To teach us to keepe a watch over our mouth and lips, not let them runne at randome, *i.* for quantity, let our words be few, be not talkative, let them be like Gods, Pſal. 12.6. *The words of the Lord are pure words, as the ſilver, tryed in a furnace of earth fined ſeaven fold.* Prov. 10.20. the tongue of the juſt man, is as fined ſilver, but the heart of the wicked is little worth, Eccleſ. 5.2. 3.6.7. For as a dreame commeth by the multitude of buſineſſe, ſo the voyce of a foole is in the multitude of words. When thou haſt vowed a vow to God, deferre not to pay it; for he delighteth not in fooles, pay therefore that thou haſt vowed, for in the multitude of dreames, and vanities, are alſo many words: but feare thou God. If in a countrey thou ſeeſt the oppreſſion of the poore, and the defrauding of judgement and juſtice, be not aſtonied at the matter; for he that is higher then the higheſt, regardeth, and there be

be higher then they. The wicked talke boldly, their tongue walketh againſt heaven, Pſal. 73. but God in heaven heareth what is ſpoken in earth; therefore conſider that of *Solomon*, Prov. 10. 19. In many words there cannot want iniquity, but he that refraineth his lips is wiſe. Secondly, for quality looke to the matter of ſpeech, that it be godly and religious, Epheſ. 5. Let not foolish talking be once heard amongſt you, as becommeth Saints, but let it be savoury, Colloſ. 4. 6. *Let your ſpeech be gracious alwaies, and powdered with ſalt, that ye may know how to anſwer every man.* If a great man overheard us, or one we ſtood in awe of, we would be carefull of our ſpeech.

Vſe 2. An encouragement for Gods children, that are talking together of good things, a ſtrong motive to move them to conferre together of good things, as Pſal. 82. 1. *God ſtandeth in the aſſembly of Gods, he judgeth among Gods.* So in the aſſembly of Saints; ſervants if they perceive that their maſters overheare them talking of any thing, or overſee them doing of any thing, ſpeake and doe well; this is eye ſervice or eare ſervice, yet God would be ſerved with eye and eare ſervice, and he that ſeeth in ſecret will reward openly. And the words are *attendit Iehovah & audit.* He hearkened and heard; he ſo heares that he alſo attends or regards it. A man may overheare a thing and not regard it, and ſo as good as he heard it not, Eccleſ. 7. 22. But God as he heares, ſo he regardeth. Contrary to that the wicked ſay, Pſa. 10. *That God regardeth it not.* Zeph. 1. 12. But God doth regard the words of the tongue, becauſe he hath made a law as well for the words as deeds. God made the tongue, and therefore will have the fruit, 1 Cor. 6. 20. For ye are bought for a price, therefore glorifie God in your body, and in your ſpirit, for they are Gods, ſo with tongue as well as hand; and therefore we muſt looke to give account of words, as well as of our actions: Matth. 12. 36. *But I ſay unto you, that of every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgement.* Jude verſes 14. 15. *And Enoch alſo, the ſeventh from Adam, prophecied of theſe, ſaying, behold the Lord commeth with ten thouſands of his ſaints, to give judgement againſt all, and to reprove all the ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard ſpeeches, which ungodly ſinners have ſpoken againſt him.* Words are ſtrange powerfull things, windy words, if they be wicked words. Iob 6. 26. Should I weigh on thy ſcale? Take heed of taking up his name, and breede of an oath, for lothing eth an heavy burthen. But it is our encouragement I ſay, that God rewards us for good words as well as for our deeds, though they ſeeme to be but light worth, they are arguments of a ſanctified heart, and of the feare of God: as it is Matth. 12. 34. *O generation of vipers, how can ye ſpeake good things when ye are evill? for of the abundance of the heart the mouth ſpeaketh.*

ſpeaketh. A good man out of the good treaſure of his heart, bringeth forth good things, and an evill man out of an evill treaſure bringeth forth evill things.

And a booke of remembrance was written before him.] That is, he keepes the remembrance of the things he knowes.

Doctrine. The Lord as he ſeeth and knoweth all things, ſo he remembreth them, as he hath knowledge without ignorance of any thing, ſo he hath remembrance without oblivion of the ſame things, good or evill. Therefore is he here ſaid to have a booke, becauſe things are more certainely and perpetually kept in it, then left to remembrance of man. Hence is that Amos 8.7. The Lord hath ſworne by the excellency of *Iaakob*, ſurely I will never forget any of their workes. Heb. 6.10. *For God is not unrighteous, that he ſhould forget your worke and labour of love, which ye ſhewed toward his name, in that ye have miniſtred unto the Saints, and yet miniſter.* Pſal. 139.2. Jer. 44.21. Pſal. 56.8. *Thou haſt counted my wandrings, put my teares into thy bottell, are they not in thy regiſter?* Dan. 7.10. Revel. 20.12. A ſimilitude taken from Kings, who have things written for memory, Eſter 6.1. though God need not.

Reaſon 1. Becauſe of his eternall and infinite apprehenſion, being as able to apprehend things and keepe them done thouſand yeares ſince, as but yeſterday; as man is able to remember things done but yeſterday, as that Pſal. 90.4. 2 Pet. 3.8.

Reaſon 2. Becauſe he is abſolutely perfect, without either ſinne or imperfection, therefore without oblivion, that in many things is ſinne, and in any thing imperfection; even as ignorance of things neceſſary to be knowne, and which may be knowne, is ſinne; of things not neceſſary is imperfection and infirmity, though without ſin.

Object. Iſaiah 43.25. I, even I am he that putteth away thine iniquities for mine owne ſake, and will not remember thy ſinnes. Then God doth forget, and there is oblivion in him.

Anſwer. Gods forgetting of ſinne is like his not ſeeing of ſinne, Num. 23.21. which is not that he ſeeth not the act and thing done, but hee ſeeth it not to impute it to them, in that reſpect hee is as though he ſaw it not. So he forgetteth not the act and the thing done, but not to impute it to him, or to punish him for it, which is in effect to forget it: As his remembrance is taken for the effect of his remembrance. As Iſaiah 38.3.9. I pray thee let me have the effect and feeling of thy remembrance, let me know by experience thou doſt remember me: So his forgetfulneſſe or forgetting is taken for the effect and feeling of it. They ſhould finde he had as it were forgotten.

Vſe 1. To let us ſee the folly of wicked men, as in committing ſinne in ſecret and darke, thinking the Lord cannot or doth not ſee; ſo in ſeeking to cover it committed, and labour to bring an oblivion of it, who though the corruption cleave to them, as Jer. 17.1. The

ſinne

ſinne of Judah is written with a pen of Iron, and with the point of a Diamond, and graven upon the table of their heart, and upon the hornes of your Altars. Yet they by all meanes labour to forget it, and if they have eſcaped and proſpered with it for a month or two, or a yeare or two, &c. they thinke alſo God hath forgotten it. But doe they not deceive themſelves? when with God is no oblivion, no forgetfulneſſe. What benefit can they then get by this? even as a malefactor that hath committed ſome haynous offence, whom the Magiſtrate lets alone to ſee what he will doe, whether he will ſeeke his pardon or no, and he goes about to corrupt or remove all that ſhould give evidence againſt him, when it is in the power of the Judge both to be witneſſe and Judge, and proceed of his owne knowledge, and out of his owne memory of the act, and who alſo cannot forget: So here. What got the ſonnes of *Iaakob* by ſmothering their treachery to their father and brother. It may terrifie the wicked that every evill word is regiſtred, Matth. 12. and though God ſhould not, the Divell would keepe them in mind to accuſe them, Rev. 12. yea, and their owne conſciences, Gods regiſter booke.

To inſtruct every man to keep his bookes of account well, and to remember all his debts and his ſinnes, ſeeing they ſhall be remembred though he would forget them, or could, when as his remembrance of them to humble himſelfe, and to get his pardon, makes God to forget them. Saint *Chryſoſtome* would have a man not to forget his ſinnes after pardon. * Not to conſume thy ſelfe with the thought of them, but to teach thy ſoule not to grow wanton, nor to fall into the ſame ſinnes againe. But moſt neceſſary before, that he may have God to forget them, who as he juſtifies him that condemnes himſelfe, pardons him that accuſeth himſelfe, ſo he forgets his ſinnes who remembers them himſelfe, in that forgetfulneſſe is incident to him. And as Saint *Ambroſe*, God God knowes all things, yet he expects thy confeſſion, not that he may puniſh, but pardon thee. So the Lord remembers all, yet he expecteth the ſinner ſhould remember him of them, not that he might puniſh them, but pardon them.

Comfort for men as to doe well, becauſe the Lord heeds, ſo though they doe not ſee their rewards, and finde but a meane recompence among men, as if all their labour were forgot, yet to hold on and continue, and not to faint, for the Lord cannot forget, and as he in ſinne, he remembring of it, cannot but puniſh it in time, ſo in good, he cannot but reward it. And as the way to have remiſſion of ſinnes and to have them forgotten, is to remember them; ſo the way to have reward of our workes, is to forget them. As Saint *Paul*, Phil. 3. 13, 14.

For they that feared the Lord.] Some thinke the Lord took ſpeciall notice therefore of it, becauſe it was ſo rare and commendable

Verſ 2.

* *Nonne ſe ipſum, &c.* Chryſo. ho. 12. ad popu. Antioch.

* *Novit omnia Deus, ſed &c.* Ambroſe.

Verſ 3.

mendable a thing for any to hold his feare, faith, and a good conſcience, in the midſt of that wicked and froward people.

Doctrine It is a thing moſt commendable, for men to be upright in the midſt of a wicked and froward people, and not to be carried with the ſtream, Rev.3.4.

For them that feared the Lord.] The Lord hath a booke of remembrance for them, which is not barely to remember what they have done, but effectually to remember it; that is, to reward it, and ſo much *for them* importeth, that it is for their benefit and profit, and to recompence and reward them.

Doctrine It is not in vaine to ſerve the Lord; but godlineſſe is gainefull, and they who feare the Lord and thinke upon his commandements to doe them, they ſhall be bleſſed and have their reward in their meaſure in this life, & in the full meaſure in the life to come: ſo much is affirmed directly here, Jam.1.25. *Bleſſed in the deed.*

Reaſon Becauſe juſtice requires it, and equity, that he ſhould not diſmiſſe his ſervants empty handed, ſpecially old, and who have ſpent their ſtrength in his ſervice, Heb.6.10. But of this point formerly.

VERS. XVII.

And they ſhall be to me, ſaith the Lord of hoſts, in that day that I ſhall do this, for a flocke, and I will ſpare them as a man ſpareth his own ſon that ſerveth him.

AND *they ſhall be to me ſaith the Lord.*] Here is the Prophets ſecond anſwer, from a gracious and ſweet promiſe of God, of his goodneſſe and favour towards them who feare him; even as an effect of his remembrance, and a proofe he did not forget them. And the ſum of this promiſe is, that in the time of the Goſpell, he would make his choice and reſtall of the good and bad, when it ſhould appeare who was more excellent then others; ſo that thoſe who did believe, ſhould be taken into his family, and ſhould enjoy great commodities and great dignity, both be his and ſo reſpected, and enjoy the benefits belonging to his.

And they ſhall be to me.] *And.* Here, hath the force of an illation, or reference to the former ſentence, ending that, and beginning this. *i.* To ſhew that I remember them, I will make them mine: ſo much the phraſe in the originall ſignifies.

In that day when I ſhall make them my treaſure, my peculiar.] The Lord to ſhew how dear they ſhould be unto him, how he would defend them, how he would honour and adorne them, uſed this word which is uſed, Ex.19.5. tranſlated chiefe treaſure. It ſignifies

a

a portion of wealth got by a mans owne labour and induſtry, which men uſed to love more earneſtly and keep more diligently, when they have it: and ſo by this, he tels them how dear and pretious they ſhould be unto him, who did receive the Goſpell and truly profeſſe him.

Some underſtand this of the laſt judgement only, and that day which is not probable: Some both of the day the Goſpell, and the judgement which hath great probability with it.

I will ſpare them, or I will uſe mercy and compaſſion towards them.] I will receive them and ſpecially love them, and will ſhew my love in this, in ſparing them when they offend, or as ſome in winking at their infirmities and corruptions, and not rejecting their ſervice for them, which the ſimilitude doth ſhew.

As a man ſpareth &c.] A ſimilitude illuſtrating the promiſe of compaſſion and mercy, ſhewing how great and how tender his compaſſions ſhould be toward them, when it ſhould be as of a father to his ſonne, whom he loves both as his ſonne, and alſo becauſe of that reverence, honour, and obedience he hath done unto him. Now this that is firſt promiſed is that they ſhall be his, for ſo is the phraſe, they ſhall be mine, like that which we have, Gen.48.5. *And now thy two ſonnes Manaſſeh and Ephraim which are borne unto thee in the Land of Egypt, before I came unto thee into Egypt, ſhall be mine, as Reuben and Simeon are mine.* i. They ſhall not be as my Grand children, but as my owne ſonnes, and in the diviſion of the Land, ſhall have their portions, as any one of my ſonnes: ſo here they ſhall be mine. i. I will adopt them, and make them mine, who are not ſo by nature, nor of themſelves.

No man is of himſelfe and by nature, not of his parents the child of God, but adopted ſo of God to be, Reve.2.17. and in thee a new name written. *Doctrine*

In that day that I ſhall do this for a ſtocke,] Or rather in that day when I ſhall make them my chiefe treaſure: as it is tranſlated: Exod. 19.5. But all comes to one end, to note how deare the Church and people of God are unto him.

They who feare God and thinke of his name, delight in his waies, are more excellent then others, and more pretious, deare, and beloved of God. Rev.2.9. with 1.Pet.2.9. *Doctrine.*

And I will ſpare them, &c.] Another matter promiſed unto them, & in it two things. Firſt, That he would wink at, and paſſe by their infirmities, when they ſerved him and did the duties of his worſhip, and paſſe by many infirmities in them, which he will not do in another. Secondly, That when he did viſite them, yet he would do it in love and compaſſion, and uſe them as a father his ſon, that ſerveth him.

This is a ſpeciall thing, promiſed to Gods children proper to them: *Doctrine*

them: that in their obedience when they endeavour to serve and performe duties commanded, he will accept it though it be mixed with many infirmities, and will winke at them, and passe by them, as though he never saw them. Mich.7.18.

I will spare them or have compassion of them.] When he should come to afflict and correct them, it should be in compassion and love.

Doctrine The Lord when he afflicts and corrects his, he doth it in compassion and love, grieving to do it, retaining ever his fatherly affection towards them. Isaiah 27.4. Rev.3.19.

Vers. XVIII.

Then shall you returne, and discerne between the righteous and the wicked: between him that serveth God, and him that serveth him not.

Then shall you returne and discerne,] *&c.* The third part of the answer to these, threatning a judgement to these who spoke thus blasphemously against the Lord. The sum is, that such a judgement should come upon them, as should open their eies which they winked on now, and make them see and acknowledge a difference as well in the things, as in Gods affection betwixt the good and bad.

Then shall you,] who now blaspheme God, and say you have found nor reaped any profit by my service: *Shall returne,*] that is, be smitten with a late and unprofitable, yea, damned repentance, no true and serious returning.

And discerne] Out of wofull experience, when you shall feele your owne misery, and see the happy estate and condition of the godly, shall you know in how farre better estate *the righteous,*] that is he that is carefull and conscionable in all the duties of justice, honesty and equity. *And the wicked*] him that hath no conscience at all, but is unjust, unfaithfull, uncleane, or any waies wicked: yea, you shall discerne and know how excellent his estate is, *that serveth God,*] that is conscionable in all the duties of the first table, and is studious and zealous of religion.

And him that serveth him not] who hath no care of any such thing, but is prophane and in all things irreligious.

You shall discerne,] you shall be made to know that God sleepeth not in Heaven, when men doe give themselves to all licentiousnesse and iniquity even with greedinesse upon earth, and by experience will perceive, that men shall not go free for all their sinnes, but shall come to an account and reckoning: and so the

the meaning is, that by their owne punishments which God shall lay upon them, they shall discerne the difference, for when as God shall spare them, he shall rise in judgement against you, and come armed upon you, and then you shall know that he tooke notice of all things done by men, and that he would not suffer sinne unpunished, though he have dissembled as it were for a time.

You returne.] This may be taken for the sense of Gods judgement, wherewith the wicked shall be affected, though they shall not repent, though their madnes against God, may by this be repressed, it breake not forth no more.

Doctrine The judgements of God, shall make the wicked to acknowledge the providence of God, that he governes and takes care of men, and things which are done here upon earth. So much is the scope and sum of this verse, manifest by that, Isaiah 28.19. and that Psal.58. *per totum*, specially verse 11. the example of *Pharoah* shewes it, and that Dan.4.22,32. Isaiah 26.11.

Reason 1. Because though all his mercies and blessings should draw them to it, yet they doe it not, even the best are apt to grow secure and fat under them, whereas his justice and judgements doe more waken them, those daube up these cleare: as sharpe things especially clear the sight, when they make the eies smart.

Reason 2. Because they shall see and feel themselves smitten, when the other are spared, as *Egipt* and *Gosben*, or smitten otherwise then they, Isaiah 27.7.8.

Discerne between the righteous and the wicked.] &c. That is, how excellent one is above the other, that whereas they thought this far more happy and honourable, they should see their error, and be made to confesse, that the other is far more excellent, happy and honourable.

Doctrine The righteous and he that serveth God, he that maketh conscience of his waies both with men and God, in righteousnesse and piety, is farre more excellent, happy and glorious then the wicked, and him that serveth him not, then he that is given to pride and contemnes God, &c. The Lord saith they shall discerne it, then must it needs be so, yea, it is so, though not discerned of them: that of the Covenant, sheweth it. Gen.12.2, 3. And I will make of thee a great Nation, and will blesse thee, and will make thy name great, and thou shalt be a blessing: I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed. That of *Balaam* Num.23.10. *Let me die the death of the righteous, let my last end be like his.* Wishing the worst part as is commonly accounted, and so shewing what he thought, whose testimony is without suspition, he being an enemy. That of Isa.27.2. *&c.* *Vineas* the Church, a vineyard, they as vines, when the wicked are compared to thorns verse 4. hence that of Cant.2.2. of the Church and

members more excellent, as the Lilly then the thornes. Reve. 2. 1. As gold is more excellent then other mettals, yea as in the goldsmiths shop, it surpasseth the iron tongs, and the hammer, the anvile and the coales, so these all the rest.

Reason. 1. Because they are in speciall favour and love with God, and specially beloved of him, whereas the other is in his high hatred In a State what subject more happy and excellent then he that is in the Kings favour, who more miserable then he that is in the hatred of the King, specially when there ever is matter found in him, that he may shew his displeasure in justice? How gracious and happy? How ignominous and unhappy was *Haman* successively, the book of *Ester* sheweth?

Reason 2. Because they are Gods sonnes, they but his servants at best, at the worst, and in truth the slaves of Satan; Sons better then the servants of a good King, much more then the slaves of such a Tirant.

Reason 3. Because they are the members of Christ, as the Church is his body, then such an head must have glorious members, whereas the other are the members of Satan.

The righteous and him that serveth God.] These two the Prophet joineth together, as the other two opposites, by these he teacheth this:

Doctrine There is no justice, where there is not the worship and service of God; no righteousnesse, where there is not religion, for these two go still together, and hand in hand: so much this conjunction of the Apostle sheweth, as that Acts 10.35. *He that feareth God and worketh righteousnesse.* Hence Micha 6.8. *To doe justly and walke humbly with God*, are joined together. Therefore as Saint *Paul* makes faith the establishment of the law: Rom. 3.21. So St. *James* makes workes and righteousnesse the perfection of faith: James 2.22. That is, that which shewes it to be sincere and lively or living. Both, that there is no faith without righteousnesse, so no true righteousnesse without faith.

A justifying faith containeth this faith of profession in it.

Reason 1. Because Rom. 14.23. whatsoever is not faith, is sin.

Reason 2. Because it is not righteousnesse, as it is not a good worke, though it be the worke that is good otherwise, which hath not a good end, and a good ground, which hath not the warrant of the word, not done in conscience to it, because it commands it, Jam. 2.8. Then *contra*, having another end then Gods glory, a mans gain, or praise, or such like: hence Christ reproveth the works of hypocrites, though they did the works of justice, it was not righteousnesse in them, Matth. 6.2.5. Now where religion is not, it must be that they shall want their ground and have their end corrupt.

Vse 1. Then not without ground, have the Fathers before us, and we we now, affirme, that the works of the Infidels and Heathen are not righteousnesse, whatsoever of chastity, equity, justice, virginity

ginity or the like, but rather *ſplendida peccata*, for they being void of religion cannot have righteouſneſſe Jam. 2. 22.

Vſe 2.

To teach us, what to judge of the workes of ignorant and irreligious men, ſuch as have no knowledge of religion, make no conſcience of the ſervice and worſhip of God, certainly we account them not, neither can we account them righteouſneſſe. But we ſay, As Jam. 1. 26. his religion is vaine, no religion though he do the workes of religion, which hath not juſtice and mercy and love joined with it: ſo we ſay his righteouſneſſe is vaine, which hath not the workes of religion with it: we ſee a man hear the word, receive the ſacrament, be diligent in the works of Gods worſhip, but he is unjuſt, covetous, unchaſt, &c. we ſay his religion is in vain: and this will every one ſubſcribe to, we ſee men juſt, and chaſt, and liberall in almes, &c. but he is irreligious, he regards not Gods day, he neglects the word, the ſacrament, prayer, and ſuch like: we ſay his righteouſneſſe is vaine. But this will not all ſubſcribe to; but they ſhall know it at one time or other, that it is in vaine; not onely ſo farre as *Chryſoſt.* ſpeakes of workes without faith, comparing them with the reliques of the dead * carcaſes, though they be covered with pretious and rich cloaths, yet have no heate for them: ſo ſuch as want faith, though they ſhine with glorious workes, yet they do them no good: now where there is not knowledge nor conſcience of religion, there cannot be faith. But further *Orig.* in Job goes. * All things which men doe, whether in keeping their virginity, or in abſtinence, or in the chaſtnes of their bodies, or in the mortifying of the fleſh, or in the diſtributing of their goods, they are all to no purpoſe, and to their loſſe, if they do them not of faith. And I infer they cannot be of faith, where there is not care and conſcience of religion: In vaine then ſhall it be unto them, for it ſhall bring them no fruit, no profit. For of whom ſhould they have their reward? Shall they receive from him whom they have not ſought? Whom they have not knowne? Whom they have not believed? Verily they ſhall not receive from him any reward, but judgement, and anger, and condemnation.

* *Cadavera enim etſi &c.* Chryſoſt.

* *Omnia quæ faciant homines, &c.* Orig.

Vſe 3.

This may admoniſh every one, to adde to their righteouſneſſe, religion, to lay hold of that, and not to withdraw their hand from this, or rather to make their works of righteouſneſſe, to be righteouſneſſe, by labouring to be religious, to have knowledge and faith; to have the fear of God and to ſerve him: without which, the other is nothing, nothing profitable to the doer; for as preaching being ſo excellent a worke, as the power of God to ſalvation to the hearers, profits not the preacher, if he be unjuſt, unchaſt, impious, but it ſhall be with him, as with thoſe who built Noahs Arke; ſo as he that gives almes, if he be without knowledge, religion, and faith, he may profit the receiver, not

himſelfe. For if the Apoſtles rule be good, Jam. 2. 26. faith without works is dead: then why not much more, ſaith *Chryſoſt.* are works without faith? which works muſt needs be where there is not religion: and ſo he ſhall not have his reward that doth them, but they will be unprofitable to him; for as he that builds without a foundation loſeth his worke, and hath only his labour, travaile, and griefe: ſo is he that would build up works of righteouſneſſe, without faith and religion. *Orig.* And as he ſaith, all the whole year that *Noah* was preſerved in the Arke, and the Sun ſhewed not her ſelfe, nor ſent her beames upon the earth, the earth gave no fruit, for without the Sun it can bring forth no fruit; So unleſſe the truth of God ſhine in the hearts of men, they can bring forth no fruit of good works or righteouſneſſe. Then muſt every one endeavour that is juſt, upright, chaſt, &c. not to reſt there, but labour to be religious, and have knowledge and faith which muſt ſanctifie and make acceptable, and ſo profitable to the other, as the Temple the gold, and the Altar the offering: leſt they be to us as *Ciprian ſer. de zelo & livore*, or rather as the ſpirit of God ſaith, Rom. 14. 23. *Sin, becauſe not of faith.*

THE

THE FOVRTH CHAPTER OF THE PROPHET *MALACHY.*

FOR behold, the day commeth, that shall burne as an oven, and all the proud, yea, and all that doe wickedly, shall be stubble, and the day that commeth shall burne them up, saith the Lord of hostes, and shall leave them neither root nor branch.

2 But unto you that feare my Name, shall the sunne of righteousnesse arise, and health shall be under his wings, and ye shall goe forth, and grow up as fat calves.

3 And ye shall tread downe the wicked: for they shall be dust under the soles of your feete in the day that I shall doe this, saith the Lord of hosts.

4 Remember the Law of Moses my servant, which I commanded unto him in Horeb in all Israel with the statutes and judgements.

5 Behold I will send you Elijah the Prophet before the comming of the great and fearefull day of the Lord.

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with cursing.

VERSE 1.

For behold the day commeth, that shall burne as an oven, and all the proud, yea, and all that doe wickedly, shall be stubble, and the day that commeth shall burne them up, saith the Lord of hosts, and shall leave them neither root nor branch.

FOR behold the day commeth, that shall burne as an oven.] In this fourth Chapter we may observe two principall parts.

First, some predictions, which are three. First, a prophesie of judgement to the wicked, Verse 1. Secondly, of mercy and goodnesse to the godly, Verse 2.3. Thirdly, of *Iohn Baptist* his comming, and the fruit of it to the Church, Verse 5.6.

Secondly, a precept, or exhortation, to reade and remember the Law, Verse 4.

Now

Now in this first verse is a prediction or denunciation of judgement, even an utter destruction to the wicked, by it opposing their former blasphemy who had affirmed, that God did not respect the things that were done, and had altogether cast off the duty and office of a Judge. And in this the first word, [*Behold*] shews the certainty of it, poynting at it as if it were already come and present.

Doctrine. The judgement God threatens against the wicked, he certainly performes. *Vide, Cap.* 1.5. *Doct.* 1.

A *The day commeth.*] Many thinke this is to be understood of the day of the second comming of Christ, when the wicked shall have their full doome; and true it is, till then, this and the like are not fully accomplished, the wicked have not their full portion; yet doth God so execute his judgements here, as may be to manifest his justice, and to confirme the faith of his, shewing by some few examples and small things that he doth, that one day he will fully judge the wicked: Therefore their opinion is the more probable and reasonable, who think this was meant of the first comming of Christ, that upon their ingratefull rejecting of mercy, whereas they boasted of a redeemer and looked for a great day; The day indeed should come, but not such a day as they imagined, but such

Y as should consume them; like that day, *Amos*, 5.20. a day of darkenes and not light. And therfore he addeth, it shall burne as an Oven, a common phrase in Scripture when Gods wrath, and mans power to resist, are compared; Gods wrath is as fire which consumes any dry matter it lights upon, for so it followes;

All the proud, yea, and all that do wickedly shall be as stubble.] Which words answer their blasphemy, *Cap.* 3.15. shewing they were in a grosse error, to call the proud happy, and God will spare them, but the event should shew the contrary.

The day that commeth shall burne them up.] *i.* The time that I have appointed, in whose power all times and seasons are, not when men shall think fit or prescribe mee.

And shall leave them neither root nor branch.] An expression noting their utter destruction.

Doctr. 1. The Lord will destroy and burn up all proud and wicked men.

Doctr. 2. As the Lord will destroy all wicked men, so specially such as the world takes notice of, for jolly and happy fellowes; such as grow and increase by their wickednesse and unjust dealing. It is *Davids* observation, *Psal.* 37.35.36. and *Iob's*, *Iob*, 24.23.24. and *Solomons Pro.* 3.35.

Reason. 1. Because this will more magnifie both his justice and power that he respects not persons in judgement, and that he is able to abase every one that is lifted up.

Reason 2. Because this will make him more generally and throughly feared, then if he smote others, upon whom there is lesse observation.

Because

Becauſe it will more plainely proove his providence and government, when as in thoſe from whoſe proſperous eſtate men made a reaſon to deny, he manifeſteth his providence. So men come to change their judgement, as *Act.* 28. 4. 6. *Reaſon* 3.

This may inſtruct us when we ſee wicked men to grow great in wealth and honor by iniquity, yet not to envie them, for God will deſtroy them, and the rather becauſe they are great. We can pitty poor ſnakes in miſery and poverty, when they have no knowledge nor feare of God, becauſe they muſt go out of one miſery to a greater; yet we are ready to envie the proſperity of others as wicked as they, who ſure have as much need of our pitty as the other, being rather nearer and ſurer of puniſhment, and of ſorer; as a rebel or traytor, the greater his wealth and advancement hath been, the greater is his fact, and ſhall be his puniſhment. *Vſe* 1.

To admoniſh the rich and renowned among men, that they make not thoſe things they injoy an occaſion to harden or hamen them in ſin, if they love their owne ſafety, the higher they are the more holy they ought to be. It were a madnes in men who have wealth, therefore to preſume to tranſgres the law without feare, when as that may ſooner bring their lives and ſtates in queſtion; So it is in this caſe. *Vſe* 2.

The proud ſhall be Stuble.]

Wicked men whatſoever they be great, honorable, rich, powerfull, yet have no power to reſiſt Gods. So much this ſimilitude ſheweth, which is more full in *Eſa.* 27. 4. Who would ſet the briers and thornes againſt me in battell? I would goe through them, I would burne them together. See alſo, *Pſal.* 37. 20. *Eſa.* 1. 31. *Nah.* 1. 10. We have many examples of this, in *Pharaoh*, *Ahab*, *Sennacherib*, *Herod*, and notably in him that was both an example of the point, and one that taught it, namely *Nebuchadnezar*, *Dan.* 4. 30. 32. *Doctr.* 3.

Becauſe God is moſt powerfull, the Lord of hoſts, and hath all Creatures at command to doe with them as he liſt. *Reaſon* 1.

Becauſe all men are weake compared with him, they are but graſſ-hoppers, *Eſ.* 40. 22. and reputed as nothing, *Dan.* 4. 35. *Reaſon* 2.

To teach great men not to ſin, and promiſe ſafety to themſelves for their greatneſſe, *Eſa.* 9. 14. *Vſe* 1.

To admoniſh the meaner ſort to take heed of provoking God, for if the other cannot reſiſt him, how ſhall they eſcape? As he feares not the others power, he will not ſpare the meaneſt of theſe. The firre tree muſt howle, if the Cedar be fallen, if the mighty (or the Gallants as the word is) be ſpoyled, *Zech.* 11. 2. Then as the third Captaine who was of equall ſtrength with the other two, when he ſaw them periſh entreated humbly for his life, 2. *Kin.* 1. 13. How much more are ſuch to entreat the Lord, who ſee him abaſing more mighty then themſelves? *Vſe* 2.

To

Vſe 3.

To inſtruct meane men, retainers and followers of others, not to commit evill at their command, not to be their bauds and pandars, their inſtruments for blood and uncleannes; for though they may beare them out ſometime againſt the law of man, and the execution of humane juſtice, yet not againſt God. They cannot defend themſelves, how ſhould they defend them? If they command as *Abſolon* did his ſervants to kill *Ammon*, upon the confidence of his greatneſſe, 2. *Sam.* 13. 28. Yet conſider *Abſolon* could not ſave himſelfe, but was hanged and ſtriken through with darts.

Vers. II.

But unto you that feare my Name, ſhall the ſunne of righteouſnes ariſe, and health ſhall be under his wings, and ye ſhall goe forth, and grow up as fat calves.

BVt unto you that feare my Name, ſhall the ſunne of righteouſnes ariſe.] Here is a ſecond prediction or prophecie which is touching the godly, and of good things of a ſpirituall nature. And to them doth he turne his ſpeech, that he did not denounce this terrible day, to afflict the minds of the good, but to terrifie the wicked, who ſhall periſh being contemners of God; but when that ſhall come, you that feare God, lift up your heads in peace and hope, for to you ſhall ariſe, *The ſunne of righteouſnes.* Thus the Prophet calls Chriſt after the manner of the Prophets, who in diverſe places have given him this name. *Eſa.* 60. 1. 2. 19. *Iob.* 8. 12. *Luc.* 1. 78. And he is ſayd to ariſe unto them, becauſe he doth enlighten them by his word and ſpirit. And he is called the Sun of righteouſnes, being ſo himſelfe, and making them ſo, regenerating, purging them from their corruptions, renewing in them the image of God; which things are more particularly expreſſed by that which follows.

With healing in his wings.] Keeping the ſame metaphor, he calleth the ſunne beames wings, that as by the beames of the ſun, the aire is purged and health procured to men, ſo Chriſt ſhould by his grace and ſpirit, purge them whom he enlightens.

And ye ſhall goe forth.] That is, be ſet at liberty from bondage and ſlavery, from ſin, the divel, and death.

And grow up as the calves of the ſtall.] That is, you ſhall have an encreaſe and augmentation of grace and of the ſpirit, more and more, as fat calves: an homely ſimilitude to make it clearer. Some reade you ſhall leape, but this other the words will well beare, and is as fit.

Doctrine 1.

All men are in themſelves darkneſſe and have no light, that is the

the eſtate of every man by nature. The point is only implied.

Doctr. 2. Chriſt is riſen a ſunne to as many as are truly called, and they have light and not darkneſſe, they have the knowledge of God and of his will neceſſary to ſalvation.

Doctr. 3. Chriſt is moſt holy and pure, without ſpot and blemiſh of ſin, a Sun of Righteouſneſſe.

Doctr. 4. They who are Gods elected and called, have health under the wings of Chriſt, i. have their ſinns purged, their ſpirituall ſores cured, and they made holy and ſanctified, 1. *Cor.* 6. 11. *Rom.* 8. 10. *Gal.* 5. 24. *Eph.* 5. 26. 27.

Reaſon. 1. Becauſe they are made one with Chriſt and joyned with him, and ſo, being in Chriſt are new creatures, 2. *Cor.* 5. 17. New in quality and condition, being made partakers of the divine nature, 2 *Pet.* 1. 4. as iron put into the fire remains ſo in the ſubſtance, but yet is pulled forth wholly burning like fire: The ſame ſubſtance with the name remaineth, the heat, ſhining, brightneſſe, other accidents are not the irons, but the fires.

Reaſon 2. Becauſe, as a cauſe of this, they being one with him muſt needs partake of his ſpirit, and have life from him as members, and this life is holyneſſe. They are ſanctified wholly, 1. *Theſ.* 5. 23. The mind inlightned with the true knowledge of God; *Col.* 1. 9. The memory keeps and remembers that which is agreeable to Gods will, whereas naturally it beſt remembreth lewdneſſe and vanity, *Pſal.* 119. 11. The word is hid in the heart: The will is ſanctified ſo farre as it is freed from ſin, that it can will and chuſe that which is good and acceptable to God, and refuſe that which is evill, *Phil.* 2. 13. The affections are ſanctified and move to that which is good to embrace it, and eſchew evill, *Rom.* 12. 9. The body is ſanctified when the members are inſtruments of righteouſneſſe, *Rom.* 6. 13. And all is from Chriſt, in whom they are, and to whom they are joyned: In Chriſt they have a gracious health of mind and ſpirit and body, who tooke whole man, that he might heale the whole man of all peſtilentiall contagion, as Saint *Aug.* ſpeakes. But none hath this holineſſe in perfection but in part, and to dreame of a perfection is a Pelagian fancy, contrary to experience, conſcience, our owne confeſſions to God, and to the word of God that hath taught us that we have but here the firſt fruits, *Rom.* 8. 23. And the full meaſure not accompliſht till after death, *Col.* 3. 4. In the meane time he is in hand with the cure and healing of us: So that the ſtate of the beſt is cleane in part, and yet in part to be made cleane, and muſt hearken to the Apoſtle, 2. *Cor.* 7. 1. To cleanſe themſelves from all filthineſſe of fleſh and ſpirit, perfecting holineſſe in the feare of God, knowing they have ſtill an army of vitious deſires to fight againſt, which are the Jebuſites who dwel in our borders, and may be ſubdued, though they cannot be driven out.

In Chriſto habent &c. Aug. de civit. Dei. lib. 10. c. 27.

St. Bern. in Cant. ſerm. 58.

They

Vſe

This will anſwer the Papiſts ſlander, who affirme in their late pamphlets, and by D. *Biſhop* in his Epiſtle to the King, that we ſay, that to thinke of inherent righteouſneſſe and to ſtand juſt by it before God, is to raſe the foundation of religion, and to make Chriſt a Pſeudo-Chriſt. If they underſtand it of being juſt imperfectly before God, we none of us deny it, but if as perfect righteouſneſſe in Gods ſight, we ſay it doth raſe the foundation, and juſtleth Chriſt out of his place, and take away from him that honour which the Scripture hath given him to be called, the Lord our Righteouſneſſe, Jer. 33.16. and to defeate the worke of God, by whom, he is made unto us righteouſneſſe, 1 Cor. 1.30. But this is injurious to the ineſtimable value of Chriſts blood. God cloakes our ſinne now, and cures it too by degrees, and afterward fully; he cloaketh and covereth our iniquity with the righteouſneſſe of Chriſt, which is not a ſhort cloake that cannot cover two, as Saint *Bernard* ſpeakes, but being a large and everlaſting righteouſneſſe it will largely cover both thee and me.

Bern. in Cant. 61.

They who are elected and called are redeemed; that is, are ſet at liberty and freed by Chriſt, from ſinne, ſatan, and death; and ſhall goe forth (as the words are here) from ſinne, Rom. 7.5.6. Rom. 6.6.14. 1 John 3.8. from Satan, Joh. 12.31. Col. 1.13. from death, heb. 2.14.

Reaſon 1. Becauſe they are one with Chriſt, and he having overcome thoſe enemies, and delivered himſelfe, they muſt needs bee freed.

Reaſon 2. Becauſe being one with him, they have his ſpirit, *Now where the ſpirit is, there is liberty*, 2 Cor. 3.17.

Reaſon 3. Becauſe they muſt, and ought to ſerve him, whoſe they are; that is, God, which they cannot doe, if ſtill they be ſervants to ſinne and Satan, for if no man can ſerve two maſters, (Mat. 6.24.) who may in ſome caſe be ſubordinate to one another, how may they ſerve ſuch as are ſo farre oppoſite, God and ſinne?

Reaſon 4. Becauſe God hath ſhewed mercy to pardon their ſinne, but to what end were that mercy if he ſhould leave them in their former bondage? as if one ſhould pay the ranſome of a captive, and yet leave him ſtill in thraldome.

Object. We ſee many of them who are partakers of this redemption, yet are ſtill overcome of ſin, and are led captive to tranſgreſſe the commandement, as Saint *Paul* was, Rom. 7.

Anſwer. Falling into ſinnne, doth no way prove the dominion of ſinne. Sinne hath dominion when it raignes in a man, and when man rebells not, ſtrives not againſt it, but is ruled by it. But when ſinne is, as Saint *Cyprian* ſpeakes, as a raging beaſt, yet tied and chained up in the utmoſt paſſages of the ſoule? Or as *Epiphanius*, as a root ſprouting out weeds, yet ſtill nipped and checked that they cannot have their growth. Then ſinne raignes not, ſo that though by

Cypr. de circumc. Epiph. in hæreſ. 64.

reaſon

reaſon of this remaindet of ſinne a man be greatly hindred, that he cannot doe the thing he would, yet the thing that prevaileth in him, is a wil & deſire of righteouſneſſe, hungring and thirſting after it, the driſt and purpoſe of his life tending wholly to it, it is grievous to him that he failes, and makes him cry out, Rom. 7. 24. *O wretched man! &c.*

Thoſe are ſtill aſſaulted by Satan, and hotly purſued by him, ſo that they are no where free from his tentations, therefore not freed. *Obiect.*

It is a ſigne they are the rather freed, not becauſe they are tempted, but becauſe they are ſo hotly purſued, and have the feeling of them, which before they had not; and as *Cyprian* ſpeakes: The Divell is therefore more fierce, becauſe overcome, and would faine conquer his conquerer; So that though he goe about like a roaring Lyon, 1 Pet. 5. 9. yet they are able to reſiſt him ſtedfaſt in the faith, and ſo armed with the coate-armour of Gods ſpirit, and his grace, that though he may by violence now and then foile them, yet doth he not overcome them and leade them captive, but the more he aſſaults, the more are they inabled to repell him and reſiſt his forces, for they prove like a City that hath beene once beſieged, but not ſacked; ever after it will be better able to reſiſt the like forces; yea greater, becauſe they will fortifie the walls and breaches, and encreaſe their munition and ſtrength. It falls out with men that enjoy their lands in peace and ſecurity, they looke not into their evidences, only keepe them in a box or cheſt, but if any man lay claime to the leaſt part, and would wreſt it from them, then will they with diligence ſeeke them forth, and looke them over, and conſult with Lawyers, whereby they are able to anſwer the plea of the adverſaries. So it is with the ſpirituall eſtate, Satan (as *Chryſoſtome* ſpeakes) when he ſees he can doe nothing, either preſently deſiſts, fearing leſt he become a cauſe of more glory to us: or if he do continue, it is but to be revenged of them by troubling and vexing them, whom he cannot overcome; So that his aſſaults prove that they are freed from him, as *Pharoahs* purſuing of Iſrael ſhewed they had eſcaped. *Anſw.*

Theſe ſtill dye, how are they then freed from it? *Obiect.*

They neither are nor can be free; becauſe the ſentence is unchangeable, Heb. 9. 27. but they are freed from the dominion and tyranny of death, yea from the hurt and evill that comes by it, nay, it is made to bring them many benefits. It frees them from, Firſt, the afflictions and miſeries of this life, yea though it ſeeme to come unto them ſomewhat untimely. *The righteous is taken away from the evill to come, he ſhall enter into peace, they ſhall reſt in their beds.* Iſai. 57. 1, 2. 1 Kings 14. 13. Secondly, from the fellowſhip of wicked men, who vex their ſoules, as the Sodomites did righteous *Lots*. Thirdly, they are freed by it from ſinne, *Death is ſaid* *Anſwer.*

to be profitable to the faithfull, because it frees a man from the danger of sinning, and puts him into a security of not sinning, saith S. *Augus.* So that in bringing death, is by death destroyed, as the viper of her brood. Death had never entred but by sin, and sin had never ended but by death. Fourthly they are freed from the assaults of Satan and the world; for they by it doe not only flie into the wildernesse to be free *for many daies*, as the Church, Rev. 12.6. but as the words are in the fifth verse, *they are caught up unto God, and to his throne*: and so as favourites pursued, are safe when they are in the Court, specially in the presence chamber: So much more here. Besides these freedomes, it brings great benefits. First, it is their passage into the presence of God, where is fulnesse of joy; an unpleasant gate, but to a Princely Pallace. Secondly, it is an herald that fetches them to their glory and crowning, from these earthly cottages, 2 Cor. 5.1. Thirdly, it restores our bodies more holy and pure unto us. *At length then what is death? 'Tis no more then to put off ones coate, the body is as a garment, and we lay it off but for a while by death, to put it on againe a fresh.*

Vse It is comfort to as many as finde and feele the assaults of Satan and sinne, tempting, and fighting, and rebelling in him, but not raigning or ruling in him, or though sometime foiling him, yet not leading him captive, Rom. 6.12.13. Such may have comfort that they are redeemed by Christ, *Free indeed because the Sonne hath made them free*, John 8.36. They must not measure their freedome, and so their comforts, by feeling no assaults: For as *Hierom* to *Heliodorus*: Then thou art most dangerously assaulted, when thou knowest not that thou art assaulted. We have to fight saith Saint *Cyprian* (*de mortalit.*) with covetousnesse, with unchastity, with wrathfulnesse, with ambition, with carnall vices, and with the enticements of the world. Hereupon saith Saint *Augus.* (*lib. 2. contr. Iulian.*) God forbid that we should thinke holy *Cyprian* to have beene covetous, because he fought with covetousnesse, or wrathfull, or ambitious, or carnall, or a lover of this world, because he fought with them; nay, therefore was he none of these, because he fought and strongly resisted these evill motions.

Healing under his wings.] It implies sickenesse among men.

Doctrine Every man naturally of himselfe, and by himselfe, is sicke, full of diseases and sores; that is, of sinnes and corruptions, and of all spirituall diseases, Psal. 51.5. Ezek. 16. Rom. 3.10, &c. Ephes. 2.3. And of every person may that be spoken which is spoken of the whole people, Esay 1.6. *From the sole of the foote to the head, there is no soundnesse, but wounds, and bruises, and putrifying sores.*

Reason 1. Because of naturall parents who communicate their sinne and nature; and *beget in their owne likenesse*, Gen. 5.3. and so, *That that is borne of flesh is flesh*, John 3.6. 'Tis propagated more then

any

any naturall diſeaſe, and outgrowes nature, for we finde children ſinning before they can either goe or ſpeake.

Because they are without Chriſt who is life, as the body without the ſoule, ſo is the ſoule without Chriſt. The ſoule departed, the body is poſſeſſed of ſtinke, corruption, rottenneſſe, wormes, horror, and becomes deteſtable, ſo without without Chriſt the ſoule is full of the ſtench of guilt, the corruption and rottenneſſe of ſinne, the worme of conſcience, the horror of infidelity. So *Chryſologus*. *Reaſon.* 2.

Because they are not regenerate, then that is true, Rom. 7.18. *In me, that is, in my fleſh dwelleth no good thing.* And if no good, then much evil, for there is no *medium* twixt theſe which are more oppoſite then health and ſickeneſſe. *Reaſon.* 3.

To let every man ſee what he is by nature, as blinde and darkeneſſe, ſo unholy, and ſickeneſſe, full of corruption and uncleanneſſe. *Vſe* 1.

This may teach us why men can ſo hardly endure the Miniſtry of the word, ſpecially that which reproves and threatens, why they account the Miniſters grievous and offenſive to them, and them enemies rather then friends, which labour to reforme them; tis becauſe ſinne and corruption is naturall to them, and men can hardly endure to have a naturall ſore, defect or infirmity pointed at or noted, much leſſe to be deale withall when it is not to be cured or removed without force, without ſharpe medicines, cutting or ſearing, or the like. Is it any wonder it ſhould be ſo here, when to deale with ſinne, is like pulling out a right eye or cutting of an arme: ſpecially when cuſtome is added to nature, and pleaſure and profit to both. This makes them when they heare of ſinne, not to entertaine it as an admonition, but to ſhunne it as a reproach, and receive ſuch, not as Phyſitians that would cure them, but as enemies that would kill them. *Vſe* 2.

The reaſon why they account the Law and Commandements of God, ſuch a burden, and the obedience of them ſo tedious, is, becauſe they are ſicke men and want health, and we know ſmall things are burdenſome to the ſicke. S. *Paul* complaines, though he was in health, and had an inward man, Rom. 7.22.23. much more ſuch as have nothing but the outward and the carnall man. *Vſe* 3.

And ye ſhall goe forth.] If Chriſt bring liberty, it intimates a bondage before.

Every man naturally is a ſlave, in captivity and bondage to Satan, ſinne, and death, Rom. 7.14. *Carnall and ſold under ſinne*, Rom. 6.16. *To whom ye yield your ſelves ſervants to obey, his ſervants ye are to whom ye obey.* John 12.31. *The Divell is the Prince of this world.* 2 Cor. 4.4. *The God of this world.* 2 Tim. 2.26. *Who take men captive at his will.* *Doctrine.*

Because they ſerve and obey ſinne, then they muſt needs be in ſubjection *Reaſon* 1.

subjection to it, especially when the service they doe is willing; John 8. 34. *Whosoever committeth sinne is the servant of sinne.* So Rom. 6. 16. and 2 Pet. 2. 19. *They are the servants of corruption, for of whom a man is overcome, of the same is he brought in bondage.*

Reason 2. Because if they be slaves to sinne, then to Satan also; for sinne is the worke of Satan; and also to death, for *by sinne, death entred into the world,* Rom. 5. 12. Sinne the only cause (saith one) which enlargeth deaths dominions, and made all the world to become his tributaries; *Adam* had not died, had he not sinned.

Vse 1. This will teach us and warrant us what to judge of those men, whom we shall heare, if any man speake of liberty and freedome, to chalenge it as much as any, like those, John 8. 33. *We be Abrahams seed, and were never in bondage.* And yet they live very profanely and wickedly; no iniquity subdued, but sinne raigning, and they subjects to their corruption, yea captives to their lusts, uncleanenesse, ambition, pride, anger, &c. When they are Masters of families, Magistrates of Cities, Captaines of bands, Coronels of fields, Generalls of Armies, Commanders of countries, yea, Princes; yet one base, ambitious, or covetous, or voluptuous lust doth rule over them; miserable slaves, and if they feel not this, their bondage is the greater; sinne and Satan have the surer possession, when things all are at peace. The captivity is the more dangerous, the more willing; as the malignity of poyson, is neere the lesse, though it be sweet, if yet it be poyson.

Vse 2. This will confute the Doctrine of Popery, who teach that man hath free will to good, or (to use *Bellarmines* words) that a man may doe things morally good, and keep or fulfill the law, according to the substance of the things prescribed, without the help and assistance of speciall grace. But how should this be, if he be the slave of sinne? We deny not to any man free will, for else we should make him no man: But we must understand that free will is either good or evill, and so according to the distinction of *Bernard*: All that have free wil but to evill, are their owne and Satans; all that have free will and to good, are Gods. *Gregorius Arminensis* is expresse; that to affirme, that man by his naturall strength without the speciall helpe of God, can doe any vertuous action, or morally good, is one of the damnable heresies of *Pelagius*: or if in any thing it differ from his heresie, it is further from truth.

And grow up as young calves.] A further benefit promised of growing up and encreasing in grace and sanctification daily by degrees.

Doctrine They who are Gods elect and called, shall grow up and encrease in graces, as in faith, hope, love, and such like. As the waters of the Sanctuary they shall rise higher, Ezech. 47. *They are branches in Christ that beare fruit, and are purged that they may beare more fruit:* Joh. 15. 2. Phil. 1. 6. Jam. 2. 5. 1 Cor. 1. 4. 5.

Because

Becauſe he will reſtore in them by Chriſt, that which was loſt in *Adam*, and by him, his image of righteouſneſſe and holineſſe, therefore ſhall they encreaſe and grow up towards it, which muſt be got againe in long time and divers progreſſe, though it were loſt in a moment. *Reaſon 1.*

Becauſe ſome doubt elſe may, be whether their graces they have, be true ſanctified graces, which generally ever encreaſe, though ſome let there may be, as a temptation or ſome ſinne, but they doe recover themſelves and encreaſe after the more, as fire kept down, Mat. 25. 25. 21. 26. *Reaſon. 2.*

This may put many a man to a *quare* with himſelfe, and his owne ſoule, if he encreaſe not, but rather goe backeward, and thrive not under good meanes, but ſhame their maſter, as if they had no good food, like the blaſted eares and leane kine, that *Pharaoh* dreamed of. Theſe may feare themſelves, that if they approve themſelves in this condition and thinke all is well with them, they are not right; but if they diſlike their dulneſſe, and backwardneſſe in profiting and growing on in ſanctification, if they bewaile their wants, and earneſtly uſe the meanes, they may be perſwaded that what God hath begun he will performe in them to the end; and that he will fulfill the deſire of them that feare him. *Vſe 1.*

To perſwade every one to endeavour to goe forward, and to grow in grace and piety, as the wicked grow worſe and worſe, 2 Tim. 3. 13. Phil. 3. 13. 14. To preſſe forward, like runners in a race, who looke not how much they have runne, but how much remaineth. Upon which place Saint *Auguſt.* He had ſaid, I am not already perfect, and yet afterward he ſaith; as many as be perfect; perfect, and yet not perfect; perfect travailers, but yet not perfect comprehenders: Let it alwaies be diſpleaſing unto thee to be as thou art; if thou meaneſt to attaine at length to that which yet thou art not, for when thou thinkeſt well of thy ſelfe, thou goeſt no farther, but if thou ſaieſt it is well, thou art undone; forget what is paſt, looke not backe, leſt thou ſtaieſt where thou now art: Remember *Lots* wife. *Vſe 2.*

VERS. III.

And ye ſhall treade downe the wicked, for they ſhall be aſhes under the ſoles of your feet in the day that I ſhall doe this, ſaith the Lord of hoſts.

AND *ye ſhall treade downe the wicked.*] The laſt thing promiſed to thoſe that belong to God is victory over their

enemies. A comfortable promiſe to them that were oppreſſed and under the winde, that God would change the condition, and make them now aloft, and the other under. It is uſuall with the Lord, when he promiſeth redemption and comforts to his, to joine alſo a propheſie of the deſtruction of their enemies, leſt they ſhould be grieved with too much emulation at their preſent proſperity. Thus God workes patience in them, ſeeing he would give them after a while cauſe of triumph over their enemies, and that they ſhall be the Lords Miniſters to act this judgement, *You ſhall treade downe the wicked*, they ſhall be made your foot-ſtoole: And it is added, *they ſhall be as duſt.*] or aſhes; ſhewing their utter and ignominious deſtruction.

In the day that I ſhall doe this.] Which noteth the time ſpoken to reſtraine their deſires, who haply hearing it, would be carried headlong with it in their deſires for it; therefore by this they are taught to wait with patience, till the time come when God wil effect it. And this day is partly in this life, but fully and perfectly in the other, when they ſhall with Chriſt judge the wicked and treade upon them.

Doctrine 1. The Lord he often deſcendeth to the infirmities of his, to let them ſee their deſire upon his and their enemies for his ſake, and to ſee their ruine and deſtruction. See a like point to this, Cap. 1. 5. Your eyes ſhall ſee it.

Doctrine 2. The Lord oftimes deſtroyes the wicked, enemies of him and his Church, by the hands of his Church, and by their meanes. *Ye ſhall treud, &c.*

Vers. IIII.

Remember the law of Moſes my ſervant, which I commanded unto him in Horeb in all Iſrael with the ſtatutes and judgements.

Remember the law of Moſes my ſervant.] Here is the ſecond part of this Chapter, the precept commanding their reading and remembring the law; becauſe from hence they were to have no more Prophets till Chriſts comming, when *Iohn* ſhould be his forerunner; and therefore when they were without Prophets, they muſt give the more diligence to read and be exerciſed in the law, and to ſubmit themſelves to the doctrine of piety therein contained. Now, by naming the law, he doth not exclude the Prophets and propheſies that were written, his own & others, but rather including them as commentaries of the law, & interpreters of *Moſes*; So he leaves them not to their owne imaginations, but reſtraines them

them to that which was left written as being ſufficient to direct and governe them.

My ſervant] *Moſes* was not the author of the Law, but only the inſtrument of bringing it. Therefore it is added;

Which I commanded unto him.] He was only Gods Miniſter to utter what he would have him deliver.

In Horeb.] The place where the Law was given, which ſome thinke to ſignifie the mount *Sinai*, others thinke by both is meant one hill, which in reſpect of that part. which lay towards the Eaſt was called *Horeb*: of that towards the Weſt, *Sinai*, and of this place the Prophet rather ſpeaketh, that he may make them call to minde the great Majeſty of God, which he ſhewed in that place, at the giving of the Law.

To all Iſraell.] He noteth the perſons to whom he gave it, even to themſelves, to make them the rather to regard it, and obey it above others, Pſal. 147. 20. And he ſaith *to all*, that no man might exempt himſelfe, whether learned or unlearned, baſe or noble, male or female, all ought to attend to it and remember it.

With the Statutes and Iudgements.] This he ſpeakes the rather, to commend this care to them, ſeeing the law is for their profit and good, and containeth in it all directions for publicke affaires, to teach men to carry themſelves in all conditions.

The people of God muſt remember the whole Law; the Miniſter to teach it and deliver it to the people, and they to receive, learne, and know it. *Vide Cap. 2. 6.* — *Doctrine 1.*

The people of God muſt remember this wholly and only. — *Doctr. 2.*

The people of God muſt read, know, and be exerciſed in the Law. This extent, and all theſe degrees, are contained in the word, Remember. It is the character of the bleſſed man, Pſal. 1. 2. It was *Davids* praier and practiſe, Pſal. 119. And Chriſt requires it, Joh. 5. 39. and Saint *Paul*, Col. 3. 16. — *Doctr. 3.*

Becauſe ſome are ſuch as muſt teach others, and ought to do it: Deut. 7. 7. No man can teach another what he knows not himſelf. — *Reaſon 1.*

Becauſe they cannot without it preſerve themſelves from ſin, ignorance being the fountaine of ſin, which made the Hebrewes call all ſins, *Ignorances*, for not knowing ſin they can no more avoid it, then the bird that ſees not the ſnare: but the knowledge of the word will ſecure and preſerve them, Prov. 7. 1. 2. 2. 4. 5. — *Reaſon 2.*

Becauſe whatſoever is done in obedience of God, cannot be good if it want knowledge, though it proceed from zeale, charity, devotion, or good intention, it is howſoever but a blind ſacrifice, condemned, Mal. 1. 8. — *Reaſon 3.*

Uſes of this point, ſee, *Cap. 1. 8.*

VERS. V.

Behold, I will ſend you Elijah the Prophet before the comming of the great and fearfull day of the Lord.

Behold I will ſend you Eliah.] The third propheſie in this Chapter, touching the comming of *Iohn* the *Baptiſt*, of his office, and the fruit the Church ſhould have by him, in this verſe and the laſt.

In this verſe we have, his ſending, and in it we obſerve, by whom, and who is ſent, his name and office, and thirdly the time when.

I will ſend.] This is here ſpoken of God the Father, which *Cap.* 3. 1. was ſpoken of the Son: And to the Father it is alſo applied, Matth. 11. 10.

Eliah the Prophet.] Not that *Eliah* who was taken up in a fiery Chariot, but *Iohn Baptiſt* who is here called *Eliah*, for the ſimilitude of his minde and manners, his graces, gifts, and office; If we admit an heavenly interpreter to tell us the meaning, Luc. 1. 17. or Chriſt, Matth. 17. 10. 11. 12. who told his diſciples that *Elias* was come: and we read in the next verſe, verſe 13. *That the diſciples underſtood that he ſpake unto them of Iohn the Baptiſt.* Yet Chriſt revealed it at another time more plainly, Matth. 11. 13. 14. *All the Prophets propheſied till Iohn, and this is Elias which was for to come.*

The Papiſts underſtand this of the true *Eliah*, and that he ſhall come againe in perſon. *Ribera* hath three reaſons for it. Firſt, The authority of *Chryſoſtom*, *Aug.* *Ambr.* *Theod.* *Cyril.* *Aquin.* *&c.* We anſwer, one Angel is more then all theſe, eſpecially Chriſt who is our ſole Doctor, and hath otherwiſe interpreted. Secondly, The *Septuagint.* inſtead of Prophet reads *Thesbite.* We anſwer that the originall is Prophet, ſo *Ribera* himſelfe confeſſes, and ſo the *King of Spains Bible* hath it. Muſt we then reforme the Fountaine by the Chanell, or this by that? Thirdly, His third reaſon is from the laſt words of the verſe, *Leſt I come. &c.* which are, he ſaith, underſtood of the ſecond comming of Chriſt, becauſe his firſt comming was to ſave, not to judge or deſtroy. I anſwer, It is not Chriſt that ſpeakes theſe words, but the Father, who verſe three, was called *The Lord of Hoſts*, a title not given to *Chriſt*. And the words are not meant, of the deſtruction of the wicked at the laſt judgement, but of Gods plaguing them in this life, for contemning of Chriſt, as their owne *Montanus* doth

Ribera in Lo.

doth also interpret it: *Bellarmine* also would prove it as *Tirin* doth, that the words referre to Christs second comming, because that day is called *Great and fearfull*, whereas Christs first comming is acceptable, and a day of salvation. I answer, that Christs second comming, in respect of no other thing, nor to any other persons, is great and fearefull, then his first comming is, and *è contra*, for his second comming, to his owne, is a day of salvation, and they are bid to lift up their heads when it approaches: but to the wicked, both the first and second comming are fearfull, and full of horror. Therefore *Montanus* interprets it thus: the day is great in respect of the good, & dreadfull in respect of the wicked, resembling this place to that of *John*, Matth. 3. 12.

But the reason why the Papists contend it should be the true *Eliah*, is, because they might prove that the Pope is not Antichrist. This is one of *Sanders* his great demonstrations to prove it, because *Eliah* must resist Antichrist, but *Eliah* is not yet come to do it. *ergo*, But what Prophet, what Apostle, what Scripture, ever told them any such thing. Papall traditions will leave nothing unknowne. they tell us things wherein Gods spirit is silent; they tell us the souldiers name who pierced Christ, the theeves name who were crucified with Christ, the hosts name in whose house he celebrated the supper, and the names of the two witnesses, Rev. 11. 3. to be *Enoch* and *Elias*, if we will believe them: but their folly is made manifest to all that will see.

Before the comming &c.] Here is the time when *Elias* shall come, immediatly before Christs comming, that is, his first comming, which though it may seem to be described contrary, when it is said to be acceptable and gracious, yet this is spoken in respect of divers parties: that whereas there were some that contemned and made no account of the mercies of Christ, to them it should be a dreadfull day, but to the godly, acceptable and gracious.

The comming of Christ is very terrible, to all naturall, wicked and impenitent men. That is, his preaching of the word, whether in his owne person, or by his Ministers. So, Esa. 11. 4. *He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked*: which is again repeated, Rev. 2. 16. And by his Ministers he doth it, 2. Thes. 2. 8. 2. Cor. 2. 15. 16. *Doctrine*

Because he brings them by this to the sight of sinne, Rom. 3. 20. 1. Cor. 14. 24. 25. and so makes them to see, though unwillingly, how ugly and filthy lepers they are, how defiled in nature, in soule, body, mind, will, affections, in word, deed, actions, which must needs trouble them and strike terror into them. *Reason 1.*

Because by this he brings them to the sense of that punishment which is due for sin, so that though the sight of sin last no longer then they are looking into the glasse that discovers them, yet the sense of the punishment may terrifie them. *Reason 2.*

By

Obiect. By this he alſo troubles his owne, and the moſt penitent, as we ſee, Act. 3. 37. 38.

Anſw. He doth ſo, when he firſt brings them to repentance, or after, when they grow ſecure: But the difference is, that in theſe it is to ſalvation, in the other to their greater damnation and hardning.

Other things which might be obſerved here, are already noted, Cap. 3. 1.

VERS. VI.

And he ſhall turne the heart of the fathers to the children, and the heart of the children to their fathers, leſt I come and ſmite the Earth with curſing.

Vide brevem expoſ. hujus verſus, apud D. Abbot. *Antich. Demonſtr. ca. 6. p. 133.*

AND *he ſhall turne the heart of the fathers.*] In this verſe is deſcribed the end of *Iohns* comming before Chriſt, his office, which is to convert the hearts of the Fathers to the children, and to bring them to an holy union of faith, to worke repentance in all, and to turne them from iniquity to the living God.

He ſhall turne.] He ſhall be my inſtrument to turne or convert men; ſpeaking honourably of the Miniſtery of the word, to ſhew how powerfull it is, when he worketh with it. The Miniſters then convert, when they are Co-workers with God, 1. Cor. 4. 15. 1. Cor. 15. 10. but prevaile not when he denies aſſiſtance, 1. Cor. 3. 7.

The heart of the father to &c.] Saint *Aug.* and *Hierom*, by *the Fathers*, underſtand *Abraham*, *Iſaack*, and *Iacob*, and the Prophets, and by *Children*, the Jewes; when by the preaching of *Iohn* the Jewes ſhould believe in Chriſt, in whom the Fathers had believed, then ſhould their fathers hearts be turned and affected towards them, which otherwiſe were averſe from them. Some underſtand by *Fathers*, the Jewes, and by *Children*, the Apoſtles and other Chriſtians, according to that Pſal. 45. 16. And when the Jewes were converted, by *Elias*, to believe as the Chriſtians did, then were the Fathers and Children of one minde, conſenting in one truth. But ſome underſtand by them all ages, orders, degrees of men, meaning that *Iohn* ſhould execute his office with the like authority, gravity, and power towards all, and ſhall have and ſee the fruit of his labours in all ſorts, and ſo it is interpreted, Luke 1. 17. That *Iohn* when he came, ſhould finde many diſſenſions, many ſtrange opinions and dotages, but he ſhould gather them

them to God, and bring them from thoſe diſſenſions to true unity, that they may grow together in one faith.

Leſt I come and ſmite the earth with a curſe.] Theſe words menace as many as reſiſted *Iohns* Miniſtry. There were among this people many obſtinate and wilfull, who had need of this rowſing and awakening; a threatning alſo, not only againſt particular men, but to deſtroy the whole Nation of the Jewes, by famine, peſtilence, war, and exile.

Repentance is wrought by the preaching of the word. *Vide, Cap.* 3. 7. *Doctrine* 1.

The Miniſtry of the word works upon all, old, yong, rich, poor, noble, baſe, &c. This was manifeſt by Iohns preaching, Mat. 3. 5. Luc. 3. 10. &c. By Pauls, 1. Cor. 1. 26. 27. We read of Noble Theophilus, Luc. 1. 1. Of the Shop-keeper, Act. 16. 24. Of the Iaoler, ver. 34. Of the devout Greekes and the honorable women, Act. 17. 4. And of the elect Lady, 2. Epiſt. Iohn. *Doctrine* 2.

Becauſe God hath decreed to ſave of all ſorts ſome, then muſt the word needs worke upon them, it being the means of ſalvation, 1. Tim. 2. 4. *Reaſon* 1.

Becauſe that when he converts by it, the wiſe, rich, and mighty, he might ſhew his power, and the power of the word, in the weakneſſe of man; 1. Cor. 1. 25. when by it he ſhall make them account their wiſdome, folly &c. *Reaſon* 2.

Becauſe when he calls of all ſorts, it might appeare that when they are not wrought upon, it is not their ſtate and condition that doth hinder them, as if God had given it them to ſnare them, but it is from the corruption of their own hearts who abuſe them, ſeeing others their equalls are converted. *Reaſon* 3.

To encourage the Miniſters in the diverſity of their hearers, as different in conditions as complexions, in hearts as faces; yet to go on and deliver the word with faithfullneſſe, expecting that the Lord ſhall make it profitable to the ſaving though not of all, yet of ſome of all ſorts; that as he wrought effectually in *Peter* towards the circumciſion, and was mighty in *Paul* towards the Gentiles, Gal. 2. 8. So he will this day be powerfull to ſome of the rich, the next to ſome of the poore, this Lords day to one of honour, the next haply, to one in diſgrace and vile, to all according to the pleaſure of his own working. *Vſe*

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